

Shayest Na–Shayest (Proper and Improper)

Translated by E. W. West

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PART 1. -- The Original Treatise.

CHAPTER 1.

0.

In the name of God (yazdan) and the good creation may there be the good health, long life, and abundant wealth of all the good and the right. doers specially for him whose writing I am.

1.

As revealed by the Avesta, it is said in the Vendidad that these seven degrees (payak) of sin are mentioned in revelation, which are Farman, Agerept, Avoirisht, Aredush, Khor, Bazhai, Yat, and tanapuhr. 2. A Farman is the weight of four stirs, and each stir is four dirhams (jujan); of Agerept and Avoirisht that which is least is a scourging (tazhano), and the amount of them which was specially that which is most is said to be one dirham; an Aredush is thirty stirs; a Khor is sixty stirs; a Bazhai is ninety stirs; a Yat is a hundred and eighty stirs; and a Tanapuhr is three hundred stirs.

3.

In the administration of the primitive faith there are some who have been of different opinions about it, for Gogoshasp spoke otherwise than the teaching (chashtak) of Ataro–Ohrmazd, and Soshyans otherwise than the teaching of Ataro–frobag Nosai, and Medok–mah otherwise than the teaching of Gogoshasp, and Afarg otherwise than the teaching of Soshyans. 4. And all those of the primitive faith rely upon these six teachings, and there are some who rely more weakly and some more strongly upon some of them.

CHAPTER 2.

1.

For in the third fargard ('chapter') of the Vendidad of Medok–mah it is declared that when life is resigned without effort, at the time when the life departs, when a dog is tied to his foot, even then the nasa rushes upon it, and afterwards, when seen by it, the nasa is destroyed by it. 2. This is where it is stated which is the dog which destroys the nasa, the shepherd's dog, the village–dog, the blood–hound, the slender hound, and the rukunik; and as to the rukunik there have been divers opinions, as Vand–Ohrmazd asserted, from the teaching of Afarg, that it does not destroy it. 3. The dog destroys the Nasa at the time when it sees the flesh, and when it sees the hair or nails it does not destroy it. 4. A blind dog also destroys if at the time when it places a paw on the corpse; and when it places it upon the hair or nails it does not destroy it. 5. The birds which destroy the Nasa are three: the mountain kite, the black crow, and the vulture; the bird, moreover, destroys it at the time when its shadow falls upon it; when it sees it in the water, a mirror, or a looking–glass, it does not destroy it.

6.

Vand–Ohrmazd said, where a pregnant woman is to be carried by two men, both are to be cleansed by the barashnom ceremony, and the head of the corpse, when they carry it away, is to be set towards the dakhma. 7. And on account of contamination (padvishak) two are not to be carried at one time, and two by one person are not proper; one dog and one person are proper. 8. Every one who understands the care of a corpse is proper; two boys of eight years old, who understand the care, are proper; a woman free from menstruation, or free from dead matter, or a man, with a woman or a child of eight years old, is proper.

9.

It is not to be carried all covered up, for that is burying the corpse; to carry it in the rain is worthy of death. 10. When clouds have been around, it is allowable to carry it away from the house; and when rain sets in upon the road it is not allowable to carry it back to the house; but when it is before a veranda (dahlizh) one should put it down there; that is allowable when he who owns the veranda is apprehensive, and when he does not allow it inside; and, afterwards, it is to be carried away to its place, and when the water stands the height of a javelin (nizhak) inside, one puts it down and brings it away yet again. 11. Medok–mah says that there should be a shelter (var) one should fasten above that place, and it would make it dry below; one should place the corpse under that shelter, and they may take the shelter and bring it away.

12.

From the fifth fargard of the Vendidad of Medok–mah they state thus, that at the place where one's life goes forth, when he shall die upon a cloth, and a hair or a limb remains upon the bed–place and the ground, the ground conveys the pollution, even not originating with itself (ahambunich), in like manner down unto the water. 13. And when he is on a bedstead, and its legs are not connected with the ground, when a hair or a limb remains behind on the bedstead, it does not convey the pollution down. 14. When he shall die on a plastered floor the plaster is polluted, and when they dig up that plaster and spread it again afterwards, it is clean. 15. When he shall die on a stone, and the stone is connected with the ground, the stone will become clean, along with the ground, in the length of a year; and when they dig up the place, the stone–being polluted is to be washed at the time. 16. When a stone is connected with the ground, or is separated, and one shall die upon it, so much space of the stone as the corpse occupied is polluted; when they shall leave it, in the length of a year it will become clean along with the ground; and when they dig it up, the stone is all polluted, and is to be washed at the time; when the stone is not made even with the ground, above the ground the stone is all polluted, and is to be washed at the time.

17.

Dung–fuel and ashes, when the limbs of a menstruous woman come upon them, are both polluted; and the salt and lime for washing her shift (kartak–shui) are to be treated just like stone.

18.

If one shall die on a terrace roof (ban), when one of his limbs, or a hair, remains behind at the edge of the roof, the roof is polluted for the size of the body as far as the water; and they should carry down all the sacred twigs (barsom) in the house, from the place where the pollution is, until there are thirty steps of three feet to the sacred

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twigs, so that the sacred twigs may not be polluted; and when his hair or limb has not come to the eaves (parakan) the roof is polluted to the bottom (tohik). 19. And when one shall die on a rita it is polluted for the size of the body as far as the water; in the length of a year it will become clean along with the ground. 20. A built bridge is liable just like a terrace roof. 21. When one shall die on the terrace roof of a trellised apartment (varam), that is also liable just like a terrace roof. 22. When he shall die in a trellised apartment, when one of his limbs, or a hair, does not remain on the borders (parakan), it does not convey the pollution down, but when any of him remains behind it conveys it down; it is allowable when they dig it up, and one also spreads it again afterwards, and it is clean.

23.

When one shall die by strangulation and a rope in a crowd, when there is no fear of his falling down they should not carry him down; and when there is a fear of his falling down, when that fear is as regards one side of him, they should carry him down on that side; and when he has fallen down they should carry him down in such place as he has fallen. 24. When one is seated upright and shall die, when there is fear of his falling on one side they should carry him down on that one side, and when there is fear on all four sides, then on all four sides; and when he has fallen down they should carry him down in such place as he has fallen.

25.

And when one shall die on a tree, when its bark is green and there is no fear of falling off, they should not carry him down; and when there is fear of it, they should carry down the whole of the body (tanu masai). 26. And when the bark of the tree is withered, when there is fear of it and when there is no fear of it, they should carry it down. 27. When he shall die on a branch of a tree which is green, when there is no fear of his falling off they should not carry him down. 28. And when there is fear of it, or it is a branch of a withered tree, when also, a hair originating with him, or a limb, remains behind on the particular tree, they should carry down the whole of the body. 29. And when it does not remain behind him on the particular tree, but when there is fear of its falling off, they should not carry it below (vad frod).

30.

When a corpse (nasai–I), from outside of it, remains behind on a jar (khumbo) in which there may be wine, the jar is polluted, and the wine is clean. 31. And when one shall die inside, in the wine in the jar, if not even a hair or a curl originating with him remains behind on the jar, the wine is polluted and the jar not polluted. 32. When it is a jar in which there is oil, and dead matter (nasa), from outside of it, remains behind on it, this is even as though it remains inside it, because the oil comes outside and goes back to the inside, and both are polluted, the jar and the oil; and even on making the jar dry it is not fit to put anything in.

33.

When a serpent (garzak) is in a jar in which there is wine, both are useless and polluted, for it makes them contaminated (padvishak). 34. And when corn shall be in it, the jar is polluted and the corn clean; and when nothing originating with the serpent inside the jar remains behind on the jar, so much of the corn as includes the serpent, and upon which the touch (malishn) of the serpent has gone — because the touch of the serpent's seed might be the death of one — is to be taken out and to be thrown away. 35. And when hair or dead matter, even not originating with the serpent, remains behind on the jar, the jar is polluted, but is serviceable (shayad) on making it dry.

36.

Brick, earth, and mortar are separated by their own substance (pavan mindavam–i nafsman), and are connected with the ground; being separated by their own substance is this, that so much space as dead matter comes upon is polluted; being connected with the ground is this, that they would convey the pollution down unto the water. 37. Dung–fuel, ashes, flour, and other powdered things are connected with their own substance, and are separated from the ground; being connected with their own substance is this, that when dead matter comes upon them the whole of them is polluted; and being separated from the ground is this, that when dead matter comes upon them it does not make the ground polluted.

38.

At a house in which the sacred ceremony (yazishn) is prepared, and a dog or a person passes away in it, the first business to be done is this, that the fire is to be preserved from harm; moreover, if it be only possible to carry the fire so that they would carry it away within three steps of the corpse, even then it is to be carried away, and the

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wall is not to be cut. 39. Roshan said that an earthen one is to be cut into, but a mortar one is not to be cut; below and above no account is taken of damaging (bodozedih) the wall. 40. To bring the fire within the three steps from the corpse is a tanapuhr sin; and when exudation happens to the corpse, it is worthy of death. 41. The prepared food in that house is all useless, and that which is not prepared is usable in the length of nine nights or a month. 42. Clothing also in like manner, except that which one wears on the body; that, even in that time, is not clean, since it remains in use. 43. And the holy–water (zohr), too, which is taken and remains in that place is to be carried away immediately to the water, also the sacred milk (jiv) and butter (jum) in like manner. 44. Of the prayer clothing Vand–Ohrmazd said that it is usable in the length of nine nights or a month; the writer (dapir) said that it is when they perform the washing of hands, and wash it thoroughly, it will become clean at the time.

45.

If in a house there are three rooms (gunjinak), and one shall die in the entrance place (dargas), if it be so that they may set the door open, and the corpse comes to this side, only this side is polluted; and if the corpse comes to that side, only that side is polluted; when it comes to both sides at once (aevak), only the entrance place is polluted alone, both the dwelling–rooms (khanak) are clean.

46.

And the vault of the sacred fires alone does not become polluted.

47.

If one shall die in a wild spot (vashkar), prepared food which is within three steps is all useless, and beyond four steps it is not polluted. 48. Prepared food is this, such as bread, boiled and roast meat, and prepared broth.

49.

And the ashes (var) of the sacred fire become in a measure polluted.

50.

Should they carry in the fire into that house in which the length of nine nights or a month is requisite for becoming clean, there is a sin of one tanapuhr through carrying it in, and one Tanapuhr through kindling it; and every trifling creature (khur or khul) which shall die and shall remain causes a sin of one Tanapuhr. 51. Also through carrying water in, there is a sin of one Farman; and to pour water on the place where any one's life departs is a sin of one Tanapuhr, and to pour it on a different place is a sin of one Yat. 52. And to undergo ablution inside the unclean house is all non–ablution. 53. And whoever goes into it needlessly, his body and clothes are to be every time thoroughly washed, and his sin is one Tanapuhr; and when he goes in needfully it is neither good work nor sin.

54.

And this pollution is all in the sharp account (tikhak amar) when the life departs; the only thing which amounts to polluting is contact with the flesh, and even with the hair and nails. 55. Of the contact which is stated in the Avesta, the account is that from one side, and it ever cleaves to one; the curse (gazishn) which is stated in the Avesta advances from all four sides. 56. Soshyans said it is, until its exhibition to a dog, just as it becomes at the time when its life departs; a priest, a warrior, and a husbandman are no use, for merely a dog is stated. 57. Kushtano–bujed said the account is at the time when its life departs; and that which Kushtano–bujed specially said is, 'when anything is inside it (the place) the pollution is as far as to the place where that thing stands.' 58. when a dog, or a goat, or a pig is requisite (darvai) it is proper, for the pollution does not attack further there; and the pollution of a child in the womb is along with the mother.

59.

The direct pollution of a hedgehog cleaves to one, and not the indirect pollution. 60. Direct pollution (hamred) is that when the body is in contact with a corpse, and indirect pollution (paitred) is that when one is in contact with him who touched the corpse; and from contact with him who is the eleventh indirect pollution cleaves to one in the same manner. 61. The indirect pollution of an ape and a menstruous woman, not acting the same way, remains. 62. The shepherd's dog, and likewise the village–dog, and others also of the like kind carry contamination to eight; and when they shall carry the carcass down on the ground the place is clean immediately; and that, too, which dies on a balcony (ashkup), until they shall carry it down to the bottom, is polluted for the length of a year.

63.

Whoever brings dead matter (nasa) on any person is worthy of death; he is thrice worthy of death at the time

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when a dog has not seen the corpse (nasa); and if through negligence of appliances and means (char va tubano) he disturbs it, and disturbs it by touching it, he knows that it is a sin worthy of death; and for a corpse that a dog has seen, and one that a dog has not seen, the accountability is to be understood to be as much, and for the death and sickness of a feeble man and a powerful one. 64. Afarg has said there is no account of appliances and means, for it is not allowable to commit a sin worthy of death in cases of death and sickness.

65.

When they move a corpse which a dog has not seen with a thousand men, even then the bodies of the whole number are polluted, and are to be washed for them with ceremony (pishak). 66. And for that which a dog has seen, except that one only when a man shall move it all by touching it, his washing is then not to be with ceremony. 67. And when he is in contact and does not move it, he is to be washed with bull's urine and water. 68. And when he shall move with a stake (dar) a corpse which a dog has not seen, except that one only when he shall move it all, the washing for him is not to be with ceremony.

69.

And when a man shall move a corpse, which a dog has not seen, by the hand of another man, he who moves it by the hand of a man, and he also whose own hand's strength does it are polluted in the bodies of both; and it is the root of a Tanapuhr sin for him himself and of a Tanapuhr for the other one, for this reason, because his own body and that also of the other are both made polluted through sinfulness. 70. And when there is not in him, nor even originating with him (ahambunik), the strength of him whose own hand it is, it is just as though he would move it (the corpse) with a stake; and he who held it in the way of contact with his hand is to be washed with ceremony; and it is the root of a Tanapuhr sin for him whose own hand it is, and of a Khor for himself. 71. When he shall move a corpse by the hand of a man, and the corpse is of those which a dog has seen — except that one only when he shall move it all — the washing for him is not to be with ceremony.

72.

When one is going by a place at night, and comes back there on the morrow, and a corpse lies there, and he does not know whether the evil (dush) was there when he came by not, it is to be considered by him that it was not there.

73.

Of a flock in which is a sheep by whom dead matter is eaten, of a forest in which is a tree with which dead matter is mingled, and of a firewood–stand (aesamdan) in which is a stick of firewood with which grease is mingled, Afarg said that it is not proper to make the flock and the forest fruitful, and the firewood is useless.

74.

About a door on which a corpse impinges; as to the door of a town and city they have been of the same opinion, that it is to be discarded by his comrades (hamkar); as to a door which is mostly closed (badtum) they have been of different opinions, Gogoshasp said that discarding it by his comrades is likewise proper, and Soshyans said that it is not proper; and as to other doors they have been of the same opinion, that it is not proper. 75. The door of one's own chief apartment (shah–gas) is fit for that of the place for menstruation (dashtanistan), and that of the place for menstruation is fit for that of the depository for the dead (khazano), and that of the depository of the dead is not fit for any purpose whatever; that of the more pleasant is fit for that of the more grievous.

76.

Any one who, through sinfulness, throws a corpse into the water, is worthy of death on the spot; when he throws only one it is one sin worthy of death, and when he throws ten at one time it is then one sin worthy of death; when he throws them separately it is a sin worthy of death for each one. 77. Of the water, into which one throws dead matter, the extent of pollution is three steps of three feet in the water advancing, nine steps of three feet; in the water passed over, and six steps of three feet in the water alongside; six steps of three feet in the depth of the water, and three steps of three feet in the water pouring over the dead matter are polluted as regards the depth. 78. When it is thrown into the midst of a great standing water, in like manner, the proportion it comes is ever as much as it goes, and is the proportion of it they should always carry away with the dead.

79.

And when a man comes forth, and a corpse lies in the water, when he is able to bring it out, and it is not an injury to him, it is not allowable to abandon it except when he brings it out. 80. Soshyans said that, when it is an

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injury, it is allowable when he does not bring it out; and when it is not an injury, and he does not bring it, his sin is a Tanapuhr. 81. Kushtano–bujed said that even in case of injury it is not allowable to abandon it, except when he brings it out; when he does not bring it he is worthy of death. 82. And Gogoshasp said that it is even in case of injury not allowable, except when he brings it out; and when, in case of injury, he does not bring it out his sin is a Tanapuhr; and when it is no injury to him, and he does not bring it, he is worthy of death.

83.

And when he shall wish to bring it his clothing is to be laid aside, for it makes the clothing polluted, and whatever he is first able and best able to bring is to be brought out by him. 84. When, too, he is able to bring it out through the breadth of the water, then also it is to be brought out so; and when he is not able, it is to be brought out through the length of the water; and showing it to a dog, and the two men are not to be waited for.

85.

And it is to be carried by him so much away from the neighborhood of the water that, when he puts it down, the water which comes out dropping from the, corpse does not reach back to the water; for when the water which comes out from the corpse reaches continuously back to the water he is worthy of death; and after that (min zak fraj) it is to be shown to a dog, and it is to be carried away by two men. 86. And when he wishes to throw it out from the water, Mard–bud said it is allowable to throw it out thus, so that the water of the dripping corpse does not reach continuously back to the water; Roshan said it would be allowable to throw it out far.

87.

To drag it over the water is allowable, to grasp and relinquish it is not allowable; and when it is possible to act so that he may convey it from a great water to a small water, when the water is connected is allowable, and when separated it is not allowable. 88. Afarg said it is allowable to drag it below through the water, but to drag it over is not allowable, for this has come on the water as a danger, and that has not come on it as a danger. 89. Medok–mah said it is allowable to drag it above, but to drag it below is not allowable, for the danger has gone out across the water, and the danger is not now to be brought upon it; and on that which is below, on which the danger has not come, the Danger will at last arrive.

90.

When he goes into the water he is to go into it with this idea, that 'should there be many below, then I will even bring all;' for whoever goes in not with this idea, and shall disturb any other one which lies there, will become polluted. 91. And if the corpse be heavy and it is not possible to bring it out by one person, and he goes out with this idea, that 'I will go and prepare means, and bring this corpse out of the water;' and when through sinfulness he does not go back his body is polluted and worthy of death, and when he is unable to go back he is not polluted.

92.

When the corpse is so decomposed (pudak), when it is thus necessary to bring it out, that he must cut off various fragments, even after he cuts them off they are to be brought out; and for every fragment his hands and knife are to be washed with bull's urine (gomez), and with dust and moisture (nambo) they are clean. 93. And they are to be torn off by him, and for every single fragment which he brings out his good work is one Tanapuhr.

94.

And when rain is falling the corpse lies in the water; to take it from the water to deposit it in the rain is not allowable.

95.

Clothing which is useless, this is that in which they should carry a corpse, and that even when very much or altogether useless; of that on which they shall decompose (bara vishupend), and of that on which the excretions (hikhar) of the dead come, so much space is to be cut away, and the rest is to be thoroughly washed for the six–months' period. 96. That which a menstruous woman has in wear (mah–manih) is to be discarded in like fashion.

97.

The clothing which is to be washed for the six–months' period is such as is declared in the Avesta. 98. If the clothing be leather it is to be thoroughly washed three times with bull's urine (gomez), every time to be made quite dry with dust, and to be thoroughly washed three times with water, and to be laid out three months in a place to be viewed by the sun; and then it is proper for an unclean person (armesht) who has not performed worship, or it is proper for a menstruous woman. 99. Other clothing, when hair is on it, is liable just like woven cloth (tadak);

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all the washing of wool, floss silk, silk, hair, and camel's hair is just like that of woven cloth; and woven clothing is to be washed six times.

100.

Wool which is connected together, when one part is twisted over another, and a corpse rests upon it, is all polluted on account of the connection; and when fleece (mesh) rests upon fleece, then so much space as the corpse rests upon is polluted. 101. When one shall die upon a rich carpet (bup) when the carpet is on a coarse rug (namad) and is made connected, the rug and carpet are both polluted, and when separated the rug is clean. 102. When several cushions are heaped (nichid) one upon the other, and are not made connected, and dead matter comes upon them, they have been unanimous that only that one is polluted on which the dead matter came. 103. A cushion together with wool is liable just like a carpet with a rug. 104. Of several cushions which are tied down together, when dead matter comes to the tie, both are polluted, the cord and the cushions; and when the dead matter comes to a cushion, and does not come to the tie, the cushions are all polluted on account of the connection, and the tie is clean.

105.

A pregnant woman who devours dead matter through sinfulness is polluted and worthy of death, and there is no washing for her; and as for the child, when it has become acquainted with duties (pishak–shinas), ashes and bull's urine are for its eating and for its washing. 106. As for a child who is born of solitary carriers of the dead, although its father and mother may both have devoured dead matter through sinfulness, that which is born is clean on the spot, for it does not become polluted by birth.

107.

Roshan said that every one, who, through sinfulness, has become polluted by means of dead matter, is worthy of death, and his polluted body never becomes clean; for this one is more wretched than the fox which one throws into the water living, and in the water it will die. 108. One worthy of death never becomes clean; and a solitary carrier of the dead is to be kept at thirty steps from ceremonial ablution (padiyavih).

109.

Whichsoever of the animal species has eaten their dead matter, its milk, dung, hair, and wool are polluted the length of a year; and if pregnant when it has eaten it, the young one has also eaten it, and the young one is clean after the length of a year from being born of the mother. 110. When a male which has eaten it mounts a female, the female is not polluted. 111. When dead matter is eaten by it, and even while it is not digested it shall die, it is liable just like a leather bag (anban) in which is dead matter.

112.

Gold, when dead matter comes upon it, is to be once thoroughly washed with bull's urine (gomez), to be once made quite dry with dust, and to be once thoroughly washed with water, and it is clean. 113. Silver is to be twice thoroughly washed with bull's urine, and to be made quite dry with dust, and is to be twice thoroughly washed with water, and it is clean. 114. And iron, in like manner, three times, steel four times, and stone six times. 115. Afarg said: 'Should it be quicksilver (avginak) it is liable just like gold, and amber (kahrupai) just like stone, and all jewels just like iron.' 116. The pearl (murvarid), amber, the ruby (yakand) gem, the turquoise, the agate (shapak), coral–stone (vasadin sag), bone, and other substances (gohar) which are not particularly mentioned, are to be washed just like wood; and when they are taken into use there is no washing, and when they are not taken their washing is once. 117. Of earthen and horny articles there is no washing; and of other substances which are not taken for use the washing is once, and they are declared out of use.

118.

Firewood, when green, is to be cut off the length of a span (vitast), one by one, as many sticks as there are — and when dry one span and two finger–breadths — and is to be deposited in some place the length of a year, and water is not to be dropped upon it; and it is drawn out after the length of a year; Soshyans said that it is proper as firewood for ordinary fires, and Kushtano–bujed said that it is just as declared in the Avesta: 'The washed one, even then, is proper in dried clothing.' 119. About corn they have been unanimous that so much space is polluted as the dead matter comes upon; and of that which is lowered into pits, or is wanted to be so, and of that which is scattered (afshid) at such a place there are different opinions; Soshyans said: 'Should it be of such a place it is polluted as much as the dead matter has come upon it;' and Gogosasp said: 'Should it be so it is all polluted, and the straw is all polluted.'

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120.

A walnut, through its mode of connection, is all polluted, and the washing of both its shell and kernel (post va mazg) is just like that of wood. 121. A pomegranate also is of such nature as a walnut. 122. As to the date, when its stalk is not connected the date is polluted and the stalk and stone (astak) are clean; the washing of the date is just like that of corn; and when it is touched upon the stalk, when the stalk, stone, and date are connected, the whole is polluted; as to the date when not connected with the stalk, and touched at the stalk, the date is clean, and the washing of the stone is just like that of wood. 123. The pomegranate, citron, quince, apple, pear, and other fruit, when in bearing and the rind (pazavishno) is perceptible on it, when dead matter comes upon it there is no pollution of it; and when the rind (pazamishno) is not perceptible on it, its washing is just like that of corn; and rind is ever with the citron. 124. For meat, butter, milk, cheese, and preserves (richar) there is no washing.

CHAPTER 3.

1.

The clothing of a menstruous woman which they shall take new for her use is polluted, and that which is in use is not polluted. 2. When a bed–chamber (shad–aurvan) is overspread, and a carpet (bup) is laid upon it and a cushion on the two, and a woman sits upon it and menstruation occurs, when she puts a foot from the cushion on to the carpet, and from the carpet out into the bed–chamber, the carpet and bed–chamber are both polluted, for they are taken newly for her use, but of the cushion there is no pollution for this reason, because it is in use. 3. And when she sits on the cushion so that she shall have both the carpet and cushion in use, the bed–chamber is polluted by itself; and when all three shall be in use there is no pollution whatever.

4.

Just as she knows that it is menstruation, in the place she is in for the purpose, first the necklace, then the ear–rings, then the head–fillet (chambar), and then the outer garments (jamak) are to be put off by her. 5. When in the place she remains in for the purpose, even though she may remain a very long time for that purpose, yet then the outer garments are clean, and there is no need of leather covering and leather shoes.

6.

When she knows for certain (aevar) that it is menstruation, until the complete changing (guhari–dano) of all her garments, and she shall have sat down in the place for menstruation, a prayer is to be retained inwardly. 7. When worship is celebrated a prayer is to be retained inwardly, and should menstruation occur the prayer is to be spoken out by her. 8. When in speaking out the prayer should menstruation occur, both afterwards, when the time was certain (aviguman), and now she is certain. 9. When she retains a prayer inwardly, and a call of nature arises, there is no need for her to speak out the prayer, for the formula for the call is to be spoken by her.

10.

Hands sprinkled in ceremonial ablution (padiyav), when a menstruous woman sees them, become quite unclean (apadiyav) by her look, and even when she looks hastily, and does not see the sacred twigs (barsom), it is the same. 11. And on the subject of a house (khanak–I baba), when a menstruous woman is above in it, and the sacred twigs stand right below, if even fully fifteen steps below, even then the sacred twigs are unclean (apadiyav); but when not right below fifteen steps are plenty.

12.

Prepared food which is within three steps of a menstruous woman is polluted by her, and food which she delivers up (bara pardazed) from her morning meal (chasht) is not fit for the evening meal (sham), nor that which she delivers up from her evening meal for the morning meal; it is not fit even for the same woman; and water which is within three steps of her, when they shall put it into a pail (dubal) or ablution–vessel (padiyavdan), and shall do it without handling (ayadman), is fit for the hands in ceremonial ablution. 13. When she touches the bedding and garments of any one, Soshyans said that so much space is to be washed with bull's urine (gomez) and water; her bedding which touches the bedding of any one does not make it polluted.

14.

A menstruous woman who becomes clean in three nights is not to be washed till the fifth day; from the fifth day onwards to the ninth day, when– ever she becomes clean, she is to sit down in cleanliness one day for the sake of her depletion (tihik), and then she is fit for washing; and after nine nights the depletion is no matter.

15.

A woman who has brought forth or miscarried (nasa), during forty days sees whenever she is polluted; but when she knows for certain that she is free from menstruation she is, thereupon, to be associated with meanwhile (vadas), from the forty days onward; but when she knows for certain that there is something of it, she is to be considered meanwhile as menstruous.

16.

A menstruous woman when she has sat one month as menstruous, and becomes clean on the thirtieth day, when at the very same time she became quite clean she also becomes again menstruous, her depletion (tihik) is from its beginning, and till the fifth day washing is not allowable. 17. And when she is washed from the

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menstruation, and has sat three days in cleanliness, and again becomes menstruous as from the beginning, four days are to be watched through by her, and the fifth day is for washing. 18. When she has become free from the second menstruation she is not in cleanliness for nine days and nights, — these days and nights are for watching, — and then she is to be washed; when the nine days and nights are completed, on the same day washing is good.

19.

Of leucorrhoea (chiharak), when it has quite changed color, that which comes on before and also that which is after menstruation, the pollution is just like that of menstruation.

20.

When she has become so completely clean from menstruation that her washing may be as usual (dastobarag hae), she does not make the sacred twigs (barsom), nor even other things, polluted when beyond three steps.

21.

On account of severe cold it is allowable for her to sit out towards the fire; and while she washes a prayer (vaj) is to be taken inwardly by her, and the washing of her hands, except with bull's urine (gomez), is not proper till then; and when they are washed by her, two hundred noxious creatures are to be destroyed by her as atonement for sin.

22.

A woman who goes beyond the period of menstruation, and, afterwards, sees she is polluted, when her pregnancy is certain — except when her miscarriage (nasa yehevuntano) is evident — is then to be washed with bull's urine and water; when her pregnancy is not certain she is to be considered as menstruous. 23. Some say, moreover, that when miscarriage is certainly manifest she is, meanwhile, to be considered as menstruous. 24. Some say that when she is doubtful about the miscarriage she is to be washed with ceremony.

25.

And for any one who comes in contact with a menstruous woman, or with the person whom it is necessary to wash with water and bull's urine, it is the root of a sin of sixty stirs. 26. And for whomever knowingly has sexual intercourse with a menstruous woman it is the root of a sin of fifteen Tanapuhrs and sixty stirs.

27.

Of a menstruous woman who sees a fire the sin is one Farman, and when she goes within three steps it is one tanapuhr, and when she puts a hand on the fire itself it is a sin of fifteen Tanapuhrs; and in like manner as to the ashes and water goblet. 28. When she looks at water it is a sin of one Farman; when she sits in water it is a sin of fifteen Tanapuhrs; and when through disobedience she walks out in the rain every single drop is a sin of fifteen Tanapuhrs for her. 29. And the sun and other luminaries are not to be looked at by her, and animals and plants are not to be looked at by her, and conversation with a righteous man is not to be held by her; for a fiend so violent is that fiend of menstruation, that, where another fiend does not smite anything with a look (akhsh), it smites with a look.

30.

As to a house in which is a menstruous woman, the fire of that house is not to be kindled; food which is delivered up from before a menstruous woman is not proper. for the same woman. 31. A tray–cloth (khvano jamak) which stands before her, when it is not in contact with her, is not polluted; a table napkin (patashkhur) when apart from her thigh, and contact does not occur, is proper.

32.

When one wishes to consecrate the sacred cakes (dron), when one holds up the sacred twigs (barsom) from the twig–stand (barsom–dan), and menstruation occurs, and just as it came to one's knowledge one puts down the sacred twigs and goes out, the sacred twigs are not polluted.

33.

And during her menstruation she is to be so seated that, from her body, there are fifteen steps of three feet to water, fifteen steps to fire, fifteen steps to the sacred twigs, and three steps to a righteous man. 34. And her food is to be carried forth in iron or leaden vessels; and the person (valman) who shall carry forth the food stands at three steps away from her. 35. When worship is celebrated, every time at the dedication (shnumane) of the consecration of sacred cakes (dron yasht) it is to be uttered aloud by her; some say the *Itha* and *Ashem–vohu*.

CHAPTER 4.

1.

A sacred thread–girdle (kusti), should it be made of silk (parvand), is not proper; the hair (pashm) of a hairy goat and a hairy camel is proper, and from other hairy creatures (muyino) it is proper among the lowly (nakhezshik). 2. The least fullness necessary for it is exactly three finger–breadths; when it is exactly three finger–breadths altogether from one side, and when the rest is cut off, it is proper. 3. When one retains the prayer inwardly [that is, begun the baj] and has tied his girdle, and ties it anew once again, he will untie that which he has tied, and it is not proper.

4.

Cloth of thick silk brocade (dipako) and figured silk (parnikano) is not good for girdling; and cloth of hide when the hair is stripped from it, of wool, of hair, of cotton, of dyed silk, and of wood is proper for shirting (shapikih). 5. Four finger–breadths of shirt is the measure of its width away from each side, from the neck to the skirt (parik); and as to the length before and behind, as much as is proper to cover up is good. 6. So much length and breadth, when it is double or thickened, are not proper; when on the separation (durmanak) of the two folds one remains clothed on one side, both when he wears the girdle (kusti), and when he does not wear the girdle, even then it is not undress (vishadakih).

7.

When a skirt of one fold is put on, and the skirt has concealed both sides, the girdle is tied over it, and it is proper. 8. When two shirts are put on, and they shall tie the girdle over that which is above, then it is for him a root of the sin owing to running about uncovered.

9.

By a man and woman, until fifteen years of age, there is no committal of the sin of running about uncovered; and the sin of unseasonable chatter arises after fifteen years of age. 10. The sin of running about uncovered, as far as three steps, is a Farman each step; at the fourth step is a Tanapuhr sin.

11.

A girdle to which there is no fringe is proper; and when they shall tie a woman's ringlet (gurs) it is not proper.

12.

Walking with one boot as far as four steps is a Tanapuhr sin, when with one movement; and after the fourth step as much as one shall walk is a Tanapuhr; and when he sits down and walks on the sin is the same that it would be from his starting–point (bunih); and there were some who said it is a Tanapuhr for each league (parasang).

13.

At night, when they lie down, the shirt and girdle are to be worn, for they are more protecting for the body, and good for the soul. 14. When they lie down with the shirt and girdle, before sleep one shall utter one Ashem–vohu, and with every coming and going of the breath (vayo) is a good work of three Sroshe–charanams; and if in that sleep decease occurs, his renunciation of sin is accomplished.

CHAPTER 5.

1.

Of unseasonable chatter, that of children of five years of age has no root; and from five years till seven years, when one is under the tuition of his father and innocent, it has no root in him, and when sinful it has root in the father. 2. And from eight years till they are man and woman of fifteen years, if even one is innocent during the performance of the ritual (*yashto*), but is able to say its *Itha* and *Ashem–vohu*, and does not say them, it is the root of unseasonable chatter for him; and when he is able to perform his ritual by heart (*narm*), and says only the *Itha* and *Ashem–vohu*, some have said that such is as when his ritual is not performed and there is no offering (*yastofrid*), and some have said that it is not unseasonable chatter.

3.

Unseasonable chatter may occur at every ceremonial (*yazishno*); for him who has performed the ritual it is a Tanapuhr sin; for him who has not performed the ritual it is less, some have said three Srosho–charanams. 4. The measure of unseasonable chatter is a Tanapuhr sin; this is where every ceremony, or every morsel, or every drop of urine is not completed. 5. Of the unseasonable chatter of him who has not performed the ritual Afarg said this degree is slighter; Medok–mah said both are alike, and he spoke further of this, since for him who has not performed the ritual, and does not attend to saying its *Itha* and *Ashem–vohu*, it is more severe than for him who has performed the ritual, and does not attend to consecrating its sacred, cake (*dron*). 6. Medok–mah said that it (the ceremonial) does not become *getig–kharid*; Afarg said that it amounts to an offering (*yastofrid*) for every one, except for that person who knows the ritual by heart, and through sinfulness will not perform it; and it becomes his at the time when, during his life and by his command, it is recited with this intention, namely: 'I wish to do it, my faith (*astobanih*) is in the religion.'

7.

The deaf and dumb when it is not possible for him to say an *Ashem* does not commit unseasonable chatter; and when it is possible for him to say an *Ashem* he shall three times say of it, '*Ashem, ashem, ashem*;' and if it be possible for him to say '*itha*' and '*ashem–vohu*' it is well, and when it is only possible for him to say '*itha*' it matters not.

CHAPTER 6.

1.

The deaf and dumb and helpless (armesht), though of unblemished conduct and proper disposition, is incapable of doing good works, and from the time when he is born till the time when he shall die, all the duty and good works which they may perform in the world become his property (nafshman) as much as his even by whom they are performed; some say that it is thus: as much as they belong to Zartosht. 2. Though he does not do the good works not really originating with (ahambunich) him, and does not commit the sin not really originating with him, it is better than though he were able to do the good works not really originating with him, and should not do them; but should commit the sin not really originating with him; when, afterwards, he passes away, and then also comes to his account as to sin and good works, when the good works not really originating with him are more he is in heaven (vahisht), when the sin not really originating with him is more he is in hell, and when both are equal he is among the ever–stationary (hamistagan). 3. When the good works are three Srosho–charanams more than the sins he is in heaven (vahisht), when the good works are one Tanapuhr more he attains to the best existence (pahlum ahvan), when his ceremony (yasht) is performed. 4. Soshyans said that to come into that best existence it is not necessary to perform the ceremony, for when his good works are one Tanapuhr more than the sin he attains to the best existence, and no account is taken of performing his ceremony; because in the heavenly existence (garodmanikih) it is not necessary to perform a ceremony, for an excess of good works must attain garothman. 5. As Soshyans said, in heaven (vahisht) he who is below is elevated to him who is above; and it says thus: 'Happy indeed art thou, O man! who art in any way near unto that imperishable existence.'

6.

Kushtano–bujed said that an infidel (akdino) [that is, one of another religion; not an apostate, nor an atheist], when his good works are one Tanapuhr more than his sin, is saved from hell.

7.

Of a pure law (dad) are we of the good religion, and we are of the primitive faith; of a mixed law are those of the Sinik congregation; of a vile law are the Zandik, the Christian (Tarsak), the Jew (Yahud), and others of this sort (sano).

CHAPTER 7.

1.

The morning sun it is necessary to reverence (yashtano) till midday, and that of midday it is necessary to reverence till the afternoon time, and that of the afternoon time it is necessary to reverence till night; whenever one is quite prepared for activity (khveshkarih), and shall then do reverence, it is proper. 2. And when anything of that happens which indicates when it is not proper to wash the hands, and about this he considers that when he does not reverence the sun it will stop, at the time previous to that in which it occurs the sun is to be fully revered by him, and, afterwards, when his hands are washed, it is to be revered again; and when he does not reverence it, except when innocent through not reverencing it, then it becomes irreverence (la yasht) of the sun for him.

3.

As to the sun it is better when one reverences it every time at the proper period (pavan gas–i nafshman); when he does not reverence it for once it is a sin of thirty stirs. 4. Reverencing the sun is every time a good work of one Tanapuhr; and so of the moon and fire in like manner. 5. When on account of cloudiness the sun is not visible (pedak), and one shall reverence it, it is proper.

6.

And while one does not reverence the sun, the good works which they do that day are not their own; some say that of the good works which they do within the law (dad) of the good religion he has no share. 7. While they do not wash dirty hands any good work which they do is not their own, for while one does not utterly destroy corruption (nasa) there is no coming of the angels to his body, and when there is no coming of the angels to his body he has no steadfastness in the religion, and when he has no steadfastness in the religion no good work whatever reaches unto him.

8.

When one wishes to perform the propitiation (shnuman) of fire, it is allowable to perform one '*athro*' by itself, and, when two and the '*mat vispaeibyō aterebyō*,' these three are thus the propitiation everywhere; some say that it would be proper to perform it while allowable, except that of the heterodox.

9.

Whoever shall extinguish a fire, by him ten fires are to be gathered together, by him ten punishments are to be endured, by him ten ants are to be destroyed, and by him holy–water (zohr) is to be presented to the sacred fire (Atash–i Warharan).

CHAPTER 8.

1.

Sin which affects accusers is to be atoned for (vijarishn) among the accusers, and that relating to the soul is to be atoned for among the high–priests (radan), and when they do whatever the high–priests of the religion command the sin will depart, and the good works which they may thenceforth do will attain completion (avasporik). 2. The sin of him who is worthy of death (margarzan) is to be confessed (garzishno) unto the high–priests, and he is to deliver up his body; except to the high priests he is not to deliver up his body.

3.

On account of the dexterity (farhang) of horsemen it is not their business to hunt (nakhchir kardano); and it is not allowable for any one else to hunt for game, except for him whose wealth is less than three hundred stirs.

4.

The ceremonial worship (yazishn) of those worthy of death, which they do not perform by way of renunciation of sin, is the ceremonial which is demon worship; and when the officiating priest (aerpat) does not know it the merit (kirfak) of the ceremonial goes to the store (gang) of the angels, and they give the enjoyment which arises from that merit in the spiritual existence to the soul of that person who has at once (aevak) become righteous in mind.

5.

When the mortal sinner (margarzan) has delivered his body and wealth at once to the high–priests, and engages mentally in renunciation as to the sin which has occurred, and the high–priests give him their decision (dastobarih) as to duty and good works, the duty and good works which were before performed by him come back to him; and when they inflict punishment for three nights, he does not enter hell. 6. And if the high–priest orders the cutting off of his head he is righteous on the spot, and the three nights' (satuih) ceremony is to be celebrated for him, and the account of the three nights (satuih) does not affect him. 7. And if he does not engage in renunciation he is in hell till the future existence; and in his future body they will bring him from hell, and for every mortal sin they will cut off his head once, and the last time they will make him alive again, and will inflict (numayend) three nights' severe punishment.

8.

However a man engages in renunciation of sin the duty of his state of renunciation (patitih) is to be engaged therein openly and mentally in renunciation; the duty of openness is this, that the sin which he knows has assailed him, is to be specially confessed (bara gobishno) by him, and the mental duty is this, that he engages in renunciation with this thought, that 'henceforth I will not commit sin.' 9. And that which occurs before the renunciation, except pious alms, it is well for him not to be overlooked by him, and not to be kept secret by him; for when he shall overlook, or shall keep secret, about sin committed, it becomes for him as much, some say, as three Srosho–charanams; some say that when he keeps secret about a sin of three Srosho–charanams he is worthy of death; some say much otherwise. 10. Ataro–pad son of Zartosht had remarked (pedakinid) to a disciple, about this duty, thus: 'Conform to the renunciation of sin!' and one time a secret was kept by him, and he ordered him thus: 'Henceforth be thou never apparent in this duty!' and after that he looked upon the supplication (avakhshih) and much repentance of that disciple, and even then he did not become the high–priest (dastur) over him.

11.

The rule is this, that of those who would be proper for this priestly duty (dastobarih), that person is proper who is perfect in (narm) the commentary (zand) of the law, and the punishment of sin is easy for him, and he has controlled himself; some say thus: 'By whom a course of priestly studies (aerpatastan) is performed.' 12. And the punishment of sin being easy for him, and his having controlled himself are proper, and when, in danger before a menstruous woman, he engages in renunciation it is proper.

13.

Neryosang said thus: 'Thou deemest it most surprising that, of the renunciation of sin with energy, whatever may be its efficacy, they have been so much of the same opinion, so that whenever they perform renunciation, however they perform it, and before whomever they perform it, whenever a sin is not even mentally originating

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with one a renunciation should be performed by him; and when very many mortal sins (margarzan) are committed by him, and he engages mentally in renunciation of every one separately, he is not on the way to hell, owing to his renunciation; and if there be one of which he is not in renunciation the way to hell is not closed to him, for he does not rely upon the beneficence (sud) of Ohrmazd, and it is allowable to appoint a priestly retribution (rad tojishn) to fully atone for it, and when thou appointest a priestly retribution for it, and dost not fully atone, it is allowable to inflict it justly and strongly (drubo).'

14.

When his sin is committed against (den) accusers it will be necessary to act so that the head of the family (mirak) shall not become evil-minded, and shall not divorce the wife from matrimony, and they shall not bring him on unto him; before his accusers he is to be engaged in renunciation, and when not, he is to be engaged in renunciation of the sin before the high-priests (radan), and it will become debts, and debt does not make a man wicked; its effect is this, that in the future existence they may quite forsake him, and this becomes a great shame, and they disturb (kavend) his enjoyment. 15. As to the sin which affects the accusers, when the female has atoned for it, its stem (payak) is atoned for; some say that the stem (payakghih) has no root; some say that it is just like a tree whose leaves wither away.

16.

Sin relating to the soul, when one engages in renunciation, stays away from him; when it shall be fully atoned for it is well, and when he does not fully atone they will make him righteous by the three nights' (satuih) punishment. 17. Kushtano–bujed said that even that which affects accusers, when one engages in renunciation, stays away from him.

18.

Nosai Burz–Mitro spoke these three sayings, that is, 'Next-of-kin marriage will extirpate mortal sins (margarzan), and the sacred twigs when their ablution is such as renders them improper for firewood, and a man when his wife becomes pregnant by him.'

19.

Whoever commits a sin against (den) water, and kills a lizard, or other noxious water-creature, has atoned for it; also when thou atonest to (den) fire for that against water it is proper, and when thou atonest to water for that against fire it is proper; some say that even a scorpion is proper to be killed. 20. And when a sin of one tanapuhr is committed by him, and he shall consecrate a sacred cake (dron), or shall accomplish a good work of one tanapuhr, it has atoned for it.

21.

When he has committed a mortal sin (margarzan), and engages mentally in renunciation, and the high-priest (rad) knows that, though he ought to give up his body, he will not give it up, it is allowable when he shall kill him; that is, because he relies upon the beneficence (sud) of Ohrmazd. 22. Moreover, from the rule (mank) '*yazemna kat na hakat*' ('through being worshipped what then at once,' &c.) it is evident, and it becomes his through ceremonial ablution of the hands; it amounts to a whole quarry (kano) of good works, and the worship of God (yazishn–i yazdano) is to be performed for him. 23. Adarbad Mahraspandan said that it is always necessary to be more diligent in performing one's worship of God at the time that many mortal sins are committed; all sins being admissible into renunciation, when thou shalt atone by complete self-sacrifice (pur–jan–dadiha), and when one engages in renunciation of the sin from its root, he becomes free from the sin in renunciation of which sin he engaged; for Ohrmazd will not leave his own creatures unto the evil spirit, unless on the path of non-renunciation.

CHAPTER 9.

1.

The greater Hasar is one part in twelve parts of the day and night, and the lesser Hasar is one part in eighteen parts.

2.

The priest (asruk) who passes away in idolatry (auzdayakih) thou hast considered as desolate (viran); and there is a high–priest (dastur) who is of a different opinion, there is one who says he is as a non–Iranian (an–airan) country. 3. It is declared that, when a supreme high–priest (Zarathushtrotema) passes away in idolatry, an apostate (aharmok) will be born in that dwelling, and a rumor of this calamity is uttered by that supreme high–priest.

4.

In order to be steadfast in the good religion it is to be discussed with priests and high–priests, and when one does not discuss it is proper that he do not teach it.

5.

The ceremonial worship (yazishn) which they perform in a fire–temple, when not done aright, does not reach unto the demons; but that which they perform in other places, when they do not perform it aright, does reach unto the demons, for there is no medium in worship, it reaches either unto the angels or unto the demons. 6. Of a man who has relinquished a bad habit, and through his good capabilities engages in renunciation of sin, the good work advances unto the future existence.

7.

Any one who shall die in a vessel (kashtik) it is allowable, for fear of contamination (padvishak), to throw into the water; some say that the water itself is the receptacle for the dead (khazanih).

8.

This, too, is declared: 'When in the dark it is not allowable to eat food; for the demons and fiends seize upon one–third of the wisdom and glory of him who eats food in the dark;' and it is declared by that passage (jinak) which Ohrmazd spoke to Zartosht, thus: 'After the departure of the light let him not devour, with unwashed hands, the water and vegetables of Hordad and Amurdad; for if after the departure of the light thou devourest, with unwashed hands, the water and vegetables of Hordad and Amurdad, the fiend seizes away from thee two–thirds of the existing original wisdom which, when he seizes it away, is the glory and religion which are auspicious for thee that day, so that diligence becomes a vexation this day.'

9.

In a passage of the fifth fargard of the *Pazag Nask* it is declared that one mentions these characteristics of four kinds of worship of the celestial beings (yazdan):– one is that whose Avesta is correct, but the man is bad; the second is that whose Avesta is faulty (zifano), but the man is good; the third is that whose Avesta is correct, and the man is good; and the fourth is that whose Avesta is faulty and the man is bad. 10. That whose Avesta is correct, but the man bad, the archangels will approach and will listen to, but do not accept; that whose Avesta is faulty, but the man good, the archangels and angels will approach, but do not listen to, and will accept; that whose Avesta is correct, and the man good, the archangels and angels will approach, will come to, will listen to, and will accept; that whose Avesta is faulty, and the man bad, they do not approach, do not listen to, and do not accept.

11.

In every ceremonial (yazishno), at the beginning of the ceremony, and the beginning of the sacred–cake consecration (dron), the angels and guardian spirits of the righteous are to be invited to the ceremony. 12. When they invoke the angels they will accept the ceremony, and when they do not invoke them, all the guardian spirits of the righteous are to be invoked at the beginning of 'staomi ;' and when not, they watch until the words '*frasho–charethram saoshyantam,*' [y26.20] and when they shall invoke them there they will accept the ceremony; and when not, they will watch until the words '*vispau fravashayo ashaonam yazamaide,*' [y26.34] and when they shall invoke them there they will accept the ceremony; and when not, they will watch until the words '*tauscha yazamaide ;*' and when they invoke them at the threefold '*ashem vohu*' and the word '*damanam,*' [y8.10] at the twice–told '*aokhto–namano,*' [Y22.33] the '*ashat hacha,*' [y24.30] or the '*yatumanaha jasaiti,*' [Y8.9] they

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will accept; and when not, they go up the height of a spear (nizak) and will remain. 13. And they speak thus: 'This man does not understand that it will be necessary even for him to go from the world, and our prayer (apistan) is for reminding men; it is not that our uneasiness arises from this, that we are in want of their ceremony, but our uneasiness arises from this, that when they do not reverence and do not invoke us, when evil comes upon them it is not possible for us to keep it away.'

14.

'O creator! how much is the duration in life of him who is dead?' And Ohrmazd spoke thus: 'As much as the wing of a fly, O Zartosht the Spitaman! or as much as the hearing a wing unto a sightless one.'

CHAPTER 10.

1.

The rule is this, that a sacred thread–girdle (kusti) be three finger–breadths loose transversely (pavan targun), as is said in every teaching (chastak), and when it is less it is not proper.

2.

The rule is this, that the sacred cake (dron), set aside at the dedication formula (khshnuman) on the days devoted to the guardian spirits, is to be used at the season–festivals, the Nonabar, the three nights' ceremony, the Haoma–dron, and other rites of the righteous guardian spirits; and when they shall not do so, according to some teachings, it is not proper.

3.

In the exposition (chastak) of the *Nigadum Nask* it says that a man is going to commit robbery, and a wall falls in upon him, it is his destroyer; when a man strikes at him he is his adversary, and both are in sinfulness; when he is going to perform the worship of God (yazisno–i yazdano) both of them are in innocence.

4.

The rule is this, that when a woman becomes pregnant, as long as it is possible, the fire is to be maintained most carefully in the dwelling, because it is declared in the *Spend Nask* that towards Dukdaub, the mother of Zartosht, when she was pregnant with Zartosht, for three nights, every night a leader (khuda) with a hundred and fifty demons rushed for the destruction of Zartosht, but owing to the existence of the fire in the dwelling they knew no means of accomplishing it.

5.

The rule is this, that they have a tank (moj) for the disciples, when they are going to perform the worship of God, and are sprinkling the stone seat (magok); and lest they should make a wet place by that sprinkling through taking water out from it, it is to be done sitting; for in the Vendidad the high–priests have taught, about making water when standing on foot, that the measure it refers to applies to everything else, not even of a like origin; by him who makes water the Avesta for making water is to be uttered, and then it is the root of a tanapuhr sin for him, and when he does not utter it he is more grievously sinful.

6.

The rule is this, that to recite the Gathas over those passed away is not to be considered as beneficial, since it is not proper to recite the three Has which are the beginning of the Ushtavat Gatha whenever one is on the road; whenever one recites them over a man in the house they are healing.

7.

The rule is this, that in the night wine and aromatic herbs (sparam) and anything like food are not to be cast away towards the north quarter, because a fiend will become pregnant; and when one casts them away one Yatha–ahu–vairyo is to be uttered.

8.

The rule is this, that reverential should be the abstinence from unlawfully slaughtering of any species of animals; for in the *Sudgar Nask* it is said, concerning those who have unlawfully slaughtered animals, the punishment is such that each hair of those animals becomes like a sharp dagger (tekh), and he who is unlawfully a slaughterer is slain. 9. Of animals, the slaughtering of the lamb, the goat (vahik), the ploughing ox, the war–horse, the hare, the bat (chiharaz), the cock or bird of Vohuman, and the magpie (kaskinak) bird, and of birds that of the kite, eagle (humai), and swallow is most to be abstained from.

10.

A pregnant woman who passes away is not to be carried away by less than four men, who are at it constantly with united strength; for with other corpses, after a dog's gaze, when they carry them along by two men with united strength, they do not become polluted; but for a pregnant woman two dogs are necessary, to whose united power she is to be exposed; and they carry her along by four men with united strength, and they do not become polluted; but when they carry her along by two men they are to be washed with ceremony (pishak).

11.

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The rule is this, that when they beg forgiveness for a person (mardum) who has passed away, such a prayer is more significant when one says thus: 'Whenever a trespass (vinas) of mine has occurred against him, you will take account of it along with those of his which have occurred against me, and the trespasses have passed away one through the other; any further trespasses of his which have occurred against me are then made a righteous gift by me.'

12.

The rule is this, that one should not walk without boots; and his advantage therefrom is even this, that when a boot (mujak) is on his foot, and he puts the foot upon dead matter, and does not disturb the dead matter, he does not become polluted; when a boot is not on his foot, and he puts the foot upon dead matter, and does not disturb it, he is polluted, except when he knows for certain (aevar) that a dog has seen it, or if not it is to be considered as not seen by a dog.

13.

The rule is this, as revealed in the *Duwasrud Nask*, where a day in the year is indicated, that the sacred thread–girdle [kusti] of every one who shall be one day more than fourteen years and three months old is to be tied on — it is better so than when he remains unto fifteen years, and then ties on the girdle — who is more cared for, that way, than a five–months' child, on whom they should put it in the womb of its mother.

14.

The rule is this, that when one retains a prayer inwardly, and wind shall come from below, or wind shall come from the mouth, it is all one.

15.

Also this, that ten women are necessary for affording assistance to a woman who is in labor: five women for directing the making of the cradle (gavarak), one woman should be opposite the left shoulder, and one to hold the right shoulder, one woman to throw a hand on her neck, one woman to hold her waist, and one woman, when the infant shall be born, to take it up and cut the navel cord, and to make the fire blaze. 16. Three days and three nights no one is to pass between the fire and the child, nor to show the child to a sinful man or woman; they are to titrate a little sulfur in the sap (maya) of a plant, and to smear it over the child; and the first food to give it is Haoma–juice (parahom) and aloes (shapyar).

17.

The rule is this, that in case any one shall beat an innocent man, until the pain shall cease it becomes every day the root of a tanapuhr sin for him.

18.

The rule is this, that when in a country they trust a false judge, and keep him among their superiors, owing to the sin and breach of faith which that judge commits, the clouds and rain, in that country, are deficient, a portion (bavan) of the deliciousness, fatness, wholesomeness, and milk of the cattle and goats diminishes, and many children become destroyed in the mother's womb.

19.

The rule is this, that a man, when he does not wed a wife, does not become worthy of death; but when a woman does not wed a husband it amounts to a sin worthy of death; because for a woman there is no offspring except by intercourse with men, and no lineage proceeds from her; but for a man without a wife, when he shall recite the Avesta, as it is mentioned in the *Vendidad*, there may be a lineage which proceeds onwards to the future existence.

20.

The rule is this, that a toothpick is to be cut out clear of bark (post pak), for the high–priests have taught that when one's toothpick — made for the mouth with the bark — shall fall, and when a pregnant woman puts a foot upon it, she is apprehensive about its being dead matter.

21.

The rule is this, that in accepting the child of a handmaid (chakar) discrimination is to be exercised; for in the fourteenth of the *Nask Husparum* the high–priests have taught thus: 'My son is suitable also as thy son, but my daughter is not suitable also as thy daughter.'

22.

The rule is this, that one perseveres much in the begetting of offspring, for the acquisition of abundance of

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good works at once; because, in the *Nigadum Nask*, the high–priests have taught that the duty and good works which a son performs are as much the father's as though they had been done by his own hand; and in the *Damdad Nask* it is revealed thus: 'Likewise, too, the good works, in like measure, which come into the father's possession.'

23.

The rule is this, that they shall give to the worthy as much of anything as is proper for eating and accumulating; because in the *Nigadum Nask* the high–priests have taught thus: 'A man gives a hungry one bread, and it is too much, yet all the good works, which he shall perform through that superabundance, become as much his who gave it as though they had been done by his own hand.'

24.

The rule is this, where one lies down, in circumstances of propriety and innocence, one Ashem–vohu is to be uttered, and in like manner when he gets up well; when he does so, every single drawing of the breath (vayo) becomes a good work of three Srosho–charanams, that is, a weight of ten dirhams of the full weight of four mads.

25.

The rule is this, that when an action or an opinion comes forward, and one does not know whether it be a sin or a good work, when possible it is to be abandoned and not executed by him; as it says in the *Sagadum Nask* that Zartosht has not provided about everything whatever, but three times it been done by Zartosht about this duty, that is, so that the Avesta and Zand, when one has learned it thoroughly by heart, is for recitation, and is not to be mumbled (juyishno), for in mumbling (judano) the parts of the Ahunwar are more chattering. 26. As it says in the *Bag Nask* thus: 'Whoever shall mutter, O Zartosht! my allotment of the Ahunwar — that is, shall softly take it inwardly — and shall let it escape again — that is, shall utter it aloud — so much as a half, or one–third, or one–fourth, or one–fifth, his soul will I shield, I who am Ohrmazd, from the best existence — that is, I will keep it away — by so much of an interval as the width of this earth.'

27.

The rule is this, that one is to proceed with great deliberation when he does not know whether it be a sin or a good work, that is, it is not to be done.

28.

The rule is this, that an opinion (andazak) of anything is to be formed through consultation with the good; even so it is revealed in the *Chihrdad Nask* that Spandarmad spoke to Manuschihar thus: 'Even the swiftest horse requires the whip (tazanak), the sharpest steel knife requires the whetstone (afsan), and the wisest man requires counsel (ham–pursih).'

29.

The rule is this, that when one laughs outright (bara khanded) the Avesta and Zand are not to be mumbled, for the wisdom of Ohrmazd is omniscient, and good works are a great exercise of liberality, but an extreme abstinence from producing irritation (hanjidar–dahishnih); because in the *Ratushtaiti Nask* many harsh things are said about the severe punishment of producers of irritation, in the spiritual existence.

30.

The rule is this, that as there may be some even of those of the good religion who, through unacquaintance with the religion, when a female fowl crows in the manner of a cock, will kill the fowl, so those of the primitive faith have said that there may be mischief (vinastarih) from wizards in that dwelling, which the cock is incapable of keeping away, and the female fowl makes that noise for the assistance of the cock, especially when the bringing of another cock into that dwelling is necessary.

31.

The rule is this, that when one sees a hedgehog, then along with it a place in the plain, free from danger, is to be preserved; for in the *Vendidad* the high–priests have taught that it is when the hedgehog every day voids urine into an ant's nest that a thousand ants will die.

32.

The rule is this, that in the *Vendidad* seven kinds of things are mentioned, and when they are the cause of a man's death, until the forthcoming period of the day (gas–i levin) comes on, contamination (nisrusht) does not rush upon him; and for this reason, this, too, is well for the good, that is, to show a dog rightly again a previous corpse in the forthcoming period of the day.

33.

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The rule is this, that by those who attend to a corpse among the pure it is then to be shown to a dog very observant of the corpse; for when even a thousand persons shall carry away a corpse which a dog has not seen, they are all polluted.

34.

The rule is this, that meat, when there is stench or decomposition not even originating with it, is not to be prayed over; and the sacred cake (dron) and butter (gaush–dak) which are hairy are also not to be prayed over.

35.

A woman is fit for priestly duty (zotih) among women, and when she is consecrating the sacred cake (dron), and one Ashem–vohu is uttered by her, she puts the sacred twigs (barsom) back on the twig–stand, brings them away, and the utterance of another one is good; when she says it is not expedient to do it with attention before a meal, it is proper. 36. The sacred cake of a disreputable woman is not to be consecrated, but is to be rendered ineligible (avijinako).

37.

When one places a thing before the fire observantly, and does not see the splendor itself, 'tava athro' is not to be said.

38.

At night, when one lies down, the hands are to be thoroughly washed. 39. That which comes from a menstruous woman to any one, or to anything, is all to be thoroughly washed with bull's urine (gomez) and water.

[40.

The rule is this, as Adarbad Mahraspandan said when every one passed away:– 'The mouth–veil and also the clothing are to be well set apart from the gifts (dasaran), so that his soul may become easier.' Completed in peace and pleasure.]

PART 2. -- A Supplementary Treatise.

CHAPTER 11.

1.

The degrees of sin are these, such as a Farman, Srosho–charanam, Agerept, Aivirisht, Aredush, Khor, Bazai, Yat, and tanapuhr, and I will mention each of them a second time. 2. A Farman is the weight of three dirhams of four mads; a Srosho–charanam is one dirham and two mads; three Srosho–charanams are the weight of four dirhams and two mads; an Agerept is thirty–three stirs; an Aivirisht is the weight of thirty–three dirhams; an Aredush is thirty stirs; a Khor is sixty stirs; a Bazai is ninety stirs; a Yat is a hundred and eighty stirs, and a Tanapuhr is three hundred stirs.

3.

Every one ought to be unhesitating and unanimous about this, that righteousness is the one thing, and heaven (garothman) the one place, which is good, and contentment the one thing more comfortable.

4.

When a sheep is slaughtered and divided, its meat–offering (gavus–dak) is to be thus presented: the tongue, jaw, and left eye are the angel Haoma's own; the neck is Ardwhisht's own; the head is the angel Vae's own; the right shoulder (arm) is Aredvisur's, the left is Drvasp's; the right thigh (hakht) is for the guardian spirit of Vishtasp, and the left for the guardian spirit of Jamasp; the back is for the supreme chief; the loin is the spirits' own; the belly is Spandarmad's; the testicles are for the star Vanand; the kidneys are Haptoring's; the ventricle (naskadako) is for the guardian spirit of priests; the lungs are for the guardian spirit of warriors; the liver is for compassion and sustenance of the poor; the spleen is Mahraspand's; the fore–legs (bazai) are for the waters; the heart is for the fires; the entrail fat is Ardafrawash's; the tail–bone (dunb–gazako) is for the guardian spirit of Zartosht the Spitaman; the tail (dunbak) is for Vad the righteous; the right eye is in the share of the moon; and any that may be left over from those is for the other archangels. 5. There have been those who may have spoken about protection, and there have been those who may have done so about meat–offerings; whoever has spoken about protection is such as has spoken well, and whoever has spoken about meat–offerings has not spoken everything which is noteworthy. 6. When one shall offer up what pertains to one (khadukag) on account of another it is proper; except the tongue, jaw, and left eye, for that those are the angel Haoma's own is manifest from the passage: 'Hizvam frerenaot,' etc.

CHAPTER 12.

1.

The rule is this, that when one's form of worship (yasht) is performed, and it is not possible for him to prepare it, the practice of those of the primitive faith is, when the girdle (aipiyaung) is twined about a sacred twig–bundle (barsom) of seven twigs (tak), to consecrate a sacred cake (dron) thrice, which becomes his form of worship that is performed one degree better through the sacred cake; and of the merit of a threefold consecration of the sacred cake the high–priests have specially taught, in the *Husparum Nask*, that it is as much as that of a lesser form of worship.

2.

The rule is this, that he who is himself more acquainted with religion is he who considers him who is more acquainted with religion than himself as high–priest, and considers him as high–priest so that he may not destroy the bridge of the soul; as it says in the *Sagadam Nask* that no one of them, that is an inattentive (asrushdar) man who has no high–priest, attains to the best existence, not though his recitations should be so many that they have made his duty and good works as much as the verdure (sapdak) of the plants when it shoots forth in spring, the verdure which Ohrmazd has given abundantly.

3.

The rule is this, that they keep a fire in the house, because, from not keeping the fire properly, there arise less pregnancy of women and a weeping (av–didano) for the loss of strength (tanu) of men; and the chilled charcoal (angisht) and the rest which are without advantage (bar) are to be carried away from the fire; and in the *Spend Nask* it is revealed that a fire, when they shall make it quite clean from its chilled charcoal, has as much comfort as a man whose clothing they should make clean.

4.

The rule is this, that when any one passes away it is proper to render useless as much as the smallest mouth–veil, for it says in the *Vendidad* that 'if even those Mazdayasnians should leave on him who is dead, in parting with him, as much as that which a damsel would leave in parting with the food–bowl (padmanako) — that is, a bag (anbanako–hana)' — the decree is this, that it is a Tanapuhr sin at root, which is hell; and in the *Vendidad* it says that the clothing of the charitable (dahishn–homand) soul, and even the clothing which they will give it, are out of almsgivings (dasaran).

5.

The rule is this, that when any one passes away, after keeping fasting the three nights, still the presentation of holy–water (zohr) to the fire is to be performed, which is the presenting of the holy–water to the nearest fire; for in the *Damdad Nask* it is revealed that when they sever (tebrund) the consciousness of men it goes out to the nearest fire, then out to the stars, then out to the moon, and then out to the sun; and it is needful that the nearest fire, which is that to which it has come out, should become stronger (zor–homandtar).

6.

The rule is this, that they should not leave a nail–paring unprayed over (anafsudak), for if it be not prayed over (afsand) it turns into the arms and equipments of the Mazendaran demons; this is explicitly shown in the *Vendidad*.

7.

The rule is this, that the labor of child–birth is not to be accomplished at night, except while with the light of a fire, or the stars and moon, upon it; for great opposition is connected with it, and in the twentieth of the *Husparum Nask* it is shown that over the soul of him who works in the dark there is more predominance of the evil spirit.

8.

The rule is this, that they should allow the egg and other food for those gifts and favors of the sovereign moon (mah–i khudai) and the other angels; if so, it is to be allowed by them thus: 'I will consecrate so much food for such an angel,' and not thus: 'One sacred cake (dron) in so much food.' 9. And the reason of it is this, that they who shall allow thus: 'One sacred cake out of so much food,' and of which it is one thing less, even though one shall consecrate it many times, still then he has not repaid; and they who should allow thus: 'I will consecrate so

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much food for such an angel,' though one shall reverence him with many sacred cakes, it is proper. 10. And in the twenty–two sections of the *Sagadum Nask* grievous things are shown about those who do not make: offerings (austofrid) unto the angels.

11.

The rule is this, that when a woman becomes pregnant, as long as it is possible, a fire one cares for well is to be maintained in the house, because it is revealed in the *Spend Nask* that to Dukdaub, the mother of Zartosht, when she was pregnant with Zartosht, for three nights, every night a leader (shah) with a hundred and fifty demons came for the destruction of Zartosht, and yet, owing to the existence of the fire in the dwelling, they knew no means for it.

12.

The rule is this, where a child is born, during three days, for protection from demons, wizards, and witches, a fire is to be made at night until daylight, and is to be maintained there in the day, and pure incense is to be put upon it, as is revealed in the thirtieth of the *Sagadum Nask*.

13.

The rule is this, that from a toothpick the bark is to be well cut off, for there are some of those of the primitive faith who have said that, when they shall make it for the teeth with the bark on, and they throw it away, a pregnant woman, who puts a foot upon it, is doubtful about its being dead matter.

14.

The rule is this, that it is well if any one of those who have their handmaid (chakar) in cohabitation (zanih), and offspring is born of her, shall accept all those who are male as sons; but those who are female are no advantage, because an adopted son (sator) is requisite, and in the fourteenth of the *Husparum Nask* the high–priests have taught thus: 'My son is suitable also as thy son, but my daughter is not suitable also as thy daughter;' and there are many who do not appoint an adopted son with this idea, that: 'The child of a handmaid may be accepted by us as a son.'

15.

The rule is this, that one is to persevere much in the begetting of offspring, since it is for the acquisition of many good works at once; because in the *Spand* and *Nigadum Nasks* the high–priests have taught that the duty and good works which a son performs are as much the father's as though they had been done by his own hand; and in the *Damdad Nask* it is revealed thus: 'Likewise, too, the good works, in like manner, which come to the father as his own.'

16.

The rule is this, that what they shall give to the worthy is as much as is proper and beyond, for eating and accumulating; because in the *Nigadum Nask* the high–priests have taught thus: 'When a man gives bread to a man, even though that man has too much bread, all the good works, which he shall perform through that superabundance, become as much his who gave it as though they had been done by his own hand.'

17.

The rule is this, that in the night water is not to be drawn from a well, as in the *Bagan–yasn* notice is given about the uncleanness (ayoshdasarih) of well–water at night.

18.

The rule is this, that in the night anything eatable is not to be cast away to the north, because a fiend will become pregnant; and when it is cast away one *Yatha–ahu–vairyo* is to be uttered. 19. Those of the primitive faith who used to act more orthodoxically (hu–rastakihatar), when food was eaten by them in the night, for the sake of preservation from sin owing to the coming of strainings and sprinklings on to the ground, directed a man to chant the Ahunwar from the beginning of the feast (myazd) unto the end, more especially at the feast of the season–festivals [Gahambar]; as it says in the *Hadokht Nask*, that of the sayings which are spoken out the Ahunwar is that which is most triumphant.

20.

The rule is this, that when one sees a hedgehog he takes it back to the plain, and its own place is to be preserved free from danger; for in the *Vendidad* the high–priests have taught, that every day, when the hedgehog voids urine into an ant's nest, a thousand ants will die.

21.

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The rule is this, that some who are of the good religion say, where one is washing his face, one *Ashem–vohu* is always to be uttered, and that *Ashem–vohu* is to be uttered before the washing; for when he utters it while washing his face, he is doubtful (*var–homand*) about the water coming to his mouth.

22.

The rule is this, that they select from the purifiers — when their business (*mindavam*) is as important (*raba*) as purity and impurity — him with whom the control of ablution (*padiyavih*) and non–ablution is connected; they select him especially with regard to the good disposition and truthful speaking of the man, and to the particular work; and on account of his being in innocence he is to be considered more righteous. 23. As in the *Vendidad* it says, about the two shares of righteousness, how one should tell that he is 'a righteous man, O Zartosht the Spitaman! who is a purifier, who should be a speaker that speaks truly, an inquirer of the sacred texts — that is, he has performed his ritual (*yasht*) — a righteous one who specially understands purification from the religion of the Mazdayasnians, that is, he understands its religious formulas (*nirang*).' 24. When it is so that the control of their ablution is connected with him, so that they consider what pertains to the purifying bowl (*zak–i tashtik*) as his, and ever abstain from it, though the angels hear and consider them as clean, and they select for him those who consecrate the water and bull's urine (*gomez*) on account of their control of purification (*yoshdasarkarih*), and it is to be performed very observantly by the consecrators at the place which is to be measured with a measure and very exactly (*khuptar*). 25. And the purifier is so much the better when washed again, and when it is by some one through whose periodic (*zamanik*) care he is thus done; for in the periodic interval many secret kinds of pollution are produced. 26. Of the celebrators of the *Vendidad* the good are they who shall again perform the Navashadar rite [i.e. *barashnom*]; for, on account of the same nicety (*nazukih*) which is written above by me, and on account of much also that is secret, which has happened and mostly arises about it, there is no harm from performing it. 27. And any one of those who shall receive the water and bull's urine it is very important to wash beforehand (*pavan pesh*); because, if there be impurity about him, and he puts a hand to the cup (*jamak*), the water, and the bull's urine, they are unclean (*apadavo*); when it is so that there be some one, when so, it is better that they always wash his eyelids (*moyak gas*), and to wash them by the clean is good.

28.

The rule is this, that thou shouldst not consider even any one hopeless (*anaimed*) of heaven, and they should not set their minds steadfastly on hell; thereby much sinfulness for which there is a desire would be undesirable, because there is nothing which is a sin in my religion for which there is no retribution, as it says in the Gathas thus: 'Of those who are aware that thou art, 'O Ohrmazd! is even he who is infamous (*raspako*); and they know the punishment of him even who is very sinful.' 29. And as to him even who is a very sinful person, through the desire of good works which is entertained by him, there then comes more fully to him the joy of a soul newly worthy (*nuk shayad*); as in the *Spend Nask* was shown to Zartosht about one man, that all his limbs were in torment, and one foot was outside; and Zartosht inquired of Ohrmazd about the reason of it; and Ohrmazd said that he was a man, *Davans* by name; he was ruler over thirty–three districts, and he never practiced any good work, except one time when fodder was conveyed by him to a sheep with that one foot.

30.

The rule is this, that when a man has performed his form of worship (*yasht*), and his wife has not performed it, it is extremely necessary to perform the suitable form of worship, or to order a *Geto–kharid*, so that they may become such as are dwelling more closely together in the spiritual existence than in the world; and in the *Hadokht Nask* it says that a woman (*nairik*) who shall be reverent (*tarsak*) is to be considered as much as she who is suitable (*ziyak*).

31.

The rule is this, that these five ceremonies (*yazishn*), when they shall perform them, are good works; when one does not perform them, and the time is manifest to him, and when he shall set them aside to perform them out of the proper time, they shall go to the bridge as sin; the ceremonies which go to the bridge are these, and in the *Husparum Nask* it says that they are the non–celebration of the rites (*la yashtano*) of the season–festivals [*Gahambar*s], the *Rapithwin*, the three nights after a death, the days devoted to the guardian spirits, and the sun and moon.

32.

The rule is this, that at every one of these three things, which come through hungry living, that is, sneezing,

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yawning, and sighing, one is to speak out a *Yatha–ahu–vairyō* and one *Ashem–vohu* ; and also when one hears the sneezing of any one, to speak in like manner is so considered as an action of the good; and in the *Sudgar Nask* it says thus: "What prepares sneezing? that is, through what process (kar) does it come?" And Ohrmazd said thus: "Hungry living, O Zartosht! because the remedy for its existence is the *Ahunwar*, O Zartosht! and righteousness [i.e. *Ashem Vohu*]"

CHAPTER 13.

0.

The signification of the Gathas.

1.

These three *Ashem–vohus* (Y11, end) which represent the Fravarane (Y11, end) of the preliminary ritual (*pesht nirang*) and the rotation of these three Has ('chapters'), the Fravarane, Frastuye, and Astuye — fravarane being the beginning of the Fravarane which extends as far as *frastastayaecha*, *frastuye*, the beginning of the Frastuye (Y12.1–Y13.26) which extends up to the Astuye, and *astuye*, the beginning of the *Astaothwanem* (Y13.27–Y14, end) which extends as far as *astaothwanemcha daenayau Mazdayasnoish* — also represent the *Visai–ve–amesha–spenta* (Y15), which is the beginning of the *Stotan–yasno* ('the ritual of praisers'), and these three Has of the *Baghan* (Y19–Y21).

2.

In the exposition (*chashidak*) and through the evidence of revelation (*dino*) the wise of those of the primitive faith have thus said; that a man of fifteen years, and a son and brother of Mazdayasnians — when he confesses his failings (*mandak*) to the high–priests (*radan*), and they shall bring him the whip and scourge, and these five Gathas are chanted and the good waters consecrated by him, and the whole of the renewed–birth ceremony (*navid–zadih*) is performed by him — becomes a mature youth and not a child, and a share of the prayers of initiation (*napar*) and of the fires is to be given over to him; and when thus much is not performed by him, a share is not to be given. 3. These five Gathas are made up from the body of a righteous man.

4.

Ahya–yasa (Y28), *Khshmaibya* (Y29), and *Ad–ta–vakhshya* (Y30) have, severally, eleven stanzas (*vachest*), because eleven things move spiritually within the bodies of men, as life, consciousness, religion, soul, guardian spirit, thought, word, deed, seeing, smelling, and hearing; and the bodies of men and other creatures are formed of water, fire, and wind.

5.

Ashem–Ahurem–mazdam (Vr15) is to be recited three times before the coming of *Hoshedar*, *Hoshedarmah*, and *Soshyans*; and when they also recite the chapter (*had*) well, and by line (*gas*) and stanza, those apostles are present, and the country becomes more flourishing and more dominant in the world.

6.

The twenty–two stanzas of *Ta–ve–urvata* (Y31) are the twenty–two judgments (*dadistan*) of which it speaks in the *Hadokht Nask* thus: — '*Anaomo mananghe daya vispai: kva, kva paro?*' ('where are they to be produced beyond every thought? and where before?') '*Lodging in the judge, that while he has twenty–two judgments he may be more just;*' — so that when they pray the *Ta–ve–urvata* chapter well, and recite it by line and stanza, the judges possess those twenty–two judgments more correctly, and judiciousness is more lodging in them.

7.

The sixteen stanzas of the *Hvaetumaithi* chapter (Y32) are lodging in warriors, so that it becomes possible, during their good protection, to force the enemy away from those sixteen countries which the *Vendidad* mentions in its first *fargard*.

8.

The fourteen stanzas of *Yatha–aish* (Y33) are for this reason, because seven archangels are more diligent in activity for the spirit, and seven archangels for the world, so that they may attain 'to heaven, the home (*mehono*) of *Ohrmazd*, the home of the archangels, the home of those righteous ones,' *avi gara–nmanem, maethanem Ahurahe mazdau, maethanem ameshanam spentanam, maethanem anyaesham ashaonam* [Vd19.107]. 9. The three repetitions (*dandar*) of *Ye–sevisto* (Y33.11), and the holding up of the holy–water (*zohr*) at these repetitions, are for the four classes, and for this reason at *Ahurai mazdai* and *ashemcha fradat* the holy–water is to be held level with the heart of him who is the officiating priest (*zot*), and at *sraota* is to be held level with the arm of him who is the officiating priest, so that while the warriors are in battle with foreigners (*an–airan*) they may be fuller of breath (*vayo–girtar*), and the husbandmen stronger–armed in the tillage and cultivation of the world.

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10.

The fifteen stanzas of Ya–shkyaothana (Y34) are for this reason, because it is given for the destruction of those fifteen fiends who are disclosed in the medical part (beshaz) of the *Hadokht Nask*. 11. The four repetitions (bar) of Mazda–at–moi (Y34.15) are for the right coming on of the share of these five chieftainships (radih), the house–ruler, the village–ruler, the tribe–ruler, the province–ruler, and the supreme Zartosht [Zarathushtrotema].

12.

The two repetitions of Ahya–yasa (Y28.1) are for this reason, that the sovereign (dahyupat) may not at once seize body, consciousness, and soul. 13. Those four Yatha–ahu–vairyos of the first Gatha are for this reason, that is, so that inferiors may become more tolerant of the commands of superiors, and good thoughts, good words, and good deeds be more domesticated (mah–mantar) in the world, and the fiend more powerless (apadakhshahtar).

14.

In short (ae–mar), Ahya–yasa is as (pavan) Ohrmazd and the righteous man, Khshmaibya as Vohuman and cattle, At–ta–vakhshya as Ardwhisht and fire, Ta–ve–urvata as Shahrewar and metal, the Hvaetumaithi as the Gatha of Spandarmad and the earth, Yatha–aish as Hordad and water, and Ya–shkyaothana as Amurdad and plants.

15.

The progress [benefit] which is in the Ahunavaiti Gatha the house–rulers should carry on; that which is in the Ushtavaiti Gatha the village–rulers should carry on; that which is in the Spenta–mainyu Gatha the tribe–rulers should carry on; that which is in the Vohu–khshathra Gatha the province–rulers should carry on; that which is in the Vahishto–ishti Gatha the supreme Zartoshts [Zarathushtrotema] should carry on; and that which is in the Yasna, which is the place of righteous blessing, these four classes themselves should carry on.

16.

Of the Yasna of seven chapters (Y35–41.17) the beginning section (kardako) has nine stanzas; and its beginning is Humatanam (Y35.4), and its end is Humatanam (Y51.17 supl.)

17.

The six stanzas of Ahya–thwa–athro (Y36) are owing to the six hot ordeals (var) which, in the *Husparum Nask*, are effected by cha–thrayaim athraiam.

18.

The five stanzas of Itha–at–yazamaide (Y37) are thanksgiving and praise for the production of the good creations by Ohrmazd.

19.

The five stanzas of Imam–aat–zam (Y38) are owing to those five comforts and five discomforts of the earth, which, it is declared in the third fargard in the *Vendidad*, are accomplished thus:– 'The first comfort of the earth is from the land on which a righteous man walks forth; the second is when they shall make the dwelling of the good and fires upon it; the third is when they sow corn upon it, and shall take heed of dead matter; the fourth is when all beasts of burden are born upon it; the fifth is when every beast of burden, is on it; and its first discomfort is from the Arezur ridge and the gate of hell; the second is when they dig it up for a dead body; the third is when one constructs a depository for the dead (khazan) upon it; the fourth is from the holes of its noxious creatures; the fifth is when they shall forsake a man in affliction (vardakih) upon it, who is righteous.'

20.

The five stanzas of Itha (Y39) are just as those which go before.

21.

The four stanzas of Ahu–at–paiti (Y40) are about the benefit (arj–homandih) which is on account of water, earth, plants, and animals.

22.

The six stanzas of Stuto–garo (Y41.1–17), the two repetitions of Humatanam (Y35.4–6), and the three repetitions of Hukhshathrotemai (Y35.13–15) are on account of the existence of the sons of Zartosht.

23.

The two repetitions of Ashahya–aat–sairi (Y35.22, 23) are for the laudation of righteousness and the destruction of the fiend. 24. The two repetitions of Yenhe–hatam are for the laudation of Ohrmazd and the archangels, and the destruction of the evil spirit and the miscreations (vishudakan). 25. The two repetitions of

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Thwoi–staotarascha (Y41.12–14) are for the laudation of ceremonial worship (yazishno) and the sacred feast (myazd).

26.

The two repetitions of Ataremcha (Vr19.1–8) are for the laudation of the [Adar] Farnbag fire and the fire Vazisht.

27.

Of the sixteen stanzas of the Ushtavaiti chapter (Y42) it is related just as about the Hvaetumaithi chapter.

28.

The twenty stanzas of Tat–thwa–peresa (Y43) are the twenty judgments (dadistan) between the beneficent spirit and the evil spirit; and for this reason they should every time utter Tat–thwa–peresa again, because they should utter the original judgment again, and the twentieth time the evil spirit becomes confounded.

29.

The eleven stanzas of At–fravakhshya (Y44) are made up from the six chieftainships and the five accomplishments (farhang) owing to religion; one is thus, not to do unto others all that which is not well for one's self; the second is to understand fully what is well–done and not well–done; the third is to turn from the vile and their conversation (andarag–guftano); the fourth is to confess ones failings to the high–priests, and let them bring the whip; the fifth is not to neglect the season–festivals [Gahambars] at their proper hour (den hasar), nor the other things which go to the bridge; and the six chieftainships are not his property who has not these five accomplishments, and he is not fit even for teaching.

30.

The nineteen stanzas of Kem–nemoi zam (Y45) are for this reason, that every one may so persevere in his own duty (khveshakanih), that while those are our nineteen propitiations (aushofrit), which it says in the *Sagadum Nask* should be my own, the strength and power of the angels shall become more considerable, and the destroyer more perishable.

31.

The Ushtavaiti Gatha is a Gatha (gas) of four chapters, and each stanza of five lines (gas), except Haechat–aspa–vakhshya (Y45.15). 32. The two repetitions of Ushta–ahmai (Y42.1) are, one as a retention and embrace of Ohrmazd, and one as a destruction of the fiends; and Ushta–Ahurem–mazdam (Vr21.1–5) in like manner.

33.

Spenta–mainyu (Y46) has six stanzas, Yezi–adaish (Y47) twelve stanzas, At–ma–yava (Y48) twelve stanzas, and Kat–moi–urva (Y49) eleven stanzas. 34. The Spenta–mainyu Gatha is a Gatha of four chapters, and each stanza of four lines; it is made up from the five chieftainships and four classes. 35. The two repetitions of Spenta–mainyu (Y46.1) are, one for the laudation of the beneficent spirit (Spandarmad) and one for that of the earth.

36.

One Spentem–Ahurem–mazdam (Vr22.1–11) is the laudation of the creatures of the beneficent spirit, and one is the destruction of the creatures of the evil spirit.

37.

The twenty–two stanzas of the Vohu–khshathra Gatha (Y50) are those twenty–two judgments which are lodging within judges, as written above. 38. The two repetitions of Vohu–khshathrem (Y50.1) are, one the laudation of living (zindakih), and one of the supreme Zartosht [Zarathushtrotema].

39.

One Vohu–khshathrem yazamaide (Vr23.1–9) is for the laudation of Shahrewar, and one of metal. 40. The two repetitions of Avi–apam (Vr24.1–12) are, one for the laudation of waters, and one of plants.

41.

The nine stanzas of the Vahishtoishti (Y52) are on account of those nine things which are ... the supreme Zartosht–ship lodging in the supreme Zartoshts [Zarathushtrotema], the source of fountains, the bridge over waters, and even the navigable river, the righteous man, and the righteous woman. 42. And it is a Gatha of one chapter, and each stanza of four lines, except Itha–i–haithya–naro (Y52.6), for there is always one lord and sovereign in the world. 43. And those four lines are for this reason, because it is declared: chathrush hamayau

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khshapo dahmayat paro afritoit, 'four times every night is the "blessing of the holy" (Y59),' and three times Srosh, twice Bushasp, and once Eshm will come to the material world. 44. And the five lines of that one stanza (Y52.6) are for this reason, because the assistants of the supreme Zartosht are five, the house–ruler, the village–ruler, the tribe–ruler, the province–ruler, and she even who is his own wife (narik). 45. The two repetitions of Vahishta–ishtish (Y52.1) are, one for the laudation of sovereigns, and one for the laudation of peace (patman).

46.

The two repetitions of Vahisstem–Ahurem–mazdam (Vr26) are, one for the laudation of Ohrmazd and the archangels, and one for the destruction of the fiends. 47. The four repetitions of the A Airyema Ishyo (Y53) are for the existence of more submission (airmanih) in the house, village, tribe, and province. 48. The four repetitions of Avat–mizhdem (Vr27) are for the healing of those who dwell in the house, village, tribe, and province.

49.

The section (kardako) whose beginning is Tat–soidhish (Y57.1–9) is, for the completion of the Gathas, taught as pertaining to the Gathas (gasanik chasht).

50.

The beginning of the Gathas is Ahya–yasa (Y28.1), and their end is drigave vahyo (Y52.9, end); and there are 278 stanzas, 1016 lines, 5567 words (vachak), 9999 marik, and 16,554 khurdak. 51. For the lines and stanzas of the Gathas were collected by us, and were: — one hundred stanzas of the Ahunavaiti Gatha (Y28–34), of which each stanza is three lines; forty stanzas of the Yasna of seven chapters (Y35–41.17), of which each stanza is three lines; sixty–six stanzas of the Ushtavaiti Gatha (Y42–45), of which each stanza is five lines, except Haechat–aspa (Y45.15), for that one is four lines; forty–one stanzas of the Spenta–mainyu Gatha (Y46–49), of which each stanza is four lines; twenty–two stanzas of the Vohu–khshathra (Y50), of which each stanza is three lines; and nine stanzas of the Vahishtoishiti (Y52), of which each stanza is four lines, except Itha–i (Y52.6), for that one is a stanza of five; — the amount of the foregoing is 278 stanzas.

CHAPTER 14.

0.

May it be in the name of God (yazdan) and the good creation!

1.

When they consecrate a sacred cake (dron), and it becomes demon worship, what and how many thing are not proper?

2.

The decision is this: -- Whoever knowingly consecrates a sacred cake with unpurified sacred twigs (barsom–i apatiyav), or with a twig–bundle the number of whose twigs (tak) is too many or too few, or of another plant not proper for sacred twigs; or holds the end of the twig–bundle to the north and utters the *Avesta* attentively; or whoever consecrates with efficacy unawares, it is not to be considered as uttered by him. 3. Nor by him who advertently or inadvertently takes a taste (chashnik), not from the sacred cake with the butter (gaush–dae), but from the frasast; or takes the prayer (baj) inwardly regarding that cake (dron) before the officiating priest (zot) takes a taste from the same cake; or shall utter the length of a stanza in excess, and does not again make a beginning of the consecration of the sacred cake; or takes up the dedication formula (khshnuman) too soon or too late; or does not utter the *Avesta* for the fire when he sees the fire.

4.

This is how it is when the period of the day (gas) is retained, and how it should be when one may relinquish it; that is, when even one of the stars created by Ohrmazd is apparent, it is retained, and when not it is relinquished.

5. It is Vand–Ohrmazd who said that when, besides Tishtar, Vanand, or Sataves, one of the zodiacal stars (akhtarik) is apparent, it is retained, and when not it is relinquished. 6. There have been some who said that when, besides one of those three, three zodiacal stars are apparent, it is retained, and when not it is relinquished.

PART 3. -- Appendix.

CHAPTER 15.

1.

It is revealed by a passage of the *Avesta* that Zartosht, seated before Ohrmazd, always wanted information (vac) from him; and he spoke to Ohrmazd thus: 'Thy head, hands, feet, hair, face, and tongue are in my eyes just like those even which are my own, and you have the clothing men have; give me a hand, so that I may grasp thy hand.'

2.

Ohrmazd said thus: 'I am an intangible spirit; it is not possible to grasp my hand.'

3.

Zartosht spoke thus: 'Thou art intangible, and Vohuman, Ardwhisht, Shahrewar, Spandarmad, Hordad, and Amurdad are intangible, and when I depart from thy presence, and do not see thee nor even them — since of the person whom I see and worship there is something — should thou and the seven archangels be worshipped by me, or not?'

4.

Ohrmazd said thus: 'They should be; I tell thee, O Zartosht the Spitaman! that each individual of us has produced his own one creation (dayak) for the world, by means of which they may set going in its body, in the world, that activity which they would exercise in the spiritual existence. 5. In the world that which is mine, who am Ohrmazd, is the righteous man, of Vohuman are the cattle, of Ardwhisht is the fire, of Shahrewar is the metal, of Spandarmad are the earth and virtuous woman, of Hordad is the water, and of Amurdad is the vegetation. 6. Whoever has learned the care of all these seven, acts and pleases well, his soul never comes into the possession of Ahriman and the demons; when he has exercised his care of them, he has exercised his care of the seven archangels, and ought to teach all mankind in the world.

7.

'Whoever wishes to propitiate Ohrmazd in the world, wishes to promote the things of Ohrmazd; and whoever he be, with whom Ohrmazd ever is in every place (gas), it is necessary that he should propitiate the righteous man, in whatever has happened and whatever occurs to him, and should act for his happiness, and afford him protection from the vile. 8. Since the righteous man is a counterpart of Ohrmazd the lord, and when the righteous man acts it is caused by him who is Ohrmazd, whoever propitiates the righteous man, his fame and welfare exist a long time in the world, and the splendor of Ohrmazd and pleasure and joy become his own in heaven (Wahisht).

9.

'Whoever wishes to propitiate Vohuman in the world, and wishes to act for his happiness, is he who wishes to promote the things of Vohuman; and it is necessary for him, so that Vohuman may be ever with him, that he should propitiate, at every place (gas) and time, the well–yielding (hudhak) cattle, in whatever has happened and whatever occurs, and should act for their happiness; and in the terrible days and the hurried times (gas) which befall them, he should afford them protection from the oppressive and idle. 10. He should not give them as a bribe to a man who is a wicked tyrant, but should keep them in a pleasant and warm locality and place (gas); and in summer he should provide them a store of straw and corn, so that it be not necessary to keep them on the pastures (charak) in winter; and he should not deliver them up for this purpose, that is, "So that I may give them up to the vile," because it is necessary to give to the good; and he should not drive them apart from their young, and should not put the young apart from their milk. 11. Since they are counterparts of him (Vohuman) himself in the world, the well–yielding cattle, whoever propitiates those which are well–yielding cattle his fame subsists in the world, and the splendor of Ohrmazd becomes his own in the best existence.

12.

'Whoever wishes to propitiate Ardwhisht in the world is he who wishes to promote his things; and it is necessary for him, so that Ardwhisht may be with him at every place (gas) and time, that he should propitiate the fire of Ohrmazd, in whatever has happened and whatever occurs, and should act for its happiness; he should not put upon it wood, incense, and holy–water which are stolen and extorted, and he should not cook at it a ration (bahar) which is violently extorted from men. 13. For it is a counterpart of him (Ardwhisht) himself in the world,

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the fire of Ohrmazd; and whoever propitiates those which are fires of Ohrmazd his fame subsists in the world, and the splendor of Ohrmazd becomes his own in heaven.

14.

'Whoever wishes to propitiate Shahrewar in the world, and wishes to act for his happiness, is he who wishes to promote the things of Shahrewar; and whoever he be, it is necessary, so that Shahrewar may be with him at every place and time, that he should propitiate melted metal at every place and time. 15. And the propitiation of melted metal is this, that he shall practice habits (aiyino) of the heart so unsullied and pure that, when they shall drop melted metal upon it, it does not burn. 16. And Adarbad Mahraspandan even acted in this priestly fashion (dastobarih), so that the melted metal, when they drop it upon the region (khano) of his pure heart, becomes as pleasant to him as though they were milking milk upon it. 17. When they drop it upon the region of the heart of the wicked and sinners, it burns, and they die. 18. And one should not commit sin with metal, and with its burning; and should not give gold and silver to the vile. 19. For it is a counterpart of Shahrewar himself in the world for him, and since he propitiates those which are melted metals, his fame subsists in the world, and the splendor of Ohrmazd becomes his own in heaven.

20.

'Whoever wishes to propitiate Spandarmad in the world, wishes to promote the things of Spandarmad; and whoever he be, it is necessary, so that Spandarmad may be with him, that he should propitiate, at every place and time, the earth and virtuous woman, in whatever has happened and in whatever occurs, and should act for their happiness. 21. For when he does not spread out (bara la veshet) this earth, and it does not separate one piece from another, his body also will not be always living upon it at every place and time. 22. On account of the lodgment of Spandarmad in the earth, when a robber, violent and worthy of death, and wives who are disrespectful to their husbands walk about in sinfulness in the world, and their husbands are active and virtuous, it becomes much distressed (zanoi). 23. This, too, is declared, that, whenever this earth becomes distressed (zanik), it is most so at the time when sinners worthy of death are most; for it is declared, when sinners worthy of death walk upon it, its pain and uneasiness become as distressing (dushkhvar) to it as the dead son on her bosom to a mother; and the lodgment of Spandarmad in the earth is little in that place whereon sinners worthy of death walk. 24. And her happiness arises from that place when they shall perform tillage and cultivation on it, and a virtuous son is born upon it, and they rear cattle upon it; and it is so one's fame subsists in the world, and the splendor of Ohrmazd becomes one's own in heaven.

25.

'Whoever wishes to propitiate Hordad and Amurdad in the world, whereas that is necessary which promotes their things, whoever he be it is necessary that he should propitiate, at every place and time, the water and vegetation of Hordad and Amurdad, in whatever has happened and in whatever occurs, and should seize upon those who consume and steal water and vegetation. 26. And he should not act oppressively, he should not walk the world in sinfulness, and should not bring bodily refuse (hikhar), dead matter (nasa), or any other pollution to water; he should not destroy vegetation unlawfully, and should not give fruit to the idle and vile. 27. For when he commits sin against water and vegetation, even when it is committed against merely a single twig of it, and he has not atoned for it, when he departs from the world the spirits of all the plants in the world stand up high in front of that man, and do not let him go to heaven. 28. And when he has committed sin against water, even when it is committed against a single drop of it, and he has not atoned for it, that also stands up as high as the plants stood, and does not let him go to heaven. 29. Since they are counterparts of Hordad and Amurdad themselves, the water and vegetation, whoever propitiates those which be water and vegetation, his fame subsists in the world, and a share of the splendor of Ohrmazd becomes his in heaven.'

30.

Ohrmazd said this also to Zartosht, namely: 'My will and pleasure is that the observance and propitiation of these seven archangels shall be as I have told thee; and do thou, too, speak thus unto men, so that they may commit no sin and may not become wicked, and the splendor of Ohrmazd may become their own in heaven.'

31.

Completed in peace, pleasure, and joy.

CHAPTER 16.

0.

In the name of God (yazdan) I write a paragraph (baba) where the sins which are as it were small are mentioned one by one.

1.

The least sin is a Farman; and a Farman is three coins of five annas, some say three coins. 2. An Agerept is, as regards whatever weapon (snes) men strike with in the world, whenever the weapon is taken in hand; and taken up by any one four finger-breaths from the ground it is the root of an Agerept for him; and the retribution and punishment for an Agerept should be fifty–three dirhams (juga). 3. When the weapon turns downwards it is the root of an Avoirisht for him, and his sentence (dina) is to be changed; his retribution and punishment should be seventy–three dirhams, which is when anything further occurs. 4. When he shall lay the weapon on any one it is the root of an Aredush for him, and his retribution and punishment are thirty stirs; if the wound thereby made by him be one–fifth of a span (disht) it is no root of an Aredush for him, and his retribution and punishment are the same thirty stirs.

5.

I write the degrees of sin: A Srosho–charanam is three coins and a half, a Farman is a Srosho–charanam, an Agerept is sixteen stirs, an Avoirisht is twenty–five stirs, an Aredush is thirty, a Khor is sixty, a Bazai is ninety, a Yat is a hundred, and eighty, and a Tanapuhr is three hundred.

6.

The good works which are in the ceremonial worship of the sacred beings (yazishn–i yazdan): Consecrating a sacred cake (dron) is a good work of one Tanapuhr; a form of worship (yasht) is a hundred Tanapuhrs; a Visparad is a thousand Tanapuhrs; a Do–homast is ten thousand; a Dvazdah–homast is a hundred thousand, and the merit (kirfak) of every one which is performed with holy–water is said to be a hundred to one; a Hadokht is two thousand Tanapuhrs, and with holy–water it becomes a hundred to one.

CHAPTER 17.

1.

This, too, Zartosht asked of Ohrmazd, that is: 'Which is the time when one must not eat meat?'

2.

Ohrmazd gave a reply thus: 'In a house when a person shall die, until three nights are completed, nothing whatever of meat is to be placed on a sacred cake (dron) therein and in its vicinity; but these, such as milk, cheese, fruit, eggs, and preserves, are to be placed; and nothing whatever of meat is to be eaten by his relations. 3. In all the three days it is necessary to perform the ceremonial (yazishn) of Srosh for this reason, because Srosh will be able to save his soul from the hands of the demons for the three days; and when one constantly performs a ceremonial at every period (gas) in the three days it is as good as though they should celebrate the whole religious ritual (hamak dino) at one time. 4. And after the third night, at dawn, one is to consecrate three sacred cakes (dron), one for Rashn and Ashtad, the second for Vae the good, and the third for the righteous guardian spirit (ardafrwash) and clothing is to be placed upon the sacred cake of the righteous guardian spirit. 5. For the fourth day it is allowable to slaughter a sheep, and the fourth day the ceremonial (yazishn) of the righteous guardian spirit is to be performed; and afterwards are the tenth–day, the monthly, and, then, the annual ceremonies; and the first monthly is exactly on the thirtieth day, and the annual on the particular day. 6. When he shall die at a place distant from that where the information arrives, when the three days' ceremonies (satuih) are celebrated at that place where he shall die it is well, when not, their celebration is to be at this place, and from the time when the information arrives, until three nights are completed, it is necessary to perform the ceremonial of Srosh, and after three days and nights it is necessary to perform the ceremonial of the righteous guardian spirit.'

7.

In one place it is declared that of him whose begetting is owing to the demons, of him who commits sodomy, and of him who performs the religious rites (dino) of apostasy, of none of the three do they restore the dead [i.e. there is no resurrection for them], for this reason, because he whose begetting is owing to the demons is himself a demon, and the soul of him who commits sodomy will become a demon, and the soul of him who performs the religious rites of apostasy will become a darting snake.

8.

This, too, is revealed by the *Avesta*, that Ohrmazd spoke thus: 'Give ye up the persons of all men, with the submissiveness of worshippers, to that man to whom the whole *Avesta* and Zand is easy, so that he may make you acquainted with duties and good works; because men go to hell for this reason, when they do not submit their persons to priestly control (aerpatistan), and do not become acquainted with duties and good works.'

9.

Query: There is an action which, according to the *Avesta*, is not good for a person to do, and the sentence of 'worthy of death' is set upon it; for one's better preservation is one not to do that action, or to accomplish and urge it on, for the advance of religion in a state of uncertainty (var–homandih)? 10. The answer is this, that when they act well for their better preservation there is no fear, on account of acting well, but one is not to forsake that, too, though it be not goodness; a forsaken duty is very bad, for a contempt of it enters into one.

11.

This, too, is declared, that Zartosht inquired of Ohrmazd thus: 'From what place do these people rise again? from that place where they first went into their mothers, or from that place where the mothers have given them birth, or from that place where their bodies happen to be (aufted)?' 12. Ohrmazd gave a reply thus: 'Not from that place where they have gone into their mothers, nor from that place where they have been born from their mothers, nor from that place where their bodies and flesh happen to be, for they rise from that place where the life went out from their bodies.' 13. And this, too, he asked, that is: 'Whence do they raise him again who is suspended from anything, and shall die in the air?' 14. The reply was: 'From that place where his bones and flesh first fall to the ground; hence, except when he shall die on a divan (gas) or a bed (vistarg), before they carry him away, whatever it is, a fragment is to be taken and to be laid across his limbs; for when the usage is not so, they raise him again from that place where his body arrives at the ground.'

Shayest Na–Shayest (Proper and Improper)

15.

Completed in peace, pleasure, and joy.

CHAPTER 18.

1.

It is said in revelation that Eshm rushed into the presence of Ahriman, and exclaimed thus: 'I will not go into the world, because Ohrmazd, the lord, has produced three things in the world, to which it is not possible for me to do anything whatever.'

2.

Ahriman exclaimed thus: 'Say which are those three things.'

3.

Eshm exclaimed thus: 'The season–festival (Gahambar), the sacred feast (myazd), and next–of–kin marriage (khwetodas).'

4.

Ahriman exclaimed thus: 'Enter into the season–festival if one of those present shall steal a single thing the season–festival is violated, and the affair is in accordance with thy wish; enter into the sacred feast! if only one of those present shall chatter the sacred feast is violated, and the affair is in accordance with thy wish; but avoid next–of–kin marriage! because I do not know a remedy for it; for whoever has gone four times near to it will not become parted from the possession of Ohrmazd and the archangels.'

CHAPTER 19.

1.

The Yatha–ahu–vairyo formulas that are necessary in each place, and how they are to be spoken in performing anything.

2.

One by him who goes forth to an assembly, or before grandees and chieftains, or on any business; or when he goes to ask for what he wants (val khvahishno); also when he quits any business; in each of these situations he is to say only one formula, so that his business may proceed more promptly.

3.

That a blessing (afrin) may be more benedictory, for this reason one utters two formulas; for there are two kinds of blessing, one is that which is in the thoughts, and one is that which is in words.

4.

Four are for coming out more thankfully when at a season–festival.

5.

Five by him who goes to atone for sin, in order to expel the fiend; because it is necessary to undergo punishment by the decision (dastobarih) of these five persons, the house–ruler, the village–ruler, the tribe–ruler, the province–ruler, and the supreme Zartosht; and five Ashem–vohus are to be uttered by him at the end.

6.

Six by him who goes to seek power, and to battle, so that he may be more successful.

7.

Seven by him who goes to perform the worship of God (yazdan), so that the archangels may come more forward at the worship.

8.

Eight by him who goes to perform the ceremonial of the righteous guardian spirit.

9.

Nine by him who goes to sow corn; these he utters for this reason, because the corn will ripen (rased) in nine months, and so that the corn may come forward he will make the mischief of the noxious creatures less.

10.

Ten by him who goes to seek a wife, so that the presents may be favorable for the purpose.

11.

Ten by him who wishes to allow the male access to beasts of burden and cattle, so that it may be more procreative.

12.

Eleven by him who goes to the lofty mountains, so that the glory of mountains and hills may bless him and be friendly.

13.

Twelve by him who goes to the low districts, so that the glory of that country and district may bless him and be friendly.

14.

Thirteen by him who shall become pathless; at that same place he shall utter them; or by him who shall pass over a bridge and a river, so that the spirit of that water may bless him; because the Yatha–ahu–vairyo is greater and more successful than everything in the Avesta as to all rivers, all wholesomeness, and all protection.

15.

Religion is as connected with the Yatha–ahu–vairyo as the hair is more connected with the glory of the face; any one, indeed, would dread (samat) to separate hairiness and the glory of the face.

PART 3. -- Appendix (continued).

CHAPTER 20.

1.

In one place it is declared that it is said by revelation (dino) that a man is to go as much as possible (chand vesh–ast) to the abode of fires, and the salutation (niyayesh) of fire is to be performed with reverence; because three times every day the archangels form an assembly in the abode of fires, and shed good works and righteousness there; and then the good works and righteousness, which are shed there, become more lodged in the body of him who goes much thither, and performs many salutations of fire with reverence.

2.

This, too, that the nature of wisdom is just like fire; for, in this world, there is nothing which shall become so complete as that thing which is made with wisdom; and every fire, too, that they kindle and one sees from far, makes manifest what is safe and uninjured (airakht); whatever is safe in fire is safe for ever, and whatever is uninjured in fire is uninjured for ever.

3.

This, too, that a disposition in which is no wisdom is such–like as a clear, unsullied (anahuk) fountain which is choked (basto) and never goes into use; and the disposition with which there is wisdom is such–like as a clear, unsullied fountain, over which an industrious man stands and takes it into use; cultivation restrains it, and it gives crops (bar) to the world.

4.

This, too, that these three things are to be done by men, to force the demon of corruption (nasa) far away from the body, to be steadfast in the religion, and to perform good works. 5. To force the demon of corruption far away from the body is this, that before the sun has come up one is to wash the hands and face with bull's urine and water; to be steadfast in the religion is this, that one is to reverence the sun; and to perform good works is this, that one is to destroy several noxious creatures.

6.

This, too, that the three greatest concerns of men are these, to make him who is an enemy a friend, to make him who is wicked righteous, and to make him who is ignorant learned. 7. To make an enemy a friend is this, that out of the worldly wealth one has before him he keeps a friend in mind; to make a wicked one righteous is this, that from the sin, whereby he becomes wicked, one turns him away; and to make an ignorant one learned is this, that one is to manage himself so that he who is ignorant may learn of him.

8.

This, too, that the walks of men are to be directed chiefly to these three places, to the abode of the well–informed, to the abode of the good, and to the abode of fires. 9. To the abode of the well–informed, that so one may become wiser, and religion be more lodged in one's person; to the abode of the good for this reason, that so, among good and evil, he may thereby renounce the evil and carry home the good; and to the abode of fires for this reason, that so the spiritual fiend may turn away from him.

10.

This, too, that he whose actions are for the soul, the world is then his own, and the spiritual existence more his own; and he whose actions are for the body, the spiritual existence has him at pleasure, and they snatch the world from him compulsorily.

11.

This, too, that Bakht–afrid said, that every Gatha (gasan) of Ohrmazd has been an opposition of the one adversary, and the renunciation of sin (patitik) for the opposition of every fiend.

12.

This, too, that, regarding the world, anxiety is not to be suffered, it is not to be considered as anything whatever, and is not to be let slip from the hand. 13. Anxiety is not to be suffered for this reason, because that which is ordained will happen; it is not to be considered as anything whatever for this reason, because should it be expedient it is necessary to abandon it; and it is not to be let slip from the hand for this reason, because it is proper, in the world, to provide a spiritual existence for oneself.

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14.

This, too, that the best thing is truth, and the worst thing is deceit; and there is he who speaks true and thereby becomes wicked, and there is he who speaks false and thereby becomes righteous.

15.

This, too, that fire is not to be extinguished, for this is a sin; and there is he who extinguishes it, and is good.

16.

This, too, is declared, that nothing is to be given to the vile; and there is he by whom the best and most pleasant ragout (khurtik) is to be given to the vile.

17.

On these, too, is the attention of men to be fixed, because there is a remedy for everything but death, a hope for everything but wickedness, everything will lapse except righteousness, it is possible to manage everything but temper (gohar), and it is possible for everything to change but divine providence (bako–bakhto).

18.

This, too, is declared, that Faridoon wished to slay Azi Zohak, but Ohrmazd spoke thus: 'Do not slay him now, for the earth will become full of noxious creatures.'

CHAPTER 21.

1.

I write the indication of the midday shadow; may it be fortunate!

2.

Should the sun come into Cancer the shadow is one foot of the man, at the fifteenth degree of Cancer it is one foot; when the sun is at Leo it is one foot and a half, at the fifteenth of Leo it is two feet; when the sun is at Virgo it is two feet and a half, at the fifteenth of Virgo it is three feet and a half; at Libra it is four feet and a half, at the fifteenth of Libra it is five feet and a half; at Scorpio it is six feet and a half, at the fifteenth of Scorpio is seven feet and a half; at Sagittarius it is eight feet and a half, at the fifteenth of Sagittarius it is nine feet and a half; at Capricorn it is ten feet, at the fifteenth of Capricorn it is nine feet and a half; at Aquarius it is eight feet and a half, at the fifteenth of Aquarius it is seven feet and a half; at Pisces it is six feet and a half, at the fifteenth of Pisces it is five feet and a half; at Aries it is four feet and a half, at the fifteenth of Aries it is three feet and a half; at Taurus it is two feet and a half, at the fifteenth of Taurus it is two feet; at Gemini it is one foot and a half, at the fifteenth of Gemini it is one foot.

3.

The midday shadow is written, may its end be good!

4.

I write the indication of the Uzerin (afternoon) period of the day; may it be well and fortunate by the help of God (yazdan)!

5.

When the day is at a maximum (pavan afzuno), and the sun comes unto the head of Cancer, and one's shadow becomes six feet and two parts, he makes it the Uzerin period (gas). 6. Every thirty days it always increases one foot and one-third, therefore about every ten days the reckoning is always half a foot, and when the sun is at the head of Leo the shadow is seven feet and a half. 7. In this series every zodiacal constellation is treated alike, and the months alike, until the sun comes unto the head of Capricorn, and the shadow becomes fourteen feet and two parts. 8. In Capricorn it diminishes again a foot and one-third; and from there where it turns back, because of the decrease of the night and increase of the day, it always diminishes one foot and one-third every one of the months, and about every ten days the reckoning is always half a foot, until it comes back to six feet and two parts; every zodiacal constellation being treated alike, and the months alike.

CHAPTER 22.

1.
May Ohrmazd give thee the august rank and throne of a champion!
2.
May Vohuman give thee wisdom! may the benefit of knowing Vohuman be good thought, and mayest thou be acting well, that is, saving the soul!
3.
May Ardwahisht, the beautiful, give thee understanding and intellect!
4.
May Shahrewar grant thee wealth from every generous one!
5.
May Spandarmad grant thee praise through the seed of thy body! may she give thee as wife a woman from the race of the great!
6.
May Hordad grant thee plenty and prosperity!
7.
May Amurdad grant thee herds of four–footed beasts!
8.
May Den [i.e. Dae–pa–Adar] always secure thee the support of the creator Ohrmazd!
9.
May the light of the sublime Adar hold thy throne in heaven!
10.
May Aban grant thee wealth from every generous one!
11.
May Khwar [Khwarshed] hold thee without mystery and doubt among the great and thy compeers (hambutikan)!
12.
May Mah give thee an assistant, who is the assistant of champions!
13.
May Tishtar hold thee a traveler in the countries of the seven regions!
14.
Goshorun the archangel is the protection of four–footed beasts.
15.
May Den [i.e. Dae–pa–Mihr] always remain for thee as the support of the creator Ohrmazd!
16.
May Mihr be thy judge, who shall wish thy existence to be vigorous!
17.
May Srosh the righteous, the smiter of demons, keep greed, wrath, and want far from thee! may he destroy them, and may he not seize thee as unjust!
18.
May Rashn be thy conductor to the resplendent heaven!
19.
May Frawardin give thee offspring, which may bear the name of thy race!
20.
Warharan the victorious is the stimulator of the warlike.
21.
May Ram, applauding the life of a praiser of the persistent lord, keep–thee perfect (aspar), that is, living three hundred years a, undying and undecaying unto the end of thy days!

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22.

May Wad bring thee peace from the resplendent heaven!

23.

May Den [i.e. Dae–pa–Den] always secure thee the support of the creator Ohrmazd!

24.

May Den become thy guest in thy home and dwelling!

25.

Ashishwangh [Ard] the beautiful, is the resplendent glory of the Kayanians.

26.

May Ashtad be thy helper, who is the assistant of champions!

27.

May Asman bless thee with all skill and wealth!

28.

May Zamyad [Zam] destroy for thee the demon and fiend out of thy dwelling!

29.

May Mahraspand hold thee a throne in the resplendent heaven!

30.

May Anagran the immortal, with every kind of all wealth, become thy desire! the horses of God (yazdan) who shall come that he may go, and thou mayest obtain a victory.

31.

May destiny give thee a helper he is the guardian of the celestial sphere for all these archangels whose names I have brought forward, may he be thy helper at all times, in every good work and duty!

32.

Homage to Srit the teacher! may he live long! may he be prosperous in the land! may his be every pleasure and joy, and every glory of the Kayanians, through the will of the persistent Ohrmazd!

CHAPTER 23.

0.

In the name of God and the good creation be health!

1.

Ohrmazd is more creative, Vohuman is more embellished, Ardwhisht is more brilliant, Shahrewar is more exalted, Spandarmad is more fruitful, Hordad is moister, Amurdad is fatter. 2. Den–pa–Adar is just like Ohrmazd, Adar is hotter, Aban is more golden, Khwar [Khwarshed] is more observant, Mah is more protective, Tir [Tishtar] is more liberal, Gosh is swifter. 3. Den–pa–Mihr is just like Ohrmazd, Mihr is more judicial, Srosh is more vigorous, Rashn is more just, Frawardin is more powerful, Warharan is more victorious, Ram is more pleasing, Wad is more fragrant. 4. Dae–pa–Den is just like Ohrmazd, Den is more valuable, Ard is more beautiful, Ashtad is purer, Asman is more lofty, Zamyad [Zam] is more conclusive, Mahrspand is more conveying the religion, Anagran is the extreme of exertion and listening.

5.

May it be completed in peace and pleasure!