Dādestān ī Dēnīg
Chapters 1-35

Transcription, Translation
and Commentary

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Abstract

The Dādestān i Dānig 'Religious Judgments' consists of ninety-one answers given by Manušcihr i Juwānjamān, the Zoroastrian high priest in the ninth century A.C., to the questions put to him by Mihr Xwaršēd i Ādurmāhān and other members of his community. The first part of the text, which contains forty questions and answers, deals chiefly with the following matters:

Why is the righteous man important and what is the purpose of the creation of the perfect man? Why do the good suffer more than the evil in this world? The sin of those who leave the Mazda-worshipping religion for the evil religion; meritorious deeds; the vision of Ohrmazd and Ahreman by the departed soul. How does the soul depart from the body and where do the righteous and wicked souls go? Ceremonies in honour of Srōš to be performed during the Sedōš (i.e. three days after death). The nature of heaven and hell; individual eschatology; the renovation of the universe; the sacred cord and the sacred shirt.

The text is one of the most important surviving books of the ninth century and as a whole is a valuable source for the history of the Zoroastrian community under Islamic influence. Because the subjects discussed in the text cover a wide range of Zoroastrian religious doctrine, mythology and traditions, it shows the extensive knowledge of its author in different areas of study. A characteristic feature of this text is the difficult style of writing. Manušcihr's style is sophisticated but sometimes ambiguous and obscure, so his writing demands to be read carefully.

My edition of the first part of the book (chapters 1-35) is based on the text edited by the late B.T. Anklesaria in which all the surviving manuscripts have been carefully examined. I have given a transcription of the text with critical apparatus, following the method of transcription proposed by Prof. D.N. MacKenzie. I have also provided a translation and a very brief commentary.
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Introduction

The Dādestān-i Dēnīg or "Religious Judgments" is a Pahlavi text from the late ninth century which is very important because of the information it gives about the Zoroastrian priesthood and tradition during the early rule of Islam in Iran. It was translated for the first time in 1882 by Edward West,1 and later in 1926 it was translated into Gujarati by T.D. Anklesaria and S.D. Barucha.2 The first critical edition of the text (chapters 1-40) was made by T.D. Anklesaria,3 though an edition of the first fifteen chapters of Dādestān-i Dēnīg had been published earlier.4 A critical edition of the second part of the text (chapters 41-92) was prepared by P.K. Anklesaria5 and was submitted as a Thesis for the Ph.D. of the University of London in 1958 but has never been published. Many individual chapters or shorter sections of the Dādestān-i Dēnīg have been edited and translated by various scholars (see Bibliography).

The Time and Life of Manuṣcihr

Manuṣcihr's time and background has been studied in a scholarly way during the last few decades. West in the introduction to his translation of the Dādestān-i Dēnīg and Epistles of Manuṣcihr has offered detailed information on him;6 cf. also Kanga 1951,7 Tavadia 1956,8 Pagliaro 1960,9 Menasce 1975,10 Boyce 197911 and Kreyenbroek 1995.12 According to the above literature Manuṣcihr the son of Juwānjam flourished

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2. Anklesaria, T.D., and Barucha, S.D., Dādestān-i Dinī no Tarjumā, (Gujarati), Bombay, 1926
4. Darab Dastur Peshotan Sanjana, The Dādistān-i-Dinīk, Questions I-15, Bombay, 1897 (inaccessible to the present editor).
6. West, loc. cit., p. XIII-XIV.
Introduction

His family goes back to Ādurfarbān Fārroḵzādān, who was a great high priest who effectively defended the Zoroastrian faith in a debate at the court of the Caliph Maʿmūn (813-33). He handed the office of Zoroastrian authority to his son Zardušt, from whom it passed to Vahrāmsād, who is cited in Mādayān ī Hazār Dādestān as an authority in Zoroastrian law. Vahrāmsād delivered the office of religious leadership to Juwānjam, who had four sons, amongst whom Manuščihr was the most distinguished. His second son, Zādspram, the author of "The Selections", was subsequently forced by Manuščihr to reconsider his new ideas about shortening the ceremonies of purification (barašnum). Manuščihr was called hērbed "teaching priest" in the heading of Epistles I and II. He also held the title of hērbed xwadāy "lord of the teaching priests" according to Epistle III, then raḥ "pontiff", xwādār "director (of the profession of priests)" (Introduction to Dādestān ī Dēnīg and Epistle II) and dēn pēšōbāy "the leader of the religion". Manuščihr's judgments, as is apparent throughout his works, are based on the ideas and wisdom of the ancient leaders of the religion as handed down by dastūrs and pōryōtkēsān.

Date and Contents of Dādestān ī Dēnīg

The Dādestān ī Dēnīg "Religious Judgments" consists of ninety-one answers given by Manuščihr to the questions put to him by Mihr Xwaršēd ī Ādurmāḥān and other members of his community. Dādestān ī Dēnīg belongs to a group of Pahlavi texts which appear almost wholly Sasanian in its content and references. As West 1882, XXII, has pointed out, to judge from the imperative tone of Manuščihr in his Epistles, written in the year 881 AD., in comparison with his less imperative tone in Dādestān ī Dēnīg, it is likely that Dādestān ī Dēnīg was written several years before 881 AD. The term Pahlavi Rivāyat attached to the text by which Dādestān ī Dēnīg is accompanied seems to be a modern name. According to Williams 1990, I, 8, since both the Pahlavi Rivāyat and Dādestān ī Dēnīg have their own opening and closing formulae "it would seem most reasonable to regard them as two independent texts".

As to the subjects discussed in Dādestān ī Dēnīg, chapters 1-40 are mainly concerned with religious doctrines, the importance, responsibilities and duties of the righteous
Introduction

man (Dd.1-3), apocalyptic and eschatological ideas (Dd.35-36), the relationship between man and god (Dd.18), and other important questions such as: Why is the righteous man important and what is the purpose of the creation of the perfect man? Why does the good man suffer more than the evil man in this world? The sin of those who leave the Mazda-worshiping religion for the evil religion; meritorious deeds; the vision of Ohrmazd and Ahriman by the departed soul. How does the soul depart from the body and where do righteous and wicked souls go? Ceremonies in honour of Srōš to be performed during the Sidōš (i.e. three days after death). The nature of heaven and hell; individual eschatology; the renovation of the universe; the sacred cord and the sacred shirt. According to Manušcihr, men's responsibility (xwēskārīh) is mainly to adopt wisdom (xrad) and truthfulness (rāstīh) in order to perform the will of God (Dd.1) and to expel the druz from the world.

The style of writing of Dādestān ī Dēnīg

Dādestān ī Dēnīg is written in the form of questions and answers which is a common type of oral composition, but in a characteristic style which is different from that of other Pahlavi writings. One aspect of this text is its difficulty. Manušcihr's style is sophisticated but sometimes ambiguous and obscure, sometimes ponderous and awkward, and therefore demands to be read carefully. One may assume that the art of composing original texts in Pahlavi had become somewhat artificial by the ninth century. The use of numerous compounds is another stylistic trait of Dādestān ī Dēnīg. Clumsy compounds such as spōz-az-gāhīh "without delay", dārmag-dānīșnān "(people of) delicate knowledge", a-bōwandag-nimūdārīh "incomplete guidance", nazdīk-rāh-tar "the most direct means", kū-gyāgīh ud kāy-zāmānīh "the place and time" etc. are found throughout Dādestān ī Dēnīg. Redundancy is another characteristic feature. Tedious and lengthy sentences are due to the combination of clauses which are not always relevant to the main sentence. In other words, Manušcihr uses many parenthetical sentences in which often there is no verb, e.g. Dd.2.13; 14.3; 16.13; 30.17. It is likely that the syntax of the text has been further muddled by scribes who did not fully understand the text and attempted to improve it as they saw fit. As West correctly suggests, Manušcihr's writings are very difficult both to understand and to translate into English. Nevertheless, he awakens respect by the depth of his thought and the power of his judgment.

1. See Boyce 1968, 43.
2. Dd.Int. 12
3. Dd.Int. 24
4. Dd.Int. 22
5. Dd. 16, 12
6. Dd. 13, 3
The MSS of the Dādestān i Dēnīg

The following MSS were used for the edition of Dādestān i Dēnīg by T.D. Anklesaria:

(A) The Iranian MSS:

1) TD - written by Gopatshah Rustom Bundar about 1592 A. C. (= 961 A. Y.) in Kerman and brought from Yazd to India by Ervad Tahmuras D. Anklesaria in 1870. A copy of this MS. is kept in the Mulla Feroze Library of the K. R. Cama Oriental Institute, Bombay. The MS was lacking the first 135 pages some pages in the middle, and also the last pages. As Anklesaria mentions Gopatshah was a hasty and careless scribe but his handwriting is clear and legible. Full descriptions of the MS are given by Jamasp Asa, K.M., 1978, Introduction; Anklesaria, T.D., and Barucha, S.D., 1926; West, E.W., 1882; Dhabhar, 1923; Anklesaria, P.K., 1958.

2) K35 - written in Kerman in 1572 A.D. corresponding to the year 941 A.Y. According to West's opinion given in his letter to N.L. Westergaard, who brought the MS. K35 from Iran in the year 1843 and presented to the University Library of Copenhagen in 1878, "the writing of this MS. is rather hasty but very legible" (quoted from West). A full description of the MS is given by West, 1882; Christensen, 1917; Anklesaria, T.D., and Barucha, S.D., 1926; and Anklesaria, P.K., 1958.

3) BK - written in Kerman. According to West, 1882, XVI seems to have been a direct copy of K35. This MS was collated by Erwad Dhabhar and Tahmuras Anklesaria for their editions of the Epistles of Manuscihr and Dādestān i Dēnīg, Part I, respectively, but it was not available to P.K. Anklesaria when he edited the text of Dādestān i Dēnīg, Part II. It seems now to have been presented to the K.R. Cama Oriental Institute, Bombay. Brief descriptions of the MS are given by West, 1882; Anklesaria, T.D., and Barucha, S.D., 1926; and Anklesaria, P.K., 1958.

(B) The Indian MSS:

1) DF - is thought to have been written by Dastūr Jamshedji Peshotanji of Bulsar, and was available to T.D. Anklesaria and P.K. Anklesaria to collate with other MSS while...
they were editing their "Pahlavi Texts". The important characteristic of this MS is that it has a Persian interlinear translation in the traditional way.  

2) J1, J2 - was lent to T.D. Anklesaria by Dastur Jamaspji Minocherji Jamasp-Asana in 1869. According to West's unpublished description quoted by Anklesaria 1958, 36, the MS was written by D. Jamshed and bears two different dates of 1188 A.Y. and 1210 A.D. A concise description of this MS is also found in Dhabhar, Pahlavi Rivaiyat Accompanying Dadestan i Denig, Introduction, 13; and Epistle of Manušcihr, Introduction, 19.

3) H - according to P.K. Anklesaria2 the MS H probably belonged to Dastur Peshotan Sanjana and his son, Dastur Darab, by whom a copy of the MS was presented to Dr. Martin Haug in 1868. P.K. Anklesaria (loc.dt.) reports that a copy of this MS is in the Staatsbibliothek, Munich, numbered M59. P.K. Anklesaria quotes from a letter of West published by Unvala, in which West remarks that the MS has evidently been much emended.

On the basis of the above remarks, the relationship between the MSS can be shown in the following stemma:

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1. See ibid.
2. 1958, 4.
The present Edition, Transcription and Translation

My edition of the first 35 chapters of the book is based on the text edited by the late B.T. Anklesaria in which all the surviving manuscripts have been carefully examined.

I have given a transcription of the text with critical apparatus, following the method of transcription proposed by Prof. D.N. MacKenzie. I have also provided a translation and a very brief commentary. In my text I have attempted to follow the MSS as much as possible and to avoid emendation. In my translation I have attempted to be as literal as possible and to avoid paraphrase, though in some circumstances I have had no alternative but to give explanatory phrases in parentheses.

I have received valuable supervision and help from Professor Nicholas Sims-Williams without which the preparation of this dissertation would not have been possible. Hence I take the opportunity to express my great gratitude towards him. I would like also to express my thanks to Prof. Ph. Kreyenbroek who first advised me to choose Dādestān i Dēnīg as a research subject. I am enormously grateful to my wife and children who bore with me patiently and assisted me in finishing this work.
Transcription

**Heading**

pursișnîhā [₁] cand dar î mihr-xvarşêd î ādur-mâhân az anôşag ruwân manuşcihr î jiwânjamân kard [ud] abârîg hu-dênân, u-ş pâsox [₁] wizârênîd.¹

**Introduction**


**Int.1** hu-dênân î ēd pursîdârân: az stâyiśnîg nêrôg î cîhr ud zîr î gohr ud daxşag î xrad ud nişân î hunar kê-z xrad-xwâhiştîh [ud] kirbag-uskâriştîh ud dênîg-wizîyiştîh pursîshn paydâg,

**Int.2** az manuşcihr î jiwânjamân âfrîn.


**Int.4** ân î-tân framûd nibîştan abar ayâsiştîn î û ham-wêniştîh ud ham-pursîşnîh⁴ [₁] man, mihrbânagîh ud dên-dostîh î xwad.

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¹ Text: gwe'lynyt
² Text: wspwl wndynyt'w
³ Text: wspwl
⁴ BK: m'npwrsyh
Translation

Heading
Questions on a number of subjects which Mihr-Xwarshed son of Adur-Mah, and other associates of the good religion asked of Anoshag-Ruwân (i.e. of immortal soul) Manušcihr, son of +Juwanjam, and the answers +given by him.

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Int.0) In the name, and with power and help of the creator Ohrmazd and all the yazads, all the spiritual and earthly yazads, all the creatures and the creations by which Ohrmazd has particularly perfected his creation.

Int.1) To those of the good religion, who are asking these things about the praiseworthy strength of nature, and the power of nature, and the signs of +wisdom and proof of ability, and also of whom the desire for wisdom and devotion to the good deeds, and interest in the religion are manifest through their questions, (2) blessings from Manušcihr son of Juwanjam.

Int.3) And the following is (my) answer: as you have blessed me in this letter of enquiries, filled with love and great superiority, as much as you have blessed, and in the same way as you have blessed in full measure and in perfect and increasing prosperity, so may it (i.e. the blessing) reach fully to all of you and (your) dependents, as is appropriate to each individually, and may it last long and conclude with good results.

Int.4) As to that which you had written concerning the memory of your meeting and discussion with me, it is (a sign) of your kindness and your love of religion.
Int.5) amā hamist kē yazardān bandag, pad kōxšišn [ī] druz ham-spāh, pad āstawānīhil [i] abar weh-dēn i māzdēsn ham-ēštišn, pad ēk ān i āhlāyīh rāḥ <i>ham-tōxšišn, 2</i> gān ā andar ān ī pāšom axwān ham-ārzōg, pad hāzišn ā ān ī pāšom axwān [ud] fraš(a)gird ham-ēmēd hēm;3 ān-mān kām ī ham-wēništīnī [ud] ham-pursagīh cimīg, u-š sāl. ān-īz ī dēn nigēzēd kū: kē abāg őy ī dānāg ud ahlaw pad ham-wēništīnī [ud] ham-pursagīh nazdiq, ēg-īs kirbag ī was waksišnīgtar ud ān ī meh pātāyišnīgtar.

Int.6) ud stāyišn ī-tān man rāy wēš az sāmān [ud] meh pāyag frāmūd nibištān cim ī mādayān purr dōstīh [ud] nigerišn ī pad hu-cašmīh, ē-m pad-īs rāḥ ī ā spās-dārīh.

Int.7) ān ī-tān pad dānīstān [ud] šnāxtān, rāḥ be man enyā ā āny kas nē ūbdūn frāmūd nibištān, az āsmā dōšārmīh ā rōn ī hu-cašmīh, be mādāgwarīh ud rāstīh rāy cimīg nigerišn dādīhātār aw-īz abārīg mowmārdān4[i] pad hunār ī-śān bowandag-menīdārīhātār sazēd nibištān.


Int.9) ān ī-tān kāmāg abāyīstān7 ud xwaš-menīnīnīh az ān ī man abar būd frāmūd nibištān, ā-m nišān ī dōstīh ud hu-cašmīh, u-tān az yazdān ham-paymān [i] dōstīh [ud] hu-cašmīh ī xweš bawēd.

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1. Text: 'wst#{h}n; TD: 'st#{h}
2. Thus K35; Text, BK, TD, J2 have: OL 'n
3. Emended by ed.; Text: HWE-wm
4. Text: mōnkw GBRA- 'n; TD omits mōnkw
5. Text: mōnkw GBRA- 'n
6. Text: 'wbš 8'n
7. Text: 'b'yytn
Int. 5) We are all servants of God, and fellow soldiers in the struggle against the druz, persistent in the profession of the Good Mazdayasian Religion, and striving in the one path, that of righteousness, and desirous of that place in the best existence; (so) our desire to meet and discuss together is reasonable and (has continued for) a year. And also the religion teaches that he who comes near to the wise and righteous (man) to meet and discuss with him, then his good deeds are of the most-increasing and long-lasting nature.

Int. 6) And the main reason for the vast and high praise which you have had written about me is your affection and kind regard, and my custom is to be grateful for that.

Int. 7) As to that which you have had written about there being no access to anyone but myself for knowledge and recognition, this is owing to your love and the result of benevolent regard; but for the sake of keeping particularly to the truth it is more legitimate to have a reasonable regard for the other virtues and it is proper to write to other +priests who are accomplished.

Int. 8) For in spite of the assault of the druz and the grievous destruction and the deceit which has happened to the faithful, after the beneficence of God, even now, there are Rads, Mowbeds, Dastwars, judges and also other faithful leaders (of the religion) in various regions, and also other Herbeds and +Mogmards who have studied the Sacred Words, recited the Zand, considered the Religious Law, and who are acquainted with the religion, and are displayers of the reasons and the distinctive good deeds, who are in many places, and by whom the way to understanding and recognising of such religious judgments is opened.

Int. 9) As to that which you had written about your desire, need and pleasant thoughts about me, this is also a mark of your friendship and benevolence, and may you have the same measure of friendship and kind regards of the yazads.
Int. 10) آن ی-تان وارد وش-دوزیتیح سعییداریح فره-بودیح مان رای پد کیسوار
dاستواریح عد چکح ی به اودیجاریح عد تاهیح [ع] عدیح[ع] اذ هامسامان فرامود
نیبیشن، عار ون-یز اسم دوزیتیح رای نیبیش، پاس-یز مان بدو-خوار ساهیش عز اد
ووان سعییش.

Int. 11) عار وند ون یز نامان نشاد [ع] ساهیح *ی-مان[ع] شتختیح عد اشنغ، بار
کوس اذ ی دادر وورییشیح [ع] دین پسوبای ی *نوایج[ع] مان بدو-شیح نه
ابروییک دارم، کا آن سعییش ی "سالر مان یواییک نییاباغ" عار مان
سراوگییید، عد نه-ز رامیشیح باویم[ع] کام میه او بدو-شیح سالر نامینند، کو-م
سعییش آن کامگ ی پاد بدو-شیح پاییح عز تیاگ [ع]. ویمد، ع-م ابروییک
ساهوی کریح وندیح بدو-شیح ابزیر [ع] هاویام، عد مهیح اذر کعیان.

Int. 12) آن ی-تان ویستاخیح [ع] ویستاخجاریح بار دوز نیبهشان ی پورسیح [فرامود
نیبیشن]، ون-یز نیمود کو پاسخ پد هانگام نیبیشیم ی-م وندیح پاردزیش
بیوید، [ع] آن ی اسم پد هع-چیر پورسیشیح ویستاخیح سیمیغ. [ع] مان بار
گیکنیگ-پاسوتخیح [ع] سپز-از-گاهیح کام [ی] تائتیگ، کو سپز یایاب او-بوجانداغیح
پاسوتخیح اینیاباغ آس[ع] اؤن یی شکت-کوششیح ی دریز رای ایوشتایب، [ع]
*نوییشیح[ع]-منیشیح اؤن یی او-یوییریشیح عز فریزوانیغ کار کام پاردزیشیح
اس.

Int. 13) عار پاسوخ هانگام عد پاردزیش ی-مان نامان داد ی-تان وندیح ناماغ
پایدائیشن، ود-یز اؤن خو-عاصمیح ی دوزیتیح نیشان ی عگاهیح[ع] ی-تان اؤن یی
مان کام پاردزیشیح اذ-یش پایدای.
Translation

Int. 10) As to that which you have had written in much friendship and excessive praise of me (as if) I am a perfect Dastwar of the country, unique and without equal, peerless with no counterpart, even if you wrote in friendship, such praise makes me feel uncomfortable.

Int. 11) If at this time and these countries which are known and with which we are acquainted, there is a great person who is the chief leader of the religion on account of his steadfast belief; then I do not regard it as an accolade for myself when praise as "our only proper leader" is broadcast about me, and I am not pleased when they (i.e. people) call me greater than their own leader. For I would like to be praised according to my position and ability (?) and limitation; and it seems to me honourable to be humble towards those who are superior or equal to oneself and to be superior towards the inferior ones.

Int. 12) As to that which (you have had written) surely and confidently in regard to lengthy writing of your enquiries, it also showed that I should write the reply at the first opportunity; and your confidence in your proper question is reasonable; and my fervent wish is to give the answers in detail and with no delay, because it is not proper to delay or give incomplete answers. The reason for the haste is the hard assault of the druz, and that there is little free time for an inquiring frame of mind on account of inevitable and compulsory duties.

Int. 13) As to the time for answering and the leisure which time gave us, explained in your letter, apart from benevolent regards of friendship, it is evident that you are aware of my lack of leisure time.
Int. 14) u-m ūn-iz wistāxīh ast kū-tān pursīṣn dēnīg-wurrőyišnihā [ud] dēnīg wizir abāyīṣnīghā nībišt. andar pāsōx cim-paydāgīh [i] az dēn was ū1 nimāyišn ī pad dānāgīh hu-ēwāz2 ud az har(w)3 ēwēnag abar xwāhišnīh abē-bīm.


Int. 16) ka-m im jādāgīhā nibēsišnīh dīd, ēg-im6 pursīṣn dar-dar7 judāg ud daxšāgīhātār8 kardan cīmīgtar sahīst.

Int. 17) ud u-m ū dibīr-e dād pursīṣn [ī] pad im pacēn ī-tān framūd nībištān, dar-dar har(w) pursīṣn-ē pad dar-ē nībišt ud hangīrdēnīd.

Int. 18) cand u-m az dēn āgāhīh u-m pad ūs ayādīh ud az pešēnīgān dāstwarān9 pad xrad saḥīšn ast, pāsōx azēr ī pursīṣn nībišt kāmēm.

Int. 19) ka cīyōn pursīd cīs, andar nēst ān rāy juttar, owōn sahēm cīyōn nibēsēm.
Int. 14) And I have also this confidence that your questions are written in faithful belief and need for religious judgments. And in (my) reply the explanations of the reasons which are manifold from the faith should be shown in such a way that there is no need of (religious) knowledge and no fear of further request.

Int. 15) And this letter came in the month of Tīr, at +Dōl, just when the demand of the +royal treasury was for the amount of three years (tax?) in a single year, and the complaints of the Zoroastrians were many. And it was necessary to give comfort in that (i.e. difficulty), and to find a remedy for these complaints and violations by using my few abilities. And for the sake of finding a remedy to save and help the disciples who had planned some excuse (i.e. about tax?) I found no (opportunity) to look properly at these questions until the month of Shahrivar, when I came to Shiraz, and the time was a time of a little leisure for me, and I could look at these questions.

Int. 16) When I saw this letter (including) different cases, then it seemed more reasonable to me to make each chapter of the questions separate and more distinct.

Int. 17) And I gave to a scribe the questions which were in this copy and you have had written, and he wrote each question in the separate chapter and completed them.

Int. 18) And I intended to write as the answer below the questions whatever religious knowledge I have, whatever I remember from the authority of the ancients, and whatever seems to be rational.

Int. 19) If there is no disagreement about the things you have asked, my opinion is (exactly) such as I write.
Int.20) az ān ī ciyōn ān ī amā āgāhīhā az ān ī pēšēnīgān dastwarān kē weh [ud] dānāhtar ud axw ud rad ud dastwar ā amā būd hēnd, [ka-z]1 āgenēn jud-dādestānīh būd, ān man <ka-z>2 wizīr ī abar im dar ēdōn ciyōn-mān dastwarān [ī] zamānāg3 ud dūdag pad mādagwar dāšt, nībīšt.

Int.21) pas-iz abar gōwišn ī ān dastwar kē any ēwēnag ast jud-dādestānīh nēst, ud agar ast ī-m sahišn ī ō šnāsišn4 ī drust rāy ayāšt, mowmard5 ī dēn-āgāh kē šnāsed kē dēn-āgāhīhā wīrāst, pad spās dārēm. [ud] mādayān ī rāstīh ī pēšēnīgān dastwarān gōwišn, ān cē pad cim, andar pāsox [ud] ēd ēc ē pad rōśnārih ī wizīr nībīšt.

Int.22) āgar ēdōn cim rāy bowandag ayāb wizīr rāy rōsn nē wēnīhēd, nē pargast az a-bowandagīh ī dēn wizīr pad rōsnīhā-nimūdārīh ud drust-cīmīh, be az a-bowandag-nimūdārīh ī amā ō šnāsišn6 ī ān [ī] dēn nigēz, [ud] pargūd-az: ōšīh; ī ān-iz ī-mān xwāst āgāhīhā padēx7, awištāft-menišnīh ī az āwām sēzdēnīh.

Int.23) ōh-iz nūn jud az cihrag dānišn, baxšāyišnīh ī weh mēnōgān8 ud mānsar wizārišnīg ud nigēzišn ī dēn, rōštār nimāyišn ī abar dēnīg warzišn, az dō bun abērta az-iš paydāgīhēd: ēk az mādayān <ī> nimūdārīh ī āsn-xrad9 [ī] dēn pēšōbūy, ud ēk mādayāntar az nihādad10 ī hu-frāward pēšēnīgān ī pēšōbāyān ī meh pōryōtkēsān.

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1. Emended by Kreyenbroek
2. Emended by Kreyenbroek
3. Thus Text, TD; BK: zm'h; others: ZY- m'h
4. Text: šn'yšn; emended by ed.
5. Text: W mwg- GBRA for: mgw- GBRA
6. Text: šn'yšn; emended by ed.
7. Thus Kreyenbroek; Text: ptyš; BK: pťš; DF: pts'y; J1: ptyk' Y
8. Thus text; TD, BK, Kreyenbroek: măyšn
9. Thus ed.; 'text: 'yṁ' hlf
10. Thus ed.; 'Text: HNHTWN: tn tk'
Int. 20) Since our knowledge arises from those ancient authorities who were better and wiser and (are) our masters, (spiritual) chiefs and authorities, if they disagree with each other, I have written (my) decision about this subject according to the opinion chiefly held by the authorities of our time and family.

Int. 21) Also, in respect of the statement of an authority of another kind (i.e. not of my time and family) there is no disagreement, and if there is something which seems proper to me, I have accepted it gratefully from a man who is aware of the religion and who knows it and who is adorned with religious knowledge, for the sake of obtaining true knowledge. But I have written in the answer the essence of the truth from the reasonable statements of the early Dastwars and whatever was useful to illustrate their judgments.

Int. 22) If a reason is not complete, or a judgment is not clearly perceived, it is not - Heaven forbid! - on account of the incompleteness of the religious judgments as to clear guidance and true meaning, but it is owing to our incomplete guidance in the understanding of the teachings of the religion, and lack of perception, and, even (though) we wished (to be) abundant in knowledge, hasty thinking due to pressure of time.

Int. 23) Therefore even now, apart from essential knowledge, and the gifts of the good spirits, and the explanation of the sacred words, and the teachings of the religion, the clear interpretation of religious practice mostly derives from two sources: one is the interpretation of the principles by the Āsn Xrad (; innate wisdom) of the (current) leader of the faithful; and the more important one from the +foundations of the earlier blessed leaders, the great holders of the faith.
Transcription


Int.25) owōn abar cim i im pursištīhā agar ast t-tān rōšnār paydag ud cimīgta abāyēd, nazdīktar rāh ā rāst nīgēzišn ud rōsīn nē jud ā vizīr i frazānīh pešōbāy i dēn. man cand-im dānišn [ud] ādūgīh hamē ka pursēd u-m turwān pāsoxēnēm.

Int.26) ka wehān gohrān ēwēnag wistariié⁶ wizīrēnīdār wuzurg süd xweš: xwešāgān dōštīh ud drōdīh ud ahlayīh paymōgīh ud druz nihānēnīdārīh. cē-m ašmā kām kunišn man āgāhēnīdān framāyēd.

Int.27) u-tān nōg-nōg-iz āfrīn. ān t-tān xwad andar nāmag pad bun ud sar-iz nibĪšt, jud-jud pad xweš niyībāg, spurrīg,⁷ šāyēd šād [ud] burzišṅīg frazāmīhād, abāg *a-brīd paywastagīh i az bun ō frazām ud wēhm-xākān-iz burzišṅīg.

Int.28) pacēn i pursišn ciyōn pāsox; ed kū ka-š ciš andar nēst ān cim rāy juttar, owōn sahēm ciyōn nibēsiḥēd

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1. Thus Text; Kreyenbroek adds: AYK
2. Thus Kreyenbroek; Text: OL-e
3. Text: šēmk
4. Thus text
5. Thus Kreyenbroek; Text: kšēn
6. Thus Kreyenbroek, J1; Text: wslyt
7. Thus BK; Text: wsplyt
Int.24) For, as to the explanation of reasons, depth, and subtlety of expression, even (those) people (of today) who have subtle insights and fine learning are not as well-informed as their (the ancients') books, and in their lesser or greater abundance of words there may be a strong hint of their lack of knowledge.

Int.25) So, about the meaning of the (answers to) these questions, if there be something which should be revealed more clearly and with more reason, there is no nearer way to a true and clear interpretation except by the judgment of the wise leader of the religion. So far as my knowledge and capability allow and I am able, I will always answer whenever you ask.

Int.26) When the good people (i.e. the faithful) are scattered like jewels, one who is (a religious) interpreter has (=given) great benefits: the love of his people, and well-being, and wearing the cloak of righteousness, and causing the druz to disappear. Please let me be informed what it is your wish that I should do.

Int.27) Many new blessings also (be) upon you! May that which you yourself wrote in the beginning and also at the end of your letter be achieved, (in a form) suitable to each one of you, completely, happily, and in a honourable manner, with unbroken connexion from beginning to end, and worthy of praise in wide realms.

Int.28) (Here is) a copy of the questions as well as the answers, and if there is nothing about it (i.e. the case) which is opposed to that reasoning, then it appears proper to me as it is written.
Transcription

Pursišn 1

1.1) fradem an i pursild ku: mard i ahlaw az star ud māh ud xwaršēd ud ātāxš i ohrmazd cē rāy weh dād ēstēd, ud andar dēn meh ud weh guft ēstēd az dahišn i mēnōgēg, az-iz ān i ētēgīg?

1.2) pāsox ēd ku: frāžih pad xrad rāst wizēngarīh, cē dāmān mehīh ud wehīh az hunar bawēd abar dāmān, ud hunar i rāstīh weh, ud abzārih ī xrad meh spās₁ ud yazad kāmišngārih mādagwartom. cē har(w) 3 āgenēn ham-band-iz,² cē rāstīh paydāghīh pad xrad, u-š sud kāmišngārih ī dādār. xrad kāmišngārih ī *ōy abāyišn ī dādār, u-š zēn³ rāstīh, ud kām ī dādār rawāghīh pad xrad abāg rāstīh.

1.3) har(w) 3 andar dāmān meh, *u-šān⁴ mehmānīh pad pāhlomīgān mardān ahlawān mēnōgīghā⁵ pad ān ī abēzag frawahr mēnōg-waxšīhā 0 druz kōxšāg ud spōzāg wānāg ud ānābāg, ān ī yazdān spāh zōrēnāg, ud mēnōg xwadāyīh ī ohrmazd ētēgīghā pad ētēgīg paymōgīh ud ham-bandīh ī tan gyān.

1.4) u-šān abzārōmandīh mādayān xrad ud ētēgīg kār pad ān ī xradīg abar gīrīshīh ī humat, hūxt ud huwarst ud be-hilišīh ud a-rawāghīh ī duš-mat, duš-hūxt ud dušxwarštī.

1.5) *u-šān⁶ handāxtār ī ētēgīg xwadāyīh⁷ ī ohrmazd win(n)ārāg, ud ān ī abēzag dēn win(n)ārāg ud rawāgēnāg, ud dādār ī weh ī abēzag sāyīdār, ud pad druz ōšīh⁸ ēštīshīh framūdār, ī pad rawāg-dahišnīh ī ān ī weh-dēn mānsar, ud rasišn ī ān ī weh rist-āxēzīšīhī ud fraš(a)gird-kirdārih ham-ayārih ud xwēşīg spās, abar hamist ētēgīg dām sālār ud nigāh-dāštār ud rāyēnīdār ud meh ud abardar ēhēnd.

1.6) ŏh-iz ān mehīh nē har(w) mardōm, be pad pāšomān mardān ī ašōān rāy guft ēstēd. kē-š[ān] andar nazdist ān-iz pāšom 3 ēhēnd: bun mayān ud frazām ī dahišn.

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1. Text: sp'sy
2. All: ME; for: c
3. Thus BK; text has: dyn'
4. Text: AP-š
5. Text: mynwkyk
6. Text: AP-ān
7. Emended by ed.; text: hw't'y
8. Thus TD, DF; other MSS. have 'wyhyh.
Pursān 1

1.1) The first +question: why is a +righteous man created better than the stars, moon, sun and fire of Ohrmazd, and is called in the +religion +greater and better than the spiritual creation, and also than that which is material?

1.2) The reply is this, that furtherance in wisdom (is) the +recognition of what is right, since the greatness and goodness of (some) creatures over (other) creatures arise from ability, and the +ability (to be) right (is) good, and the power to be wise (is) great and the service (of the gods) and the performance of the will of the gods is most essential. For all three are, also, +connected to each other; since the manifestation of truth (is) through wisdom, and its benefit is the performance of the will of the creator. Wisdom is the performance of his will, (i.e.) what is necessary for the creator, and its +means (are) truth, and the propagation of the will of the creator (is) through wisdom together with truth.

1.3) All three (i.e. wisdom, truth, and the service of the gods) are great among the creatures, and their residence is, spiritually, in the foremost righteous men, (for they) strive against demons, and reject them, and overcome them, and destroy them (through the help of) pure Frawahr in the spiritual existence; (and they) strengthen the army of the gods, and the spiritual sovereignty of Ohrmazd in the world by +being clad in a worldly (body) and by (their) combining body and soul.

1.4) And their essential competence is wisdom, and their worldly activity (consists) in the wise adoption of good thoughts, good words, and good deeds, and (in) the abandonment and discontinuance of evil thoughts, evil words, and evil deeds.

1.5) And amongst them (i.e. righteous men) are the planner and the orderer of the material sovereignty of Ohrmazd, and the orderer and propagator of the pure religion, and the praiser of the good and pure creator, and the commander of the permanent +destruction of the fiend, and the propagation of the sacred word of the good religion; and the arrival of the good resurrection, and the +making of the renovation, (by) the cooperation and +service of their +own people, the masters and +guardians and directors and (those who are) great and superior over all the creatures of the world.

1.6) Nevertheless that greatness is not for every man, but it is said of the most excellent righteous men, amongst whom, firstly, these three are the most excellent:+(those at) the beginning, middle and the end of the creation.
1.7) یک ابزاغ مارد گایوْمَارت که-س فرادم مَنیشَنیگ ِسَیِّیْنِدَر بَعِید آنِ ی یازدَن.

1.8) وزپَان داهیشن از بَن-عِفریْشَنی تَأبُوم فرازَمیشنِ ی گِتْیِگیگ ذَم از۱ وَهَیْح-وَارْزِیْشنِ ی آنِ ی ٍوُیَه زاهگ عَدّوْاّداگ اَبَار اَنَذُر اَراْیِشن. ی یِمْیوْن هُوْشَانِگ، تَعْمَریِپ، جَم، فِرْدْوُن. یِمْیوْن فِرْسّتاْگانِ ی دَنِ، یِمْیوْن زارْذُسُت، هُوْشِّدَار، عَدّ هُوْشَاتْرِمْه. عَدّ فِزَاْش(ا)َگیرد-کِرْدَارانِ ی یِمْیوْن سُوْسُنِس عَدّ روْشْنَاسِم عَدّ ْخَوْرْاَساْم عَدّ هَم-کْرَانِ راْوْاگ-داهیْشَنیه.ا

1.9) [یک اَهْلَوْ زارْذُسُت که دَن۲] پادِریفَتْر، عَدّ یازدَن پاد آنِ ی ْمُنْوُگ نَرْوْگ، ابزاغ سَیِّیْنِشَنیه، عَدّ رَّاَسْ یاشْتَر،۳ عَدّ درْع اَنِ ی ْجِتْیِگ-کیِّرْبیْهَا گِتْیِگیگ-کِرْتِه اَگَرْنینِدَر عَدّ دَنِ ی ابزاغ که-سْ سْپِرْر وَهَیْحِ ی ِسپنَاگ مَنْوُگ عَدّ ا-وَهَیْح۴ ی ِگانِنْاگ مَنْوُگ از-یش پَیْدَاْگیِی، اَنْبِیْشَنِ ی درْع عَدّ پَرْؤْزیِی ْفِرْاْزَمِیِی ی دَدَّر عَدّ ا-کَانَاراگ-رَوْاگیشْنیه ی دَمْاْنیه.ا بَوْعَد، مَهْیْشِ بَرْدَر.

1.10) عَدّ پاد-یز آنِ ی گایوْمَرت وَهَیْح، که آنِ ی زارْذُسُت ُزَیِّیْسَن-عِفر۵ اَسْت، پاد-یز آنِ ی سوْسُنِس وَهَیْح، که-سْ زارْذُسُت زاهگ اَسْت، پاد-یز حارِهْسَپ عَمْاْت هُوْخْ ْهَوْرْاْسْت ْراْوْاگتْهْسَت عَدّ ذَم اد۶ عَدّ پدن ْهَمْهَد داد هَم-ْسْپَس.

1.11) یک تن كَاردَر، فِراْسْگار سُوْسُنِس، که آنِ ی درْعْیِهَا دَعْوَان عَدّ سَیِّیْنِشَنِی ی سَن۷ عَدّ کوْخْشِیْشَنِی اَنذَر اَحْلْمَوْجیِی عَدّ اگ-دِنْیِهِ ی سَرداگ-سَرداگ وِهَت۴ (؟) پَرْر-اَنْبِیْشْنیهَا عَدّ گِهْهان ْاَنْحَلَتْر. پاد بْووْانُدَغ ْرَوْاگیِی ی ْیازدَن-سَیِّیْنِشَنِی عَدّ سْپِر-ْرَوْاگیِی ی آنِ ی ابزاغ دَن ِفِزَاْش(ا)َگیرد فِرْاْزَمِنْیِنِدَر. پاد آنِ ی پَاْسْمُم کُنیِشْنِ ی اَنْمُهْوْجِنِنْداَنِ ی بْرَادَارْدَد اَبَار ْخْوْرْاَسْد اَرْوَاند-ْاَسْپ عَدّ هَمْیْش رِوْشْنَان عَدّ هَمْاْگ وَهَیْح ی دَمْاْن ْخْوْرْاْسْدِ ْسْپَس.

1.12) ْکَه آنِ ی کا ْخْوْرْاَسْد ُرُوْشْنِی۸ اَز ْسَپْویِشْنِ ی تَار، ُسَپْیِشْنِ۹ [ی] فِراْسْم ی رُوْشْنَنوْشْنِ ی ْگِهْهان عَدّ تاْـیِشْنِ ی ْرَوْزَان ْسَبْان وَنْیِهْهَد. هَم فِرْاْزَمِیِی ی ِفِزَاْش(ا)َگیرد رَوْیَ اَنذَر دَنِ ی مَزْدْهَسْنَان ْگَعْل ْعِسْتَد کُه ْمَه رُوْشْنِی ْهَم مْارداَنِ ی اَذَّان ْپَمْوگِیْهْد.
1.7) One is the pure man, Gayōmart, who was the first to praise the gods with his +mind.

1.8) All creatures, from the beginning of the creation to the final completion of the material creation, because of his exercise of goodness, are to be regarded as his +offspring and generation, such as +Hōsang, +Tahmurip, Jam, Frēдон, and such as the apostles of the religion, such as Zardušt, Hušēdar and Hušēdarmāh, and the renovation makers such as Sōsāns, +Rōsncaṣm, and +Xwarcaṣm, and (their) collaborators in setting (things) in motion.

1.9) One is the righteous Zardušt who is the +acceptor of the religion and true worshipper of the gods with pure praise through spiritual strength, the disabler of the worldly activity of the fiend by means of worldly bodies, and the greatest bearer of the pure religion, from which the perfect goodness of the Good Spirit and the non-goodness of the Evil Spirit (is) evident, and the expulsion of the demons and the completion of the victory of the creator and the unlimited progress of (his) creatures come to pass.

1.10) And both for the goodness of Gayōmart +who made (possible) the birth of Zardušt, and also for the goodness of Sōsāns, who is the offspring of Zardušt, and also for the propagation of all good thoughts, good words, and good deeds, through the creation, and for giving hope in the religion (we are) thankful.

1.11) Firstly: the +producer of bodies, the restorer Sōsāns, who (like) an expeller +wht(?) the world from the fiends and demons, and their praise, and (their) strife in heresy and various kinds of infidelity, with complete destruction. (Sōsāns is) the completer of the renovation through the complete propagation of the praise of the gods, and the perfect propagation of the pure religion. For by that most excellent act of purification of his counterpart (i.e. mankind?), the service of his own people (will be) above the swift-horsed sun and all the lights and all good creatures.

1.12) For just as the light of the sun is visible through the rejection of darkness, the +brightening of the +glow of light, and the course of days and nights, likewise in respect of the completion of the renovation it is said in the Mazdean religion that this +great light is worn (as a garment) by +righteous men.
Transcription

pursišn 2
2.1) dudīgar ān ī pursīd kū mard ā asā o gētīg pad cē kār rāy dād ēstēd, u-š andar gētīg pad cē ēwēnag abāyēd būd?

2.2) pāsok ēn kū dādār dām dād ē rawāggārīh ī-š kām.

2.3) u-mān abāyēd rawāgēnīd ān ī cē-š kām, kū tā windēm ēn cē-mān kām. cē ůy xwābar dādār tuwān ān cē-mān kām, ī cand āstīgāntar ēstēm.


2.5) az-īz im abd-afurišnīh paydāg kū āfurīg spurrī-dānāg. kū-š āfurīnīh pad cim, u-š kām wehīh.

2.6) ka cimīg-āfurīnīh ī-š dām, wehīh-īz ī-š kām ēwar, az-īz spurr tuwānīgīh ī dādār rāy dāmī āfurīd paydāg.

2.7) pas wizūrīḥist az xrad kū-š afurīd dām ō bowandag-rawāgīh ī-š kām pad spurrēnīd tā wattarih bawēd.

2.8) cē ka wattarih ast ō wehīh ānābīsh ī wattarih bawēd, cē kē wattarih nē spurrīg. pas cimīg gowhēd kū-š dām dād ō xwēs kāmag rawāgīh: ī az wattarih ānābagīhā wehīh spurrēnīd rāy.

2.9) ham-gugāhīhist abāg ān ī pēšēnīgān guft kū āfurīhīhist dām ō kāmiśnārīh ī dādār.

2.10) ān ī dādār kāmiśnārīh bagīhist ō dō, ī ast parastišn kunišn [ud] kōxšišn.
Pursīṇa  2
2.1) The second question: +for what purpose is a righteous man created for the world? And in what manner is it necessary for him to be in the world?

2.2) The reply is this, that the creator created the creatures for the propagation of his wish;

2.3) And we must +propagate whatever is his wish, so that we may obtain whatever is our wish. For, the beneficent creator can fulfil whatever is our wish, as long as we remain very steadfast.

2.4) This creation has been created wonderful and unique and visible so as to be worthy of his wish, for the fulfilment of what we wish.

2.5) Also, it is clear from the fact that the creation is wonderful that the creator is +all-knowing, (and) that his act of creation was intentional, and (that) his wish is goodness.

2.6) Since the creation of his creatures was intentional (and) also the goodness of his desire is certain, it is evident that he created the creatures for the sake of the omnipotence of the creator.

2.7) Then, it is + decided by wisdom that he created the creation for the complete propagation of his wish, (and) to fulfil (his wish) as long as evil exists.

2.8) +For, as long as evil exists, good dispels evil, +because evil is not perfect. Then, it is said that he created the creation on purpose for the propagation of his own will in order to +complete the good by dispelling evil.

2.9) (This) is in agreement with what the ancients said, (namely) that the creatures were created for the performance of the creator's desire.

2.10) The performance of the will of the creator is +divided into two (components), these are: the practice of worship, (and) battle.
2.11) ciyôn parastišn än î dâdar î xwâbar, kê dôst ô xwêš dâm, koixšîn än î abâg druz î koixšîdår kê dušmen î ô dahišn î dâdar.


2.13) cê ka xwâbarân spurrîm purr-abûmîa passaxt <î> dahišn î xwadây, â-ş a-jumbišn stî pad abar rasišnîh î jumb[lāg] gan(n)âg mênôg 3 jumbišn, a-wenišnîg mênôg a-gumêzišn ô wênâbdág stî, ud wênišnîg nimûnag,4 mênôg-waxšag ruwân andar gêtiq-rawišnîg tan, nêk xwadây kardî. u-ş gyanî zênênîg ud fraâwahr î dârîqg ud wîr î ayâbêg ud ôş î pâyîg ud xrad î wizênîg ud cihr î xwad bizek [ud] zîr î râyênâg, ud casm az didân, göş az âšnûdan, wênîg az hamboî<î>îdân dahân az midag ûnistan ud kirb az pâhrmâyîshn *ômûrdân,7 [ud] îlî az menîdân uzwân az guftarîq dast az warzîdân, pây az raftan. ëd kê gyan fraxênîdân ud waxšišn8 î xön *poyîdan, (?)9 ëd kê tan paywastan, ëd kê frahîxtag dârîsh rawag râyênîd [î] xwêš-kârîh. hammis ô10 tan abzûrân gyân-kârîgîshîh wirâyihêd. pad frûrôn dàdîh humat, hûxt ud huwarît ud pâdâsân î án rûşgar ud hamêgîg nêk-rawišnîh niwêyênîd ud payrast. än frêzwênîg abar windàdar mardômân râst bawandagîh î xwêš ud drust wîmand dàsttan, abardom xwadâyîh î dâdar nê frâmûstan, pad rawâggarîh î-ş kâm ô oy wisp weh dôst, abêzag stâyîdår ud abêzag spâs-dår bûdan.

2.14) ciyôn dôstîh î abêzag az èwar menišnîqîh pad har(w) nêkîh <î> az-îs bûd, ud êc anâgîh az-îs nê bûd. stâyîdârîh abêzag az stâyišn î pad har(w) wehîh az-îs bûd ud êc11 waârrîh az-îs nê bûd. spâs-dàrîh î abêzag az hamâg abâdîh az-îs bûd, ud êc must az-îs nê bûd.
2.11) In as much as worship is that of the beneficent creator, who is a friend to his own creatures, (and) the battle is that with the warring demon, who is an enemy to the creation of the +creator.

2.12) That great worship (and) also (that) superior battle are a +pledge to one's self, the foremost pledge for +freedom (arising) from the friendship of the creator and a complaint against the enemy fighting (against one); each is a great endeavour of men who obtain the +superior existence.

2.13) For when the most beneficent and perfect creator achieved the creation of the Lord in the wholly wonderful way, with the arrival of the Evil Spirit, (he changed) the static existence into a dynamic spiritual +world. As a conspicuous +example, (he changed) the +invisible (and) unmimgled spirit into a visible one. He placed the growing spirit of the +soul as a virtuous lord in the body so that it may move in the material world. He announced and adorned the +animating life, and the preserving +Frawahr, and the +acquisitive memory, and the protecting intelligence, and the discerning wisdom, and the +self-healing nature, (and) the organising power; (he announced and adorned) the eye to see, the ear to hear, the nose to smell, the mouth to recognise flavours, the body to +feel a +touch, the +heart to think, the tongue to speak, the hand to practise, the foot to walk. These (faculties) which cause improvement of the soul and +the increase of the flow of the blood (?), these which are related to the body, these which are regarded as to be trained to propagate the functions (?), all +these were arranged together with the +instruments of the body in a manner promoting the activity of life. Through the righteous laws of good thoughts, good words, and good deeds, he announced and arranged the reward of the illuminator (i.e. Zardušt) and the virtuous conduct. (Thus) it (is) incumbent on truth-seeking men to maintain the proper +boundary of their true perfection, (and) not to forget the supreme sovereignty of the creator. And through propagation of that which is his wish, they should be pure glorifiers and pure praisers of that all-good friend.

2.14) As pure friendship has arisen from constant meditation on every virtue, and no harm has arisen from it; pure praising has arisen from the praise of every goodness, and no wickedness has arisen from it; (and) pure gratitude has arisen from all +prosperity and no complaint has arisen from it.
2.15) چوند شهرت، رست صادقانه، عد حمایت معمول است، نمایش پذیر رست و دستگاهی، تعد آنکه واهمان پاد می‌شود، سره پاد جوشانند و ارد پاد کوئیشن مهمان دارند.

2.16) این‌طور می‌ماند که واهمان پاد می‌شود آن دل ویلحا ور سر است می‌گذرد، این‌طور واهمان پاد و رست سناشند، پاد کوئیشن و واهمان ور وریست. سره واهمانی‌ها پاد کوئیشن آن رست دانستند، این‌طور باز واهمانی‌ها پاد دانستند، این‌طور باز واهمانی‌ها پاد دانستند، این‌طور باز واهمانی‌ها پاد دانستند.

2.17) این‌طور که ویلها ور ایستاده وندیکار همکلاه ور وریست، این‌طور درخواست نیست. این‌طور از دست نیست، این‌طور درخواست نیست. این‌طور درخواست نیست. این‌طور درخواست نیست.

2.18) این‌طور درخواست نیست، این‌طور درخواست نیست.

2.19) این‌طور درخواست نیست، این‌طور درخواست نیست.
2.15) (By) +performing trustworthy judgment (and) the same pure friendship, true praise, and hearty gratitude he is steadfast, just as if Wahman resides in (his) +thoughts, Srōš in (his) speech, and Ard in (his) action.

2.16) Thus, the residence of +Wahman in thought (is clear) from hastening the heart to a true propitiation, (and) keeping it away from lusts (and) self love. The residence of +Srōš in speech (is clear) from (the fact that) he who is aware of what is true, speaks; and he who is unaware of what is true, listens to the +priests. The residence of Ard in action is clear from the arrangement of what is known as goodness, (and) the avoidance of what he does not know.

2.17) These three virtues which have been counted are contained in two ways that the ancients have mentioned. These are wisely accepting (and) wisely leaving; their means are wisdom and righteous endeavour, and their law is to arrange and to keep it truly with the religion of the gods, and their origin (is) the pure meditation which is (to keep it) truly through Wahman's goodness.

2.18) For, wisely, the ancient religious men have said that to him who resides in the goodness of Wahman in thought the good spirit (i.e. Wahman) shows the right way. By the right way he understands the will of the creator, and through performing the will of the creator he increases and finds that which brings best the goodness of the restoration.

2.19) A more concise reply is this: that a righteous man is a creature who has accepted that responsibility which is provided for him, and is completely watchful in the material world in order not to be deceived by the +inciting demon. By choosing the will of the creator through wisdom he is himself the understander of propitiation (of Ohrmazd) and the propagator of what is known as goodness, and the +avoider of what (he does not know). He should live thus, so that such greatness and goodness may also be more stable in the spiritual existence.
Purišn 3

3.1) sidigar purišn ān ī pursīd kū mard ī asō ēn mehīh cē cim rāy ast?

3.2) pāsox ēd kū: māzdēs kāmišnārīh ī dādār rāy. cē tāśīdan a-gumān kū rāh ī ār kāmišnārīh ī dādār śnāyiśn ī-s kām. ud ān kām śnāyiśnīh pad xrad ī drust drust bawēd. ān ī xrad kē-s kām [ī] mēnōgān yazdān ābar śnāsēd nē wēt1(?) be dēn ī rāst ī abēzag, ī ast mēnōgān dānīšn, ud2 frahangān frahang, ud *awestādān3 awestādīh ud tōhmā4 ī wisp dānīšnān. ān-īz ī abēzag <i> dēn ī māzdēsnān rāwāgīh pad mard ī asō.

3.3) ī ciyōn-iš nimūd pad dēn kū: man dād, spitāmān zardūšt! mard ī asō ī kat5 xrad. u-s be pāyēm mēniśn az duš-mat, uzwān az duš-hūxt, u-s be pāyēm dast az dušxwārīt. u-s hāzēnēm tā āā ān ī ī pas, ašō ī dānāg ī kat xrad. u-s *hamē6-ōsmur dēn kē-s dād xwēšēnīsh ī dahībed windīšn ī ast dēn-burdār ī dānāg, ī az zamānāg ō zamānāg, tā-z ō ān ābdūm axwānwardēnīn ī śkē7 hu-tāśīd fraš(a)gīrd.

3.4) ciyōn pad xrad dād ān ī ahlāyīh gēhān, ud pad xrad ānābīhēd har(w) wāttařīt ud pad xrad spūrīghēd har(w) wehīh; pāhlom xrad ī dēn ī abēzag kē-s rāwāgīh pad dēn burdārān. ān āfurīhīst mehīh ī pāhlomān mardān ī āšōgān kē andar wēt8 (?) ān ī ciyōn nimūd ābar gayōmart ud zardūšt ud sōsāns.

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1. Thus text, BK, TD; J1, J2, H, DF: 'Y
2. Text: Y
3. Text: 'wst'twyh'n
4. Thus BK, DF; text: twhmakwyh
5. Text, BK, TD: KT; J1, J2, DF; H: krt'
6. Text: hm
7. Text: MN
8. Thus text; TD, BK: 't
Pursišn  3

3.1) The third question: why does the righteous man have such greatness?

3.2) The answer is this: for the performance of the will of the creator by the Mazda-worshipper. For (as for) creation, (it is) beyond doubt that the way to the performance of the will of the creator (is) the +satisfaction of his will. And the satisfaction of (his) will becomes complete through complete wisdom. The wisdom by which one understands the will of the gods is not +wht (?) to the true and pure religion which includes knowledge of the spirits, the culture of cultured people, the expertise of all experts and the seed of all knowledge. And the propagation of the pure religion of the Mazdeans is also (done) by the righteous man.

3.3) As he (i.e. Ohrmazd) has revealed in the religion: O Spitāmān Zardušt! I created the righteous man who is +desirous of wisdom, and I will protect his mind from evil thought, his tongue from evil words, and I will protect his hands from evil deeds. I will make him succeed in becoming righteous, learned and desirous of wisdom till the end. And ever-mindful of the religion which he gave him the ownership of ruling (?) and the finding of one who is wise and responsible for the religion at all times, until the turning-point of the final existence which is the well-created renovation.

3.4) As the world of righteousness was created through wisdom, and every evil is destroyed through wisdom, and every good is completed through wisdom, so the best wisdom of the pure religion, which is its propagation by the faithful, was created (as) the greatness of the best +righteous men of the +wht(?), as has been revealed concerning Gayōmart, Zardušt, and Sōšāns.
pursišn 4

4.1) 4-om pursišn ān ē pursišd kū: ēn zaxm ud tars ē-mān1 az āwam pādixšāyān ud abārīg anāgīh ud āhōg ē weh-dēnīg *kār2 hamē rasēd u-š dādestān cē ēwēnag bawēd? u-mān pad mēnōgān weh-dādestāniḥ ast ayāb nē?

4.2) pāsor ēd kū: andar dēn ē māzdēnsnān guft ēstēd kū rāh bandīh3 kē-š pad ahlāyīh bēš, cyōnīh4 ēn wizārišn ast kū ān saxṭīh ud āndōh ē duš-xwārag5 ē pad kirbag rawāgenīd rāy rasēd, nē pad saxṭīh ud ranj ud duš-xwārag ē was abāyēd hangārd.

4.3) ī kā nē pad andōh ud saxṭīh abāyēd hangārd, çg-īš az-iš paydagīhēd6 kū7 pad ān pādāšn, ān ānd āsānīh ud rāmīšn be ā ruwān rasēd, cyōn nē kas az ān saxṭīh ud duš-xwāriḥ ē-š pad hāwand ī ān kirbag abar mad, az ān cyōn dēn ē weh āstīgān dāṣṭān,8 menēd. stāyēd u-š pad-iš ēstēd ēwar ē kū kirbag āndar kirbagān mādayān.

4.4) ān har(w) tars ud *wišayg9 ud duš-xwāriḥ ē-mān ī weh-dēn dāṣṭān rāy az hamēstārān ī dēn ābar rasēd, mihr ī dēn rāy be gugārem. ud az dēn *wardišnīh10 āndar yazdān a-burd-šnōhr nē bāwēm. ēg-mān hāwandiḥ [ī] spās, passazagīhā rasēd az yazdān ā ruwān: šnāyišn, <ī> urwāḥm, āsānīh, ud xwāriḥ.

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1. J1, J2, H, DF: zm'n
2. 'Text: KALA; others: dyn' k'Py
3. Text: budyh
4. 'Text: cygwniš
5. J1, J2, H, DF: dwšw'lk'
6. 'TD: pyt'kynyt
7. 'Thus TD, DF; others: AYK-s
8. 'Thus TD, K35, text; others: dh't'
9. 'Text: syc; J1, DF: wyhk; J2: wyhy; H: wyhy
10. 'Text: wltšnyk
Pursišn  4

4.1) The fourth question: how must one judge + the damage and fear which affect us because of the rulers of the time and other evils and blights on the people of the good religion? Are we judged well by the spiritual beings or not?

4.2) The answer is this, that it is said in the Mazdeans' religion that this is the explanation for the obstructions which appear harmful to righteousness (lit. to which (is) the manner of harm): the difficulty and disagreeable sorrow which occurs through propagation of virtue should not be considered as a great difficulty and trouble and discomfort.

4.3) If it should not be considered as sorrow and difficulty then it is revealed thereby that as recompense for that (trouble) so much peace and pleasure will come to the soul, so that no-one will think of that difficulty and discomfort which come upon him as a counterpart of (his) piety, through his steadfastly keeping the good religion, (but) will give praise and stand assured that this virtue is (the most) essential amongst virtues.

4.4) For the sake of love of religion we digest all that fear, + anxiety and discomfort which is done to us by the opponents of religion, because of (our) keeping this good religion, and we are not ungrateful to the god for changing our religion; then (as) the counterpart of our service (to the god), satisfaction, joy, peace and case will come, as is fitting, to (our) souls from the god.
Pursišn 5

5.1) 5-om ān ī pursīd kū cē rāy wehān anāgīh wēš hamē rasēd kū ā wattaran?

5.2) pāsox ēd kū nē har(w) hangām ud har(w) gāh, nē har(w) wehān anāgīh wēš rasēd. cē menōgig, wēš nēkīh ī wehān ēwar. be gētīgūd abērtar andar "wad1 zamānīh2 amaraganīhā anāgīh ud bēš abar wehān wēš paydāhtar.

5.3) u-š cīm was; ēk ī hangirdīg ēn-iz kū dar [ud] wihān ī rasišn wēš. cē rasišn3 ī anāgīh az dō dar abērtar: az dēwān ī anāgīh baxtārān ēk, az wattaran [ī] anāgīh kardārān ēk.

5.4) ud agar ōh-iz jahišnīg, wattarīh wattaran bēš dārēnd. pas-iz amaraganīhā anāgīh ī ā wattaran az dēwān ud ān ī ā wehān az dēwān ud az wattaran-iz rasēd. u-š pad im rāh ī rasišn ēwēnag be gāh dō.

5.5) ēn-iz abērtar ēdōn ciyōn pēšēnīgān guft kū weh kār ranj abērtar pad gētīg, u-šān mizd pādaš ī ēwārīgār pad mēnōg, ud wattaran āsānīh ud rāmīšn pad gētīg wēš, u-šān ārd ud pādīfrāh ī pad mēnōg garāntar.

5.6) ud ēn-iz ast4 kū wehān tars ī az ārd ud pādīfrāh ī az duśox rāy, āsānīh ud xwārīh ī pad gētīg hilēnd. ciš-iz ābārōnīh nē mēnē[n]d, ud gōwē[n]d, ud kunēnd. ēmēd ī ā ān ī āsānīh ud rāmīšn pad wahišt rāy, was ranj ud tars ī pad frārōn warzīdārīh ī pad mēnīšn, gōwīšn ud kunišn kāmagīhā ā gūūw pādīrēnd.

5.7) ud wattaran ruzdīh5 ī pad rāmīšn ū6 zamānīg rāy, ān-iz rāmīšn ī ābārōnīhā, ī-š "padisārīg duśox ast, ēg-īs xweś-tān zamānīgīhā pad-īs rāmēnēnd,7 ud waranīgīh ud xwād-dōšagīh rāy, ān-iz kār kē-š rāh ī ā wahišt pad-īs ūyēd būdān, xweś-tan pad-īs nē ranjēnd.

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1. Text: slwī for: SLYA
2. All MSS: zym'nyh for: zm'nyh
3. Thus all; TD: lsnyh
4. DF: 'ytwn
5. Thus TD, DF; text, J1, J2, H: wlvzlyh
7. J2, H, DF: l'mynd
Pursišn  5
5.1) The fifth question: why does harm always happen to good people more often than to bad people.

5.2) The answer is this, that not at every time and every place and not to all good people does harm happen more often. For, in the spiritual world, the advantage of good people is assured, but in the material world and even more in +an evil time harm and pain to the virtuous are by and large more evident.

5.3) And the reasons for this are many; in short, even the manner and the cause of the occurrence (of harm) are more; for the occurrence of harm takes place mostly in two ways: one through the demons, the bestowers of harm, and one through evil people, the doers of harm.

5.4) (As for) the wicked, even if (it is) possible (that) evil people suffer harm, yet in general harm happens to evil people only through the demons and to good people through the demons and also through evil people; and in this way, the manner of its coming (is) +twofold.

5.5) Moreover, as (our) predecessors have said, the troubles of good people are much more in the material world, and their most certain reward and compensation are in the spiritual world. On the other hand the peace and pleasure of the evil ones are more in the material world, and their pain and punishment are heavier in the spiritual world.

5.6) And this is also (true), that good people abandon the comfort and +peace of the material world because of fear of the pain and punishment of hell; (therefore) they do not think, speak, or commit any sin. For the sake of (their) hope of comfort and pleasure they willingly accept much trouble and fear in practising virtue in thought, word and deed.

5.7) Evil people, because of (their) lust for +immediate pleasure, even that sinful pleasure whose +conclusion is hell, enjoy themselves in it +temporarily and for the sake of lust and self-indulgence they do not trouble themselves with that work which might take them to heaven.
5.8) عض پد چراغ، آندر گنگ ورتنم آسانی [ع] رامیش فرای، عض وئان اندور ع بیش عز زریغ عض انگیل وسی بوابدی دیداری گ پدای گ یم.

پرفسن 6
6.1) 6-وم پرفسن ان ی پرسید که ان ماردیم بوع گنگ درع رای داد استی؟ عموان اندور چراغ گنهکرد؟


6.3) قیوین-یش گفت پد دن که: آندار ان زمان سپرد پادیخشای بابیم من که اویمزد هیم [ع] نی پاد قیش-یز پادیخشای بابیم ون(ن)یه مهند.

6.4) عض ابراز نکریگوریزی هدک دام داهیشن، ظمرد که: نک مان! کا یم چردن دام داد، قیوین مان. کاداز-یزی(ه) کامه‌ی مان سوادیهی داهند، سوادیه‌ی‌یز ییوید۲ که یکامیشگاری هدی‌پادازیز پادنه‌ییش۳ ی-ش سوادیهی داد استیم۴.

6.5) عموان اندور گنگ چراغ بود قیوین مان راست بوابندگی‌های یکوه، ابحدوم سوادیهی هدادر درست ویمانتندار دافن بوابد.

6.6) راهی ی یان ی راست بوابندگی پاد زراد دانیهد، پاد راستی وباریهد، [ع] پاد وھیه‌سیدیهد.

6.7) عش ویدارگای عیویش ابیرتار ورح مهند، راستیای پاد منیش ان گاه کاردن، دانیشگیهای گرفتان دانیشگیهای حیسان.

6.8) قیوین پاد دن گوییه‌ی هد که اویمزد به یزاردیش گفت که: وحان پاد ای ای تود ابازگ اباجن، که-ش مهمن بکوئ، چه کا وحان پاد ای ای تود ابازگ اباجن، که-ش مهمن بکوئ، چردن دود راه بدن، که هی-رویشون عض که‌ز دوسی رویش.

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1. - Thus TD; others: YHWN-t
2. - All MSS: 'ynd; but ed. has emended to: hwl'yh c' synd (?)
3. - Thus J1, J2, DF; text: ms'nsh
4. - DF: YKWYMN-Wf
5. - All MSS. bnzkyh but ed. has emended to: bnzkyh
5.8) And in this way, in the material world, the comfort and pleasure of the evil ones are more, and the grief, sorrow, and pain of the good (people) are greater; and the reason for this is clearly manifest.

Pursišn 6
6.1) The sixth question: why are men created in the world? And what should we do in it?

6.2) The answer is this: in reply to this question it has been written that the creatures were created +for righteousness, for the performance of the will of the creator, and for putting in perfect order the boundless and good progress of the creatures which are afraid and uneasy (as to) how the unique Frašgird will be. (Then there) will be order as a (result of) the complete rule of the creator and the powerlessness of evil.

6.3) As He (i.e. Ohrmazd) said in the religion (i.e. Avesta): "In that time (i.e. Frašgird) I, who am Ohrmazd, will be the supreme ruler and the Evil Spirit will be the ruler of nothing".

6.4) And also, about the good progress of the creatures and creation He thought: "It was good for me that I created the creatures in +my image! whenever they consent to my sovereignty, sovereignty +comes (into being) also, since (he thinks) 'I was created in order to do (His) will by increasing His sovereignty'".

6.5) And for us in the material world it must be in accordance with our own true perfection. (This) is kept within +proper limits (by) the supreme sovereignty of the creator.

6.6) The way to true perfection is known through wisdom, and is believed through truth, and becomes fruitful through goodness;

6.7) and the entry to (this way) is, above all, the good spirit: rightly to give (it) a place in one's mind, wisely to take (the good way), wisely to avoid (the bad way).

6.8) As is said in the religion: +Ohrmazd said to Zarduš: +may Wahman be a pure companion in your mind where you make him a guest! For if Wahman is a pure companion in your mind where you make him a guest, you will know the two ways, both the good way and the evil way.
Transcription

Pursišn 7

7.1) 7-om pursišn ān ī pursiš kū: ka mard-e widaran bawēd, pas az widerān bûdan ī ōy, kirbag-e kas ōy rây kunēd, kē az gēltīg be šudē ēstēd, pad šab ī sidīgar andar bâmīg be ō târâzūg šawēd, ēg-iš ciyōn awiš šawēd ud frâyâdēd? ēdōn ciyōn ān mēhī ī pad dast ī xweš kard ēstēd ayāb any ēwēnāg?

7.2) pāsox ēd kū: ka kas ōy ī be widardag rây pas az be widerišnīh kirbag kunēd,3 agar ōy ī be widardag andar zîndagī ān kirbag nē framūd, u-š nē handarzēnīd ud nē bun kard, u-š nē-z pad jād bûd, ēg-iš be ō târâzūg nē šawēd ud nē râsēd.


7.4) agar ān kirbag ōy widardag nē framūd, ud u-š nē-z handarzēnīd, be-š pad jād ham-dâdestān bûd, ān [ī] andar zîndagī kuniḥād, ēg-iš pad sedōš be ū abzōn ī gāh râsēd, ān ī pas az widardagī kuniḥēd nē pad āmâr ī sedōš ud târâzūg be pad hangām ī kirbag rawāgīhēd be ū râmīşn ī ruwān râsēd.

7.5) agar ān ī kirbag ī ōy widardag andar zîndagī ī xweš framūd, ayāb-iš handarzēnīd, ayāb bun kârdr īr wihān ī ruwān warzīdârīh bûd, ka pas az be widerišnīh rawāgīhēd, ēg-iš be ū râmēnīdârīh i-š ruwān râsēd. cē bun ī spās framūdār īr xweşīg [ī] kirbagī ēwār.5

7.6) cegām-iz-ēw kirbag ī rawāgīhēd, andar ān ī *anâgrān6 rōşnîhā, abâg ōy ī kârdâr ham-kirbag. u-š pad āmâr ī ruwān, kirbag abâg ōy kē kârd āwând. be ān ī kē-š kirbag pad dast ī xweš kard, az ān ī kē-š framūd, ruwān hu-cihrtar ud amâwandtār.

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1. Text: OŽL.WN-yt
2. Text: b/my
3. Text: OBYDWN-nd; emended by ed.
4. Text: šd
5. Thus West; the editor has put ēwār at the beginning of next para.
6. Text: 'm'lg'l'ū
Pursišn 7

7.1) The seventh question: when a man is passing away, after his passing away, how do the good deeds which another does for him go to him and help him who has left the world, on the dawn of the +third night, at which he goes to the +balance? And is its greatness such as what was done by his own hand, +or otherwise?

7.2) The answer is this: when anyone does a good deed for one who has passed away, after his death, if he who has died did not +order that good deed and did not +put it in his will and did not +bequeath it in his lifetime, and also if it was not (done) +by means of his property, then it does not go into the balance and does not reach him.

7.3) Also at the time when it is not put into effect (it does not reach him), since that good deed which he did not assist does not belong to him; for if that which is appropriated (as his) by means of property from someone else and that which is appropriated (as his) by means of what is received from someone else is not (done) by means of his (own) property then it is not accepted as his (good deed).

7.4) If he who has passed away did not order that good deed, and did not also give instructions for it, but it (i.e. the good deed) was (done) by means of his property and (it was) in conformity with what may have been done (by him) in his lifetime, (then it) reaches (him) on the +fourth day after death to improve his position; That (good deed) which may have been done after his passing away does not come into account on the fourth day after death and into the balance, but reaches (him) for the pleasure of (his) soul at the time when the good deed is put into operation.

7.5) If he who has passed away ordered that good deed, or willed it, or if he is the founder and the cause of practising it for his soul, although it may have been put into effect after his passing away, it reaches him for the pleasure of his soul: for it is certain who ordered the pious foundation and who owns the good deed.

7.6) Whatever good deed may be put into practice is consubstantial, amongst the +endless lights, with him who is the doer of it; and at the weighing of his soul the good deed is identical with him who did it; +but the soul of one who performed the good deed by his own hand is more beautiful and powerful than that of the one who ordered it.
7.7) وی‌‌سی هانگوش‌داد اوَن چیوْن کا مارد-چه ویستاگ-چه داصتاغ ی‌پاد هج‌چیر اباییش‌نِیگ اویش پاد تان دَرِّد، اَنَّ مارد-چه ویستاگ-چه داصتاغ ی‌پاد هج اوْنِس پاد گانج دَرِّد، هج‌چیرتار بامیتَار عَد اباییش‌نیت‌تار باوْد.

پُرْسیِش۸

۸.۱) ۸-وَم پُرْسیِشِن اَن ل پَرْسید کُی: اَن وَس اَز چُوْدَک ی‌خوايت ابْک عَس فرَمْعذ کُی-س۱ پاد رَوْان اَذْنِایگ-چه کَنْد، تُا اَن کَس اَبْک ی عَشْ نِکَنْد اَن چُوْدَک، عَد رَانج کَرَدآن ی‌خوْس، چک اَن دید چُکَتْ تا اَیّاب نَک؟

۸.۲) پَاسَک چک‌کَ چک اَن دید چُکَتْ تا اَیّاب نَک؟ کَس اَن ی‌خوْدَک ی‌خوْس فرَمْعذ‌یش اَنِس کَس بَک اَبْک فرَمْعذ‌یش ی‌ی عَشْ نِکَنْد.

۸.۳) اَن رَانج اوْنِس ی‌کِرِب‌ک ی‌ماداگ‌وِتْار ی‌خوايت پاد اوْنِس رانج وَرزَد، عَد پَاس اَن اَن ی‌خوْس-یز پاد اوْنِس فرَمْعذ‌یش<۶> رَوْگاْنْنِئذ، عَد پَاس اَن اَن ی‌خوايت پاد اوْنِس رَانج کَس بَک اَن ی‌خوايت، اَن اَبْک ی عَشْ نِکَنْد، اَبْک-یش اَنِس اَبْک ی عَشْ نِکَنْد.

۸.۴) چیوْن-یش اوْنِس اوْنِس پاد چُدک کَس اَبْک ی عَشْ عَرْدار-یش۲ چَنْداغیح رَانج‌نِئذ، اَتِیش غَاه اَبْزِایگ‌د عَد رَوْان بوْژیهذ. کَس پاد اَن ی عَشْ عَرْداْن ی عَشْ رَانج‌نِئذ، اَتِیش رَامیش‌نِئذ غَاه رَوْان راْسِئذ. کَس پاد اَن کِرِب‌ک کَس اَن ی‌خوايت، عَد پَاس اَن اَن ی‌خوايت پاد چُدک کَس اَبْک ی عَشْ عَرْداْن ی عَشْ رَانج‌نِئذ، اَتِیش غَاه اَبْزِایگ‌د عَد رَوْان راْسِئذ.

پُرْسیِش۹

۹.۱) ۹-وَم پُرْسیِشِن اَن ل پَرْسید کُی: وَاس۳ ی‌کِرِب‌ک<۶> اَن اَن ی‌ک۶ کِرِب‌ک کَرد چُتْد، تُا اَن ی‌ک ی‌چَنْداغ، اَن اَبْزِایگ‌د؟

۹.۲) پَاسَک چک‌ک: اَن اَن ی‌ک۶ کِرِب‌ک عَد رَوْاگیح راْسِئذ، وَاس اَنرِد اَبْزِایگ‌نِئذ چُتْد، تُا ی‌چَنْداغ. کَس اَن اَن ی‌ک۶ کِرِب‌ک اِیش عَد اَبْریهذ<۶> وَاس<۴> اَبْاز نَک چُتْد. اوْنِس وَاس‌ید چیوْن فزَاند اَنرِد اَسکَمْب ی‌مَاذاراْن اَبْزِایگ‌د باوْد.
7.7) And its likeness is such as when a man is wearing his beautiful and fitting suit of clothes; and he is handsomer and more brilliant and fitting than another man who has a suit of clothes in the same manner in his cupboards.

Pursiṣṇa 8

8.1) The eighth question: (if) one orders a person to expend from one's own wealth for one's soul (after one is dead), or if a person does this from that wealth of his own accord (lit. from his own toil) (without being ordered), is the one (thing) different from the other or not?

8.2) The reply is this: one is different from the other; for that which one orders from one's own wealth is more important than that which others may do for one without an order.

8.3) Amongst the various types of good deed, that is most important which one does oneself by one's own effort; and then that which one put into effect out of one's own (property) by one's own order, and then that which one wills and orders to be put into effect after one's death; and lastly that which others may do for one.

8.4) So long as that (good deed) which someone arranges for his sake by means of his property during his lifetime is really his, then it improves his position (and) his soul is saved. If someone arranges (it) for him after his lifetime then the pleasure reaches his soul. If he did not agree to the good deed, and it is not (done) by means of his property, even if someone arranges (the good deed) for his sake it does not come to his possession.

Pursiṣṇa 9

9.1) The ninth question: how much does the interest on a good deed accrue, from the time that the good deed is done as long as one is alive?

9.2) The reply is this: from the time a good deed comes into effect its interest remains accruing so long as (the doer) is alive, except if his good deed is taken away from him; the growth does not cease, (but) grows as a child gets bigger in the mother's womb.
pursišn 10

10.1) 10-om pursišn ān ī pursīd kū: waxš ī abzayed pad šab ī tasum ēdōn frayādišnīg bawēd, ciyōn ān ī kirbag pad xwadhīh, ayāb juttar bawēd?

10.2) pāsox ēd kū: juttar, cē ān ī kirbag padīrag ī wināh be ēstēd ud waxš ī kirbag padīrag ī waxš ī wināh be ēstēd.

Pursišn 11

11.1) 11-om pursišn ān ī pursīd kū: waxš ī kirbag wināh ēdōn kanēd ciyōn ān ī kirbag ī ān, ayāb nē?

11.2) pāsox ēd kū be *ōh kanēd wināh. ciyōn ān ī kirbag rasēd tā wināh wizārišnīh rāy, ud pad tōzišn ī wināh rāy kunīhēd, ān wināh kanēd ī andar dēn nāmcīstīg guft ēstēd. ēg-iš abārīg kirbag gāh ī ruwān paydāg būdan rāy, abāg wināh ī pad ān ēstēd, ēn ānmār kunīhēd.

11.3) pad kirbag ud waxš ī kirbag, ruwān pādāšn. tā ān ī kirbag <tā> wināh wizārišnīgīh kunēd [ud] wināh kanēd,5 guft ēstēd.

11.4) ān kirbag <tā> ī wināh<īh> ud waxš ī kirbag waxš ī wināh kanēd.

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1. Text: OL
2. DF, ‘wh’ for: wn’s; TD, text: HPLWN-yt ’h; W HPLWN-yt ’h; J1, J2, H, K35: HPLWN-yt whš
3. Text: OBYDWN-ō-yht
4. Thus DF, BK; text: HPLWN-t
5. Thus BK; text, DF: l’d; others: LA
Pursišn 10
10.1) The tenth question: does the interest which accrues become helpful on the fourth night in the same way as the original good deed which belongs to him, or is it otherwise?

10.2) The reply is this, that it is otherwise, since the original good deed stands against sin, the interest on the good deed stands against the interest on sin.

Pursišn 11
11.1) The eleventh question: does the interest on good deeds destroy sin in the same way as the original good deeds or not?

11.2) The answer is this, that it may destroy sins. When the meritorious deed occurs for the sake of redeeming a sin or is done in atonement for a sin, (then) it removes that sin which is specifically mentioned in the religion. Then in order to make the position of the soul clear, his other good deeds together with the sins which are in (his) account, will be counted.

11.3) The soul is rewarded on account of good deeds and the interest on good deeds, so that it is said (that) the good deed redeems sins and uproots sins.

11.4) The original good deeds destroy the original sin, and the interest on good deeds destroy the interest on sins.
Pursišn 12

12.1) 12-om pursišn ān ī pursīd kū pad šab ī tasum wināh [Ī] pad kirbag be őgārend, az bun šawēd, ayab-iš1 wināh ī-š jast2 pādifrāh kunēnd, ud kirbag ī-š kard mizd ud pādāšn dahēnd?

12.2) pāsox ēd kū: šab ī sidīgar andar bāmīg3 āmār kard guft ēstēd.


12.4) ōy ī ērārōn dād ī weš kirbag, ka-š jast5 wināh, zamānīg pādifrāh widārēd ud pad kirbag jāwedān šnāyīšōmand bawēd.

12.5) ōy ī abārōn dād ī weš wināh, kardag6 kirbag, pad ān ī zamānīg rāmišn rasēd; pad wināh ī-š jast, tā be rist-āxēz pādifrāhōmand bawēd.

\[1. J2, DF: 'ywv' \\
2. J1, J2, H, DF: AYT \\
3. Thus BK; text: b'mik; DF: b'm \\
4. Text: g'n'wmu'd'un \\
5. H, DF: ystyt; J2: AYT \\
6. Thus K35, BK; Others: krt\]
Pursišn  12

12.1) The twelfth question: on the fourth night, does the sin which they cancel on account of (his) good deeds disappear, or do they punish him for the sins which were committed by him, and give him rewards and recompense for the good deeds which he has done?

12.2) The answer is this: It is said that the account is prepared at dawn on the third night.

12.3) As to the sins which are redeemed and are removed by good deeds, they do not need to be accounted; for the account is about his good deeds which belong to him, and about the sin which is in his account. That which stands separately in his account and by which he has sinned – concerning this the registrars (?) make a balance and they weigh the amount of (lit. how much is) the excess and deficiency of sins and good deeds by a right and unbiased balance.

12.4) One who has right religion and has more good deeds (than sins), if a sin was committed by him, endures a temporary punishment and (then) becomes blessed for ever.

12.5) One who is sinful and has more sins (than good deeds), if a good deed was done by him, attains temporary happiness by those good deeds, (but) through the sins which were committed by him, he will be suffering punishment until the resurrection.
Pursišn 13

13.1) 13-om pursišn ān ī pursīd kū: āmār ī pad ruwān pad wināh ud kirbag kē kunēnd, u-š kū gyāg abar kunēnd, ka-šān pādifrāh kard ēg-išān gyāg kū bawēd?

13.2) pāsox ēd kū: āmār ī abar kunišngarān ī pad kirbag [ud] wināh tā kunišngar zīndag bawēd, har(w) rūz 3 bār wahman ī amahraspand kunēd; ciyōn-īš menišn1 goūšn kunišn ī harwisp axw ī astōmand āmārēndād āndar xwēsh-kārīh ast.

13.3) abar wināh ī hamēmālān ī o mihrdruzān kunēhēd, gētīgh-īz abar tan ud nāf ud āwādag ī mihr-drōzān madan gūft ēstēd. pad candīh pad-īz wēš[īh]2 kū-gyāghū ud kay-zamānīh, āmārgar mīhr, pad sedōš abar paymān ī kirbag [ud] wināh sāmān ī ahlayīh ud druwendīh, srošahlāy ud raśn ī rāst; pad tan ī pasēn ud pad spurrīgīh ī har(w) āmār, āmārēndēd xwad dādār ohrmazd, kē-š az ān-īz ī sedōš hammis āmār [ud] hamāg menišn3 goūšn ud kunišn ī dāmān āskārag āndar ān ī āy harwisp-āgāh xrad.

13.4) pādifrāh ī ruwān ī wināhḵārān ān ī mēnōg wināh ī-š kard [ud] ham-bāghīhīst4 rasēd. az ān bazag kunišn ī warzīd ud parward ān pādifrāh frādom pad zamiq, pas pad dušox, ud abdom pad passāxt ī tan ī pasēn, ābar ruwān ī wināhōmandān druwendān rasēd.

13.5) ka pādifrāh ī pad sedōš āhlawān ruwān ā wahišt pāsom axwān, ān ī druwendān ruwān ā dušox ud wattom axwān rasēd.

13.6) ka-šān pādifrāh ī fraš(a)grd āhlawān bawēd, pad passāxt yōjdahr az har(w) wināh rasēnd5, be ā hamētīghīh6-rawišnīh, ā nēḵ-rowišnīh, pāsom-rawišnīh ī ān ī pāsom axwān a-petyārag.

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1. Text: mnēšn
2. Text: wēšīh
3. Text: mnēšn
4. Thus TD, text; DF: hmbūdūhīst; J1, J2, H: hmbūdūhīst
5. Thus J1, J2, H, DF; text: YHMNTWN-'nd
6. Thus J1, DF; Text has: hmbūkhyūr
Puris̄na 13

13.1) The thirteenth question: who are those who carry out the account of the sin and the good deeds of the soul, and where do they do it, and when they have punished them (i.e. the souls) then where is their place?

13.2) The answer is this: Wahman the amahraspand performs the reckoning of good deeds and sins for those who commit them three times every day as long as the doer is alive, by Wahman the amahraspand (i.e. the Blessed Immortal). For reckoning the thoughts, words and deeds of all (the creatures of) the material existence is among his duties.

13.3) About the hamēmāl sin (i.e. the sin against opponents) which is attributed to the covenant-breakers, it is said that even in the material world (its result) comes to the covenant-breakers themselves and their families and descendants; and as to the quantity and also the frequency and the place and time (of the sins of opponent) the accountant is Mihr; and at the Sedōs (i.e. fourth morning after death) (the judges) of the measure of good deeds and sins, and the limits of righteousness and wickedness are Srōš the righteous and Rašn the just; and in the future body, on the completion of all accounts, the creator Ohrmazd himself does the account, (the creator Ohrmazd) to whom the account of all the thoughts, words and deeds of the creatures, together with that of the Sidōs, are known through his omniscient wisdom.

13.4) The punishment upon the soul of the sinners is equally divided and comes from that spiritual sin which was committed by him. Because of the sin that the sinner committed and fostered, that punishment comes to the souls of the sinful and wicked first on earth, afterwards in hell, and at last at the trial of the future body.

13.5) When the punishment is borne, on the fourth morning after death the soul of one who is righteous goes to the best existence in heaven, and the soul of one who is wicked goes to the worst existence in hell.

13.6) When they (i.e. the sinners) have endured the punishment of the restoration, they arrive purified of all sins through the trial, and reach the everlasting life, good progress and excellent progress of the best existence (which) is free from danger.
14.1) 14-om pursišn ān ī pursīd kū: kandan ī gyān ud darrēnišn ī sag ud way [ī] pad nasā bawēd az1 wināh āgārēnd, wināh az bun be šawēd ayāb nē?


14.3) ān ī anāgīh - <ī> ka kirbakkār ī ēd ka bazakkār ud ka tuxšēd ēd <ī> ka nē tuxšēd ēd ka hunsand ud ēd ka nē hunsand - pas a-kām u-š ēc wihān ī kirbagīh abāg nēst, ciyōn a-kām rased, spās ud mizd rāy stānēnd.

14.4) ēwar kandan ī gyān abar ahlawān ud druwandān ēw-tom bawēd. har(w) kas mizd stād ēstēd, ān mizd zīndagīh ī tā widard hangām, be darrēnišn ī sag ud way nē abar har(w) kas ud har(w) tan bawēd. juttar kandan śayēd.

14.5) *az2 šnāxtān ī kirbag ud [az] xūb pahrēxtān ī nasā ud zūd wārdihistān ī ān ī rēmanīh. kāmag ī abar wināh-wizārišnīh rāy, widardag tan be ő köfag waxš3 gyāg ī ēwēnagīhā barēd handarzēnāg ham-dādestān, kū-š az dādīhā gyāght4 sag ud murw darrēndēnd.

14.6) az ān ciyōn ān tars ī dēn-framānīh ud rawāg-kāmagīh rāy, tuxšāgīhā ő gariw ī xwēš padīrīft ēstēd pad-iš xwēšag pādāšn, u-š pad ān rāh rased ő wināh nirfșišn [ud] ő ruwān šnāyišn.

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1. J1: MNW
2. Text: MNW
3. Df, J1, J2, H: ‘k
4. Df: gyw’k
Pursišn 14

14.1) The fourteenth question: do they cancel the sins on account of the eradication of life and the tearing of dogs and birds upon the body, and do the sins depart from (one's) account?

14.2) The answer is this: the decrease of sin and increase of meritorious deeds are dependent on good thoughts, good words, and good deeds, and also on that severity and difficulty which occur through exercising (one's) religion and soul; and through the guardianship and the test (of life) and belief in the religion they (i.e. the righteous people) can be assured of protection for the soul.

14.3) Whether one is beneficent or whether one is sinful, whether one strives or not, whether one is contented or not contented, that evil (i.e. the tearing up of the flesh) will come without one's desiring (it), and since (it is) undesired, no cause of merit is attached to it, and they (i.e. men) accept it as a service and reward.

14.4) The eradication of life certainly happens to the righteous and the wicked equally. Everyone has received the reward, that reward is living up to the time of death; but tearing by dogs and birds does not happen to everyone and everybody and there are other alternatives.

14.5) On account of knowing what is right, and the proper care of the corpse, and the rapid transformation of impurity, and a wish for the atonement of sins, one takes the body of one who has departed to a mountainous high place according to the rule, in accordance with what is advised, so that the dogs and birds may gnaw it at a proper place.

14.6) By respecting the precept of the religion and desiring its progress, everyone has accepted his own reward on his own neck diligently, and in that way he will attain the decrease of sins and satisfaction of the soul.
Pursişiň 15

15.1) 15-om pursişiń ān i pursişiń kū ka-ş sag ud way darrënênd, ruwân dânêd, u-ş duş-xwärîh bawêd ayâb ciyôn bawêd?

15.2) pâsox êd kû: tan i mardômân az brînişiň [ud] darrënişiň dard owôn märêd kû ka ruwân ham-kadag2 î tan, <î> u-ş ruwân kê xwaş ud a-xwaş dânêd abâg gyân i zîwêñâg4 ud bûy i sûhêngûd ab abârığân gyân abzârân az tan şawêd; tan âgar ud a-jumbâg ud a-mârîşiň, êc dard frazâm-îz né märêd né sûhêd; ruwân abâg gyân az tan bêrôn u-ş darrënişiň awiș né abyoxtag, be pad ân i mênögîg sûhîşîn wened ud dânêd.

15.3) ân i druwan5 ka-şân wênêd kû abî-passaxt tan i-ş paymög *bûd6 wişöûbihêd ud ân xûg7 i-ş dagr abâg bûd, êd-iz rây kû: cê-m andar tanömandîh ud getîc-ravişîñîh winâh né wizûrd ud ahlâyîh né hambûrd, ud pad-iz hangârişn8 i abar êd kû-m pad weš bûdân î-m abâg ên tan winâh wizûrdan ud ruwân bûxtan şayisî9 hê. nun az har(w) kas ud ramişiň i getîc ud meht êmêd i mênög judâg hêm, Ô škeft âmûr ud garântar bîm windåd estêm, êg-iş abâz ô tanömandîh ärzöûbihêd.

15.4) u-ş darrënişîn owôn garân bawêd ân tan rây ciyôn abîzär-xûnag i bêdom ud nîhân ud wastarag i andartom, abâg *zay zên-abzâr, *a-sămânîhâ10 âgarîhêd ud wişöûbihêd.

15.5) aw-îz i ahlaw abâg wuzûrg urwâhman i az ėwarz î ô pâsom axwân, *pas-îz xûg i-ş abâg tan bûd ud wuzûrg wuzûrg.*frâyâdişîñig11 ahlâyîh i-ş hamê abâg tan hambûrd rây, abar hu-tâşîd tan i abî-passâxt i sahmğenîñhâ wişöûbihêd ud cîmîfîñhâ ka-ş abâyişîn i pad-iş bawêd.

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1. Thus TD; text has: SDKWN-şn
2. J1, TD, DF: bmktrk
4. Thus alt; TD, text add: AYT1 BRA
5. K, DF: dwe OD
6. Text: YHWWN-yi
7. TD: '[nd
8. Thus ed.; TD, K35: lud'şn; others: dîhn'
10. DF: 'nsn'nyh'; J1: 'nsm'nynh'; J2, H: 'nsm'nynh'
11. Text: pyly'tşnyk
Translation

Pursišn 15

15.1) The fifteenth question: when dogs and birds tear that (i.e. dead body), does the soul know it and does any discomfort arise or how is it?

15.2) The answer is this: the human body experiences pain from the tearing and rending in as much as the soul shares a habitation with the body, and it is its soul that knows pleasant and unpleasant; (when) it departs from the body together with the animating vital soul and with the sense of feeling and other instruments of the vital soul, the body is inactive and motionless and without sensation, and neither experiences nor receives any pain even at the end. The soul, together with the vital soul, is outside the body and the tearing has no contact with it, but it sees and knows by means of a spiritual sense.

15.3) That wicked (soul) is again desirous of corporeal life when he sees that wonderfully-constructed body which was his garment, and (his) character which was with him for a long time are destroyed, for this reason: "because I did not redeem (my) sins and did not store righteousness during (my) bodily life and worldly existence"; and also by considering this: "I would have been able to redeem (my) sins and to save (my) soul through (my) long connection with this body. Now I am separated from everyone and (from) the joy of the world, and (from) the great hope for heaven, and I have found a hard reckoning and greater fear".

15.4) And its tearing is as grievous for that body as if a treasury outside (i.e. the body?) and the treasure and garment inside (it) (cf. soul?) with the weapon and armour are widely made inactive and destroyed (?)

15.5) Then even the righteous, in spite of the great joy of moving towards the best existence, for the sake of the character which accompanied his body, and the very great +helpful righteousness which he stored with the body, (grieves) for the well-formed and wonderfully-constructed body, which is terribly destroyed, and deliberately so, since there is a necessity for that.
15.6) ud bọy i mardōmān ciyōn 3 šab bērōn i tan, pad nazdīkīh ḩ tan nišīnēd, ḩn ḩ rāstīhā bīm ud āhr be Ḫ dēwān, ud mīzd ud drōd ud niwē be Ḫ wehān mēnōgān ayādēnīdān ēmēdēnīdān ud abāyiš īn daxšāg1 nimūdān rāy, mēnōgīhā ēwāz gōwēd kū: cīm darrēnēd sag ud way ēn tan ḩ pasāxēt, ka abdom-iz abāg hamīhēd tan ud gyān pad āxēṣēnīsh Ṣ ēnī.

15.7) ud Ḫ az2 ēn ayādēnīsh Ṣ ēnī rīst-āxēz ud Ḫ rawišn3 ē mēnōg ēn tan abārīg weh mēnōgān urwāhmanīh ud ēmēd ud dēwān ud drūzān bīm ud bēs rāsed.

Pursīšn 16

16.1) 16-om pursīšn ēn i pursīd kū: nasā be Ḫ mūrwān dād wihān cē ast?

16.2) pāsōx ēd kū pāsāzišn Ṣ rīst dāgān4 tan owōn škeft kū Ḫ ham mad ēståd dō hambādīgīh. ēk dagr pātāyēnīdān ēk tēz wardenīdān5; u-š ēwēnag ēn: Ḫ yāzdān pādan [ud] dēwān wardenīshn.

16.3) pas Ḫ az6 ēn gyān tā ka kirb wehīh7 pad gyāg, dēwān xrad-stardān az tan tarsēnd, ciyōn mēs [Ī] gurgān Ḫ xast8 ka az gurg frāz tarsēd.

16.4) mēnōg ēn tan Ḫ xōg ēn dagr <rāy> andar tan būd rāy a-wišōbišn owōn kāmag Ī pad-iš māništ, ka-z-iš hilēnd az māništ. pad im rāh ēn Ī wīrdān tan cand a-wīnāhīhātār šāyēd drūṣt[Ī]hā pāyišn.9

16.5) ham-passazag andar-īz dēn stāyīd ēståd, awēśān frawahrān kē abar nigāh dārēnd ēn kirb ī sāmān kersāsp ud anī-z spāhyān10 az gyān ud tan11 be ēn cim rāy.

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1. Ḫ Thus ed.; Ḫ text: dh'k
2. Ḫ Text: ZNE
3. Ḫ Text, TD: lpsn; others: lypšīn
4. Ḫ Thus TD; others wtwlt'n
5. Ḫ Emended by ed.; text has: tyc wltwynyt'n
6. Ḫ Thus text: tyshnī
7. Ḫ DF: g's
8. Ḫ text: hwysnt
9. Ḫ Thus ed.; text has: ntlwtwdsn'; DF: NTLWN-tn wndsn; others: NTLWN-tn dšn
10. Ḫ Thus DF; TD: st'yšn; others: sp'h'n.
11. Ḫ Thus DF, K35; others: YHWVN-tn
15.6) And when the perception of man sits three nights outside the body, near to the body, for the sake of giving a reminder of fear and terror justly to the demons and (a reminder of) reward and peace and good news to the good spirits; and (for the sake of) giving hope and showing the need to remember, it says with a spiritual utterance: "Why do dogs and birds tear the construction (i.e. the body) since at the end the body and vital soul will be united together at the resurrection?"

15.7) And from that reminiscence of the resurrection and the progress of the spirit of the future body, joy and hope comes (to) the good spirits and fear and pain (to) the devils and demons.

Pursīṣṇa 16

16.1) The sixteenth question: what is the reason for giving a corpse to the birds?

16.2) The reply is this: that the construction of the bodies of the departed is so wonderful that two opposing principles have combined. One is that which causes long continuance and one is that which causes quick alteration and its nature is this: preservation belongs to the gods and alteration to the demons.

16.3) After the bringing of the soul (out of the body), as long as the body's goodness (is) in place, the stupefied demons are afraid of the body like a +sheep injured by wolves when it is frightened away by a wolf.

16.4) Because of (its) habit of being a long time in the body undisturbed, the spirit of the body wishes to remain in it even when they release it from its dwelling (i.e. the body); therefore (lit. in this way), the body of the departed ought to be looked after with the least sinfulness.

16.5) Likewise +for this reason those Frawahrs who with soul and body watch over the body of +Kersāsp, the son of Sām, and the other heroes too, are praised according to the religion.
16.6) ka hamîhêd êbgatîg ud winâhişn ê widardän tan padwişagömand nasuš duwarêd pad-iş ud az än stahmagîh ka cêr bawêd abar gyân i än i ahlaw mardôm u-ş stôwênêd az än i hû-kardîhâ gâh i tan, xwad andar tan gâh gîrêd, êg än tan pad än cim xwânîhêd nasâ.

16.7) êd hambadîgîhî i têz wardênêd êwênag ud garâyîhî I im nasuş rây, ka-z pad wišôbišn i än tan šâyêd, pas-iz ânaftan ud wardênîd[an] bêşâzdârîhâ.

16.8) az än ciyôn mardômân tan passêxtag3 i az ast i saxt4 ud pid i sust, ân *judîhêd5 rayınišn i ast az än i pid.

16.9) cê ast pad-iş saxtîh ka-ş pid *î6 tarr7 né abâg, u-ş né bawêd tarr dâstûr, xwad cihrîgîhâ huşkîhêd ud a-carbišn ud dagr-pattâyîn bawêd. pad huşkîh az nasayîh be ô *hixrîh8 xwarîhêd.

16.10) pid i pêr[â]lmôn ast ke pad âsnîdârîhî i zîwênag gyân tarr [ud] wax$$\hat{\i}$$sînîg bûd, <ud> pas az gyân şawişnih tarrîh a-döstîh rây ô pûdagîh ud gandagihih rasêd, u-ş xrafstaran andar hambôşênd9.

16.11) saxt-iz ast pûdag wişöftag agâr kardan payrâst êstêd.

16.12) *cê10 abâz êstêdan11 i än i winâkhêrân nazdík-râh-tar cêr ân, – be az mardômân âstûr – pid az ast jud stirdag gugârd bawêd.

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1. TD: gi's
2. DI: byêd'lyh
3. J1, J2, H, DI: s'htk
4. Thus text; all have: HZYTWN-d
5. Text: ystyhyt for: jwtyhyt (?)
6. Text: OD
7. Thus text; others: pyt worml
8. Text: slyh
9. Text: hmbyşûnd
10. Text: QDM
11. Text: ystyf
16.6) When adversity and destruction are connected to the bodies of the departed, the demon +Nasuš, the +contaminating one, rushes on it, and because of her oppression, when she becomes triumphant over the soul of the righteous man and drives it out from the well-made abode of the body, she makes a place for herself in the body: then the body for that reason is called a corpse (Nasā).

16.7) On account of this opposing force, which quickly alters the nature (of the body), and (because of) the +severity of the Nasuš, when the destruction of that body becomes possible, then the rejection and alteration of the body (are) healthful.

16.8) Since the body of men is constituted from hard bone and soft flesh, the function of bone +differs from that of the flesh.

16.9) For the bone through its hardness, when no moist flesh is with it, and there is no (thing) to keep it moist, itself naturally becomes dry and it becomes without fat and durable; through (its) dryness, it (alters) from the state of a corpse to the state of +hixr (i.e. dry dead matter) and is consumed.

16.10) The flesh around the bone, which by the purifying (power) of the life-giving soul was (formerly) moist and growing, after the departure of the soul, because of (its) dislike of moisture, comes to be rotten and to stink, and noxious creatures +come into being in it.

16.11) Also the hard bone is arranged (so as) to make the rotten, destroyed (flesh) ineffective,

16.12) because the +most direct means of avoiding those things which cause corruption (is) this – without man's sins – (that) the flesh is +scraped away from the bones and digested,


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1. Text: ʻslyh
2. Text: hwyš dh'n
3. Text: tyšn
4. Text: ʻpyw[ww]\ltyh\l'
5. Some words seem to be missing from this point, see text, p. 39
6. Emended by ed.; text: YHBN-yt
7. Text: ywšl'n
8. Text: gl'y; J1: KALA
9. Thus ed.; Text: OBYWN
10. Text: dlw'hyht'
11. Text: OBYWN
16.13) for by the separation of the flesh (from the corpse) for consumption (by birds), it becomes less of a corpse and more like hixr (i.e. dry dead matter), and the bone (goes) for +appropriation and (its) shape for (re)making (?), as there is no way for the flesh to be +eaten by men because the greatest filth and contagion is mixed with it, and those who cause sin fully cause sin thereby, (so the religion) decrees, and it is laid down, that it is not proper to give +(it to domestic animals) because its contamination of those pure domestic animals and (its) polluting reconnection to men is seriously improper. Burning (the corpse) in the luminous fire is not allowed, because the torment of that which is completely pure, that is the fire, arises from it; just as one should not oneself approach what is burnt, (though it is) the burner (who) thereby *falls into (lit. is branded with) the most serious sin. Leaving (the corpse) to be devoured by noxious creatures is not proper; because it disturbs and renders powerless the spirit of the body, which is the spiritual element in your body, when it observes the destruction of the body of a righteous man by noxious creatures, and it suffers distress. Therefore the most proper way is when, as is ordered in the religion, the body which contains Nasuş (i.e. the demon of death), is put on the open mountain in a high place; and in order not to take it to the water and plants and to the settlements, it (i.e. the corpse) should be fastened in the customary manner, so that the corpse-eating dogs and the corpse-eating birds - which are not accustomed to men and are not given food by men and which men do not bring to eat the corpse – go themselves running and flying and eat that flesh. It (i.e. the corpse) is digested by the vital fire which is in the live body of the creatures of Ohrmazd, and it (i.e. the corpse) changes from a fleshly body and the nature of a corpse to a body of clay and hixr (i.e. dry dead matter), and becomes mixed with the dust and fittingly arranged.

16.14) So, those dogs and birds have been created as natural corpse-eaters by the gods, and because of (their) dull intellect, they are not guilty of that sin (i.e. because of eating corpses). From that flesh which is mingled with the living body of the creatures of Ohrmazd there arises a blow against the demons, as it is shown in the +chapter: +"The reason for showing a dog to the corpse", since it shows (to) the bodies of those who have passed away, when they are guiltlessly mingled with the living bodies of the creatures of Ohrmazd, a sign of the allotted resurrection (to come); and the demons are kept in it and are tormented in it by the will of the gods.
Pursiṣṇ 17
17.1) 17-om pursiṣṇ ān i pursīḍ kū; ān i weh ī ka o murwān dāhēnd ayāb cē-ēwēnag weh?

17.2) pāsōx ēd kū pas az sag nimūdan, ciyōn-iš cim pad dar ī xwēš paydāg, ān ī nasā ī o kōf ud waxš büm ēwēnagīhā barēnd. ān-iz rāy kū tā sagān ud murwān ān nasā be ō abōmand warzōmand māništōmand gyāg nē āwarend2 ān3 ēwēn bastan. ka murwān ī kirb-xwārān ān ī pid ka nē xwarīhēd4 pūdag winastag xrafsṭarōmand bawēd.

17.3) ān ī pid ī xward bawēd, ēg ān ī ast dādīhā be ō astōdān – kē az büm ēdōn abar dāšt, ud az abar ēdōn aškōb ēstēd, tā pad ēc ēwēnag wārān ō nasā nē wārēd, u-ś āb ul awiś nē ēstēd, u-ś nam ul awiś nē dāhēd, u-ś sag ud rōbāh awiś šud nē sāyēnd, u-ś rōsnīh ō madan rāy sūrag pad-iš kard ēstēd – barēnd; abar dastwārīhā guft ēstēd.

17.4) ān astōdān ast kandag5 az ēk sig <ud> u-ś niḥumbag az ēk sig ī sūragōmand tāšīd<an> passāxt<an>, u-ś pērāmōn pad sang ud gac hambūrēnd.

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1. Emended by ed.; text has: ‘dwyn’
2. Text: YHYTWN-d
3. Text: ‘ny’
4. Text: OŠTEN-tyhyt’
5. Thus text, TD; others: ktk
Pursein 17

17.1) The seventeenth question: is it good if they give (the corpse) to the birds, or how is it best?

17.2) The answer is this: after showing it (i.e. the corpse) to the dog, the reason for which is manifest in its own chapter, they should take the corpse to the mountains and high places according to the custom; (it is) the custom to fasten (it) so that the dogs and birds do not bring that corpse to a watered, cultivated or inhabited place. If that flesh is not eaten by the corpse-eating birds (it) becomes rotten, spoiled and full of noxious creatures.

17.3) It is said by the highest authorities that (when) the flesh has been eaten, then they (should) take the bones, according to the religious law, to an ossuary which is raised above the ground, and above which a roof is positioned in such a way that the rain never falls on the corpse, and the water does not collect above it, nor does it give out moisture above it, nor are dogs and foxes able to approach it, and in order that light may come to it a hole is made in it.

17.4) The ossuary is carved from a single stone, and its covering is cut and fashioned from a single stone, with a hole in it, and one fills it up all around with stones and plaster.
Transcription

Pursišn 18

18.1) 18-om pursišn ān ī pursid kū ruwān ī ahlawān ud ruwān ī druwandān ka be ō mēnōgān šawēnd, ēg-išān1 ohrmazd ud ahreman be abāyēd did, <ast ī> ayāb nē?

18.2) pāsox ēd kū ahreman rāy guft ēstēd kū-š gētīg nēst.

18.3) ohrmazd-iz andar mēnōgān mēnōg, pad ān ī gētīfīg ud ān-iz ī mēnōgīg šnāyišn[īg], kirb wēnišīg spurr nē be pad xrad ud zōr hangōšidag wēnihēd.

18.4) <ī> ciyōn guft be ō spitāmān zardušt, ka-š *dast-dahišnīh2 zāyist, u-š guft kū: dast ī *mard3 ī ašō gīr! cē-m pad tō xweš dēn hu-cašm girišnīh, <ī> and kū gīrē wēnē ān kē az ān ī man xrad ud xwarrah mehmānīh wēš abar.

18.5) ruwān ī ahlawān ud druwandān pad ān ī mēnōgīg sōhišn ān gāh wēnēnd īkū4 ohrmazd ēd sahēnd, ēdōn-iz ān ī ahreman *hamzamān5 pad ān ī xrad ī-š dādār abār bārēd bāřīghā be šnāsēnd6 tā ohrmazd ud ahreman.


1. Emended by ed.; text: 'hw
2. J1: omits
3. Thus J1, J2, H, DF; text: kw- GBRA
4. TD: MN; others: MNW
5. Text: lmmmn'h
6. Text: šn'srnd; DF: šn'snd
7. TD, J1: YATWNP- d; DF: W YATWN- d; J2: WW YATWN- d
8. K35: hwysyt
Pursišn 18

18.1) The eighteenth question: when the soul of the righteous and the wicked go to the spiritual world, is it possible for them to see Ohrmazd and Ahriman or not?

18.2) The reply is this: it is said that +Ahriman has no material existence.

18.3) Ohrmazd (is) also a spirit among the spiritual beings (and is) worthy of praise both in the material and spiritual worlds. +His form is not completely visible, but he is seen through wisdom and similar powers.

18.4) As he (i.e. Ohrmazd) told Zardušt the Spitāmān, when he (i.e. Zardušt) asked (him) to give him a hand (i.e. to help), and he said: "Grasp the hand of the righteous man (i.e. guide him), for (with regard to his) benevolently accepting my religion through you, in as much as he accepts (it) he would see what is much superior through my wisdom and glory and hospitality".

18.5) The souls of the righteous and the wicked see through the spiritual senses the place where they seem to see Ohrmazd. Likewise in the case of Ahriman, by the wisdom which the creator provides them, +at once they can precisely recognise Ohrmazd and Ahriman.

18.6) And (the souls) of those who are righteous are delighted at being saved from Ahriman and coming to the world of Ohrmazd, and they pay homage to the glory of Ohrmazd; and the (soul) of the wicked man is more tormented and more repentant because of his being deceived by Ahriman and turning from the way of Ohrmazd. He appropriates (?) a request for mercy and he endures +captivity which (results) from giving help amongst the demons, the answer of the most beneficent of the beneficent ones (i.e. Ohrmazd) will come from heaven at the time of the resurrection.
Pursišn 19

19.1) 19-om pursišn <i> an i pursid kū ahlawān ud druwandān <i> o kū gyāg šawēnd?

19.2) pāsox ēd kū ēdōn guft ēstēd kū widardān ud murgān ruwān 3 šab pad zamīg hēnd. u-sān fradom šab az humat šnāyišn az duṣmat bēš. dudīgar šab az hūxt rāmišn az duš-hūxt duš-xwārīh pādīfrāh; ud sidīgar šab az huwaršt frayādīšn az dušxwārīt pādīfrāh rased.

19.3) an i sidīgar šab, andar bāmī[gh], o alburz gyāg i āmar šawēnd. kard āmar o puhl1 andar rawēnd.

19.4) ud an i ahlawān pad puhl widerēd pad ulīh, agar hamēstagānūg tā o ānōh kū-kū gāh ud agar abāg weš kirbağıh [ud] frārōn dād tā-z o wahist, agar abāg weš kirbağıh [ud] frārōn dādīh srōd gāhān tā-z o garōdmān šawēd.

19.5) an i druwandān az tēx i puhl ayāb az mayān i puhl <ōftēd> pad nigūnīh o dușox ōftēd tā an i pāyag i-s druwandīh nigūnīhēd.

Pursišn 20

20.1) 20-om pursišn <i> an i pursid kū cinwad puhl ud cagād i dāitī i rāh i ahlawān ud druwandān ciyōn? ka ahlaw ciyōn, ka druwand ciyōn bawēd?

20.2) pāsox ēd kū: dastwarān ēdōn guft kū cagād i dāitī <i> andar ērān-w[ē]z pad mayān i gēhān [ast]. tā nazdīkīh i ān cagād i dāitī, i *ast2 ān dār-kirb mēnōg cinwad puhl i az war i alburz abāz o cagād i dāitī abgand ēstēd.

20.3) ciyōn ān i puhl dār homānāg i was pahlūg kē-s puşt ast i frāx, ud ast i bārīg i tēz; u-s frāx-sōgīhā ast <i> ēdōn wuzurg ʿi-s wist ud haft nāy pāhnāy, u-s tēz-sōgīhā ēdōn tāng i pad bārīgīh ēdōn ciyōn awestarag tēx bawēd3.

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1. Thus DF; text: pwl
2. Text: 'ypr'
3. Thus BK; text omits YHWNN-yrt


**Pursišn 19**

19.1) The nineteenth question: +where do the righteous and wicked go?

19.2) The reply is this: it is said that the souls of the dead and departed are on the earth for three nights. The first night they receive comfort as a result of their good thoughts and sorrow as a result of their evil thoughts. The second night they receive pleasure as a result of (their) good words and trouble and punishment as a result of (their) evil words; and the third night they receive help as a result of (their) good deeds and punishment as a result of (their) +evil deeds.

19.3) At dawn on that third night they go to +Alburz, the place of judgement. After being judged they go on to the bridge.

19.4) And he who is righteous passes over the bridge in the upward direction, and if he belongs to limbo (hamêstagan), he goes to where his place is; and if (he has) more good deeds and proper religion he goes to paradise; and if (he has) more good deeds and proper religion and has recited the Gâhân he goes to +Garôdmân.

19.5) He who is wicked falls from the sharp edge of the bridge or from the middle of the bridge. He falls head first to a +level in hell which is inversely proportional to his wickedness.

**Pursišn 20**

20.1) The twentieth question: how are the +Cinwad bridge and the +peak of Dâîtî which form the path of the righteous and the wicked? what are they like when (one is) righteous, and what are they like when (one is) wicked?

20.2) The reply is this: it is said by the authorities that the peak of Dâîtî is in Ėrân-wêz, in the middle of the world. Near the peak of Dâîtî, there is found that spiritual being with a wooden body, that is the Cinwad bridge, which stretches from the fortress of +Alburz to the peak of Dâîtî.

20.3) Since the bridge is like a beam with many sides, which has a wide surface and at the same time has one which is thin and sharp; and on the wide side it is so large that its width is twenty seven reeds, and on the sharp side it is so narrow that in thinness it is like a +razor-blade.
20.4) ka ahlawan ud druwanand ruwan rasend, o an gyag i-sha niyabagihast garded.

20.5) pad wuzurg xwarrah i dadar ud framiri oy rast-amur ud puhlab, ahlawan frax-puhlih bawed and cand nö nezal balay ud drahany, ke-sh jud jud dagrandih se² nay, druwanand tang-puhlirh bawed i-z hangosidag i an i awestarag <i> text.³

20.6) ud an i ahlawan pad puhl widared, u-sh räh xwasirh <i> pad an i hangosidag i getigig ka andar wahar i zarran tan i hu-cihr⁴ ud skef i hu-boy pad an i *niwag⁵ mënog post xwas arz ud wehih ärzogihah ud abe-ranjiha⁶ rawë⁷.

20.7) an i druwanand ciyon gam o puhl nihed dabrih⁸ ud tezih ray az mayan i puhl⁹ osted ud nigung garded. u-sh o duoxo räh a-xwasirh pad an hangosidag ciyon getigig, andar mayañ i an i gandag <i> murdagesan anoh kü an i tez az kync (?) nigung be ul tex abzid¹⁰ ested. ud a-kám-tazišnihat rawënd, abaż *éstăd¹¹ ud *drang¹² kardan nê hilend.

20.8) and meh an i xwasirh ud a-xwasirh abar ruwanand hangosidag i getigig cand meh edon mënog sazišnig az getigig i sazišnig.

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1. Text: dgfwndyh
2. TD: 4
3. Thus all MSS; text: tyb
4. Text: hwciyl
5. Text, TD, BK: ';k; others: gu'k
6. Emended by ed.; text: 'plcyh'
7. Thus BK; TD, text: SGTWNP- tº
8. Thus J1, J2, H; text, TD: wapwlyh; BK, DF, K35: dyplyh; ed. emends to nyckwlyh
9. TD: pl'e
10. Thus text; K35, BK: 'pzs't
11. 'Text: yst'r
12. Text: dlwnd
20.4) When the souls of the righteous and the wicked arrive, it turns to the place (i.e. the side) which is appropriate for them.

20.5) By the great glory of the creator and the command of the one who (takes) the just account and is the guard of the bridge, for the righteous the width of the bridge becomes as much as the height and length of nine spears – each of which is three reeds long – and for the wicked, the narrowness of the bridge becomes like the edge of a razor.

20.6) And he who is righteous passes over the bridge, and the pleasantness of his journey, according to a material simile, is as though a handsome, wonderful, perfumed person were to walk about with a spiritual sound and go pleasantly and well (and) willingly and effortlessly in the golden-coloured spring.

20.7) He who is wicked falls from the middle of the bridge and turns downwards as he steps on the bridge, because of its roughness and sharpness. And the unpleasantness of his path to hell, according to a material simile, is similar to the middle of a stinking cemetery; there are sharp points of kync (?) which are inverted and pointing upwards, and they (i.e. the wicked) go with unwilling haste, and they do not allow (them) to stop or to linger.

20.8) That pleasantness and unpleasantness are so much greater for the souls, according to a material simile, as what is fitting for the spirit is greater than what is fitting for the world.
Pursišn 21
21.1) 21-om pursišn <i> an ī pursiš kū: ka ān [ī] ahlaw be widerēd kē-š was yazīšn ī yazdān ud was kār [ud] kirbag kard ēstēd, mēnōg [ī] dahišn, mēnōg [ī] yazīšn, dēn ī māzdēšnān ud āb ud zamīf urwar ud gōspand be ō ohrmazd garzišn kunēnd az be widerišnīn ī ān ī ahlaw, u-šān duš-xwār bawēd ka az gētlīg be šawēd ayāb ciyōn bawēd?

21.2) pāsox ēd kū: ān ī ahlaw *ruwān1 ī pad andar be widerišnīn ī ān ī gētlīgī dard-widār, pas-īz az be widerišnīn tā be wīdāst ī-š pad ān škeft āmār *cēhīdār,2 ud pas az āmār pad ān ī xwēš gāh urwāhm, pad ān ī ka-š hamnāfān ī andar gētlīg, kē-šān ān ī mēnōgān rāz an-ayāft ud ān ī ōy3 gāh a-šnāxt, gētlīg4-chīrhīhā andar glwhyyk5 (?)6 andōhōmand [ud] ābar6 yazdān abaxšāyišnēnāg.


21.4) dādār [ī] wisp-tuwān paywāzēd ud ō druz wānišn ō ahlawān šnāyišn, ō ān ī web dāmān pānag ud frayādāg baxšēd.

21.5) ciyōn guft ēstēd kū: andar har(w) zamānagīhā, dēn dastwar ud rāyēnāg ī dām paydāqēnūd, kē andar ān ī zamānag dām pānagīh ud yazdān kāmagīh abar rawāgīhēd.
Pursišn 21

21.1) The twenty first question: when the righteous man who has performed much worship of gods and many duties and good deeds departs, do the spirit of creation, the spirit of worship, the religion of the Mazdeans, the water, earth, plants and beneficent animals make complaint to Ohrmazd about the departure of that righteous man? Is it distressing to them when he departs from the material world? or how is it?

21.2) The reply is this: the soul of the righteous undergoes material pain while it departs. After departure, until it has passed through that frightful account, it laments. After the judgment it is joyful in its own place, and since its relatives who are in the material world have not realised the +the spiritual mysteries, and have not known its place, they are +gtwhyyk (?) full of grief (for them) in a worldly manner, and arouse the gods +to pity (them).

21.3) +The spirits, the spirit of creation +(and the spirit of the worship) of the Mazdean religion, the good spirit in the material world, of whom that righteous man is, the praiser, worker, arranger, protector, servant, and helper in the material world, make a loud complaint to the creator about that righteous man who is deprived of earthly protection, care and help; they also make a request to the creator concerning the attaching of reward (to the righteous man) and about their new protector and arranger.

21.4) The omnipotent creator responds and allots destruction to the druz, gratification to the righteous, and a protector and helper to the good creatures.

21.5) As it is said: at all times he reveals a religious authority and an organiser of the world, (through) whom the protection of the world and the performance of the will of the gods is put into effect at that time.
Pursišn 22

22.1) 22-om pursišn ān ī pursīd kū gyān ka az tan ī mardōmān frāz stānēnd ciyon be šawēd?

22.2) pāsox ēd kū: pad ān hōmānāg guft ēstēd ciyon ka az ātāxš suxrīh₁ ul-hanjihēd. cē ātāxš ka sōzišnīg soxt, <ī> a-brāh mānd, ka nóg sōzišnīg né ayābed, <ud> ayāb wizāyišnīg abar rasēd, ēg-iš suxrīh garmīh az-iš be šawēd. gyān-iz² pad a-tōšagīh³ andar tan nē ēstēd ham-mānag be šawēd.

22.3) ham-passazag dēn dastwarān ēn-iz guft kū margomāndān mardōmān pad dānišn hangām wēnēnd ka mēnōgīhā band-ē ō grīw kunēnd , ka-š zamānāg frāz mad, ēg-iš pad ham-bar rāyēnēd u-š ō ōftīšn gyāg ī marg. wihān ī marg: u-š būsāsp abespārēd *wēn₄ u-š tab āsōbēnēd oš, u-š zarmān stānēd nērōg₅ pad ān ī abespārēd *wēn₆, weh ravišn ud tāzišn ī abzārān kē-šān zōrēnāg hēnd abāz ēstēd, ud cihr⁷ kē xwadīg andarōnīg bīsešk ast, widarag ī rōšn nē ayābed. u-šān āsōft ēsīh rāy ō cārān *sānāsišn⁸ ud šud zōrīh rāy ō cārīg kār rāh bast bawēd. pad agārīh ī abzārān rawēd ruwān ī a-marg ī radag xwadāy abāg gyān ī ziwēnāg az tan ī agār, ud⁹ ruwān ī a-marg ciyon kadag xwadāy ī dānāg az kadag ī awērān ā mān ī hu-pēsid.

22.4) ōh-iz guft pēsēnīg¹⁰ frazanāgān kū gyān ast mēnōg ziwēnāg ī andarag¹¹ ruwān ī tan; tā ruwān ham-kadag ī tan zīndagīh dārēd tan,¹² widard ī tan. zīndagīh ī ruwān ī ast.

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¹. Thūs J1; text: swi'lyh
². Thūs K35; text: HYA cygwn
³. K35: w't wšyhy
⁴. Text: yn
⁵. Th: klyn'k
⁶. Text: xwn
⁷. Text: eyl
⁸. Text: ēn's'n
⁹. Text: OL
¹⁰. Emended by ed.; text: pyš'yk
¹¹. 'ndl'nh
¹². K35: sly'twn-nh
Pursiša 22

22.1) The twenty-second question: when they take the soul away from the bodies of men, how does it depart?

22.2) The reply is this: it is said to be like when the redness is drawn out of a fire. For when the inflammable (material) of a fire is burnt, it remains without glowing, if it does not receive new inflammable (material); or (if something) injurious affects (it), then its redness and heat depart from it. (So) too the soul does not stay in the body without provisions, (but) departs in the same way.

22.3) Likewise the authorities of the religion have said that as a result of (their) knowledge mortal men are able to see the time when he (i.e. Astawihad, the demon of death) puts a noose around the neck. When his (i.e. a man's) time has come (i.e. at the point of death), he leads him along as a companion to the place of death (for) falling down (i.e. destruction). The cause of death (is this): Büşāsp gives up his breath, fever causes his consciousness to be destroyed, old age takes his strength away; because he gives up (his) breath, the faculties which give him strength fail to function, and to move properly and the nature which is his own inward physician does not find a clear path. Their path is closed to the recognition of remedies on account of the destruction of their consciousness (i.e. those entrusted with his well-being) and to the remedial duties on account of losing strength. On account of the inactivity of the faculties of the (body), the immortal soul, (which is) the master of the house (in) the body; departs along with the animating life from the impotent body; and the immortal soul like a wise master goes out from the ruined house (i.e. the body) to a well decorated dwelling.

22.4) Likewise the ancient sages have said thus: life is a vitalising spirit which is within the soul in the body; as long as the soul is in the same dwelling as the body, the body is alive; (but) the departure of the body is the life of the soul (i.e. in fact the soul starts a better life when it leaves the body).
Pursišn 23

23.1) 23-om pursišn än ⁱ pursid kü ka än ⁱ ahlaw be widered, ruwän šab ⁱ fradom ud dudigar ud sidigar kü gyāg nišinēd ud cē kunēd?

23.2) pāsōx ed kü ēđōn guft ēštēd kü ruwān ⁱ mardōman xwad mēnōg ⁱ tan, pas az be widerišnēh se šab pad zamīg bawēd, ud gumān ⁱ abar xwēš gāh, andar bīm ⁱ az āmār ud tars ud wīšayg² ud bīm [ud] cēhag³ i az puhl ⁱ cinwād rāy ⁴ *sōhēd⁴ ud cēhān nišinēd ud abar xwēš kirbag [ ud ] wināh nigerēd.

23.3) ruwān ⁱ andar rāh ⁱ⁵ ₁₀ ham mēnōg ⁱ tan kē-š ham-sōhišn [ud] ham-mārišn ast abar wināh i-š kard ud kirbag i-š kam kard cašmagāh bawēd.

23.4) u-š fradom šab az xwēš humat, dudigar šab az hūxt, sidigar šab az huwaršt rāmišn ᵲ ruwān häżēd, agar abāg-iz ahlawīh wināh ast i-š pad bun ēštēd, fradom pad tōzišn dušxwaršt pādfirāh ham sidigar šab rasēd.

23.5) ham sidigar šab andar bāmīg⁶ nigāhbed⁷ ganjwar ⁱ kirbag ciyōn hu-cīhr kanīg-ē be ₀ padfrag ayēd, abāg hambār ⁱ xwēšīg kirbag [abar] frēg cand a-tōxt wināh ud bazag be ₀ āmār rasēd rāstīhā āmārīhēd, ud pad mānd wināh puhl pādfirāh widārēd.

23.6) tōxt dušmat , duš-hūxt , dušxwaršt abāg frayādāg ud rāmēnāg mēnōg ⁱ xwēš humat, hūxt, huwaršt be ₀ garōdmān ayāb ₀ wahišt ayāb ₀ hamēstāgān ⁱ ahławān ānōh kū-š andar ahlawīh gāh ast awīš franāmēd.

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1. Emended by ed.; text: bymyhy; DF: b'rmhyh
2. Thus DF; text, J1, J2, H: wyhık; K35: wēhk'; TD: wēyık; ed. Emends to: nēyp (?)
3. Text: pēık; TD: pyhık
4. Text: swyyst
5. Text: l'š-l
6. Text: b'my
Pursišn 23

23.1) The twenty third question: +when he who is righteous departs where does (his) soul sit on the first night and the second and the third, and what does it do?

23.2) The reply is this: +it is said that the soul of men (which is) itself the +spiritual (counterpart) of the body, remains three nights on earth after the departure doubtful about its own place, and in fear of judgement, and in dread and +anxiety and because of (its) fear and horror of the Cinwad bridge, it sits suffering and lamenting and examines its own good deeds and sins.

23.3) The +journeying soul (lit. the soul on the way) which (is) +the same as (?) the spiritual (counterpart) of the body, with which it has the same feeling and the same perception, becomes +aware of the sins it has committed and the few good deeds which it has done.

23.4) And +the first night pleasure reaches the soul from its own good thoughts, the second night from its own good words, and the third night from its own good deeds; and if also, with the righteousness, there be sin which is in his +account, the first punishment in atonement for the evil deeds happens on the same third night.

23.5) On the same third night at dawn, the +guardian and treasurer of good deeds who is like a handsome maiden comes to meet it, with the store of its own good deeds on (her) shoulder. Many unatoned sins and crimes come into the account and are justly accounted for, and in atonement for the remaining sin it undergoes punishment.

23.6) (After) +having atoned for evil thoughts, evil words and evil deeds, along with its own good thoughts, good words and good deeds (in the shape of) the helpful and pleasing spirit (i.e. the beautiful maiden) it +proceeds to the supreme heaven (garödmän), or to paradise (wahîst) or to the limbo (hamêstågan) of the righteous, where there is a place for it in righteousness.
Pursiştîn 24

24.1) 24-om pursiştîn ân î pursîd kû: ân î druwend ka be mürêd, ruwan šab î fradom ud dudîgar ud sidîgar kû gyâg nişînêd ud cê gowêd [ud] kûned?

24.2) pâsôx êd kû ân î šab se ruwan pad zâmîg bawêd [ud] abar menîsh göwîşîn kunişîn î ân î xwêş-tan nigerêd,1 ud gumân î abar xwêş gah, ud garan bîm î az âmûr, meh tars î az puhl ud škeft bîm î duşox rây *sôhêd,2 menîsh garan cêhag2 îd bîm <î> nimûdär.4

24.3) ud ruwan [î] andar râh <ê> mênôg î tan abar kirbag î-ş ne kard ud winâh î-ş kard hangûrdûrîd5 îd caşmagåh dâdûr.

24.4) fradom šab az xwêş duş-menîshînîh, dudîgar šab az xwêş duş-göwîşînîh, ud sidîgar šab az xwêş duş-kunişînîh âwîştâbîmand; be az kirbag î-ş andar gêftîg kard êstêd; fradom šab mênôg î hu-menîshîh ud dudîgar šab mênôg î hu-göwîşînîh ud sidîgar šab mênôg î hu-kunişînîh be ò ruwan rased, u-ş râmişnîg ud frâyadag bawênd.

24.5) ud sidîgar šab, andar bâmî[ğ] nigâhbed6 î-ş winâh pad carâtîg kirb î sahmêgên [ud] rêman î âzârdûr abâg hanbûr î-ş winâh ò padîrak ayêd7 ud gandag wâd î abûxtarîghîhê be ò padîrak ayêd ud 'stssstyh'(?)8 pad nibêmişnîhê (?)9 ud a-kâm-tâzişnîhê be ò âmûr râsêd.


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2. Text: swwlyst; DF: dyn' AYT
3. TD, K35: cygw
4. Thus al MSS; ed. emends to: bym Y MN t'l
5. Text: hgw'lyt'
6. Text: nk'ypt; other MSS: nk'kpt
7. K35: YHMWN-yt
8. Thus K35; text: 'stysstyh'
9. Thus DF', H, J1, J2; K35: npwdmshyht; text: PWN wymëşh
10. 'Text: 'swgnyk'
11. 'Text: zwlgw; J1: zlyn; J2, H, DF: zwlyn
Pursišn  24

24.1) The twenty-fourth question: when he who is wicked dies, where does the soul sit on the first night, the second, and the third? and what does it say and do?

24.2) The reply is this: that those three nights the soul is on earth and observes the thoughts, words, and deeds of its own body, and (it is) uncertain about its own place and feels grievous fear of judgment (and) great terror of the bridge and grievous fear on account of hell, and (its) thoughts display terrible +grief and fear.

24.3) And the +journeying soul, the spiritual (counterpart) of the body, is +considering the good deeds it has not done and the sins it has committed, and acknowledging (them) (lit. "making (them) evident (to himself)").

24.4) It is +troubled the first night by its bad thoughts, and the second night by its bad deeds, and the third night by its bad words, but on account of the good deeds which it has done in the material word, the first night the spirit of good thoughts, the second night the spirit of good words, and the third night the spirit of good deeds come to the soul and become pleasing and helpful to it.

24.5) And the third night at dawn, the +guardian of its sins in the shape of a frightful, filthy and harmful +maiden comes to meet it with the store of its sins, and a fetid +northerly wind comes out to meet it; and (the soul) comes to judgement with + prostrating (?), and unwillingly running.

24.6) On account of deception and deceit, heresy, smiting the righteous, false witness, perpetual +blaming of the +good-natured, and praise of evil, and excessive sinfulness, it (i.e. the wicked soul) is +condemned and falls from the bridge and is thrown headlong into hell.
Transcription

Pursišn 25

25.1) 25-om pursišn ān ī pursīd kū ciyōnīh ī wahišt ud āsānīh xwašīh andar wahišt ciyōn ast?

25.2) pāsox ēd kū ulīg ud abrāzīg [ud] bālistīg rōştom hu-bōytom ud pāktom ud hu-cihrīhātom abāyīšnīgtom wehtom ud gyāg māništ ī yazdān.

25.3) u-š andar ast hamāg āsānīh ud rāmišnīh urwāhm ud šēdāyīh ud nēkīh weš ud weh az-īz ān ī mahist ud abardom nēkīh rāmišn ī pad gēttīg.

25.4) u-š nēst ēc niyāz ud dard bēš ud duš-xwārīh.


25.6) ud wahiştīgān andar wahišt abē-bīmīh ī az anāgīh ciyōn ā-petyāragīh rasišn ī nēk yazdān3 ciyōn ā xweš kirbag passazag.

25.7) a nd4 frahist nēkīh ī mēnōg ī az ān ī gēttīg cand ān [ī] a-kanārag ud hamēīg az ān ī kanāragōmand ud *jahišnīg.5

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1. J1: m’nst
2. Emended by ed.; text: 'n’psh’n'
3. 'Text: wyh’n
4. Emended by ed.; text: HNA
5. Text, J1, J2: wyh’nyk; others: wy’h’nyk
Pursišn 25

25.1) The twenty-fifth question: what is the nature of paradise, and how are the comfort and the pleasure therein?

25.2) The reply is this: that (it is) high, exalted, and supreme, most splendid, most fragrant, and most pure, and most beautiful, most desirable, and best, and (it is) the place (and) dwelling of the gods.

25.3) And in it there are all comforts and pleasures, delight and bliss and goodness exceeding even the greatest and highest goodness (and) comfort in the world.

25.4) And there is no need nor pain, sorrow nor discomfort in it.

25.5) And the pleasure and goodness of the gods (derive) from that place of everlasting benefit, from the complete and undiminishable treasure which is imperishable and unlimited.

25.6) And the heavenly beings (have) no fear of evil in heaven, for (they have) come to the (place of) safety of the good gods as befits their own good deeds.

25.7) And the goodness of the spiritual (world) is superior to the goodness of the material (world), as much as that which is unlimited and everlasting is more than that which is limited and subject to change.
Transcription

Pursišn 26

26.1) 26-om pursišn an ī pursīd kū ciyōnīh [ī] dušox ud dard duš-xwārīh pādīfrāh ud gand1 ī dušox ciyōn ast?

26.2) pāsōx ēd kū: frōdīg, zofāyīg, nigūnīg, ud tārīktom, gandagtom ud sahmgēntom, an-abēdāntom ud wattom gyāg ud gilistag ī dēwān ud druzaān.

26.3) u-š nēst andar ēc āsānīh [ud] xwašīh ud urwāhmīh.


26.5) u-š nē hangošīdag ēc [ō] gandagīh rēmanīh dard ud anāgīh ī gētēgīg. ēc nē hangošīdag gumezag4 anāgīh ī gētēgīg ō ān ī-š a-jomā-nēkīh u-š damišn az bun-kadag ī anāgīh.

26.6) ud anō garāntān ān anāgīh andar dušox az-īz garāntom anāgīh ī andar gētīg, cand mehīh ī mēnōg az gētīg, ud wēš garān5 tars ī pādīfrāh ī abar ruwān ān ī pad tan wattarih ī dēwān.

26.7) ud pādīfrāh abar ruwān ān māništ az dēwān tār, mānāgīb6 ī ān anāgīh ē dušox ī-šān kamālak <ī> ahreman purr-marg.

26.8) ud cīmīg guftān ī dastwarān saxwan ēd kū: abārīg har(w) ēčī bīm wēš kū xwad ēčī, ud dušox xwad7 ēčī ī wattar kū bīm.

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1. Text: gwnd
2. Text: smkynwrtwm
3. TD, K35: zlp
4. TD: ZNE-e
5. Thus K35; text: gle'īn
6. Thus text; others: wt'lwtn 'n'kyh; TD, K35: wt'ī m'n'kwyh
7. Thus text; J1, J2, H: hwmt'; TD, K35: hwmt; DF: hwnrf.
Pursišn 26

26.1) The twenty-sixth question: what is the nature of hell and the pain and discomfort and punishment and stench of hell?

26.2) The reply is this: it is below, deep, and underground, most dark, most fetid, and most terrible, most unwanted, and worst, the place and the dwelling of demons and fiends.

26.3) And there is no comfort or pleasure or delight in it.

26.4) Therein it is all stench, filth, and pain and punishment, sorrow and grief, evil and discomfort.

26.5) And it has no similarity to the stench and filth, pain and evil of the material world; for there is no similarity between the mixed evil of the material world and that with which there is no goodness, and whose breath issues from the origin and abode of evil.

26.6) And the evil in hell is so much more grievous than even the most grievous evil in the material world, just as the greatness of the spiritual world is (more) than that of the material world; and the grievous fear of the punishment of the soul is more than that of the wickedness of the demons towards the body.

26.7) And the punishment of the soul is from that place, (and) from the darkness of the demons, (and) that evil resembles the hell of their chief Ahriman who is full of death.

26.8) The words of the wise utterances of the authorities are these: the fear of every other thing is more than the thing itself, (but) hell itself is a thing worse than the fear of it.
Pursišn 27

27.1) 27-om pursišn ān i pursıd kü sedoš cım cē ast *kü¹ andar 3 rōz yazišn ud drōn *ri² srōš furnāyēnhend kardan?

27.2) pāsox ēd kū gyān ud ruwān ka az mēnōg waxš be 5 legate paymōgih rasēd, u-š dard ud wizāyišn abar widard ēstēd nāzuktar. u-š parwarisn zāyišn pursišn pānagih pāsbanīh abāyišnīgitar ud a-wizirīšnīgitar; pēm xwarisnīh ud ātaxs nōg-nōg [ud] hamēšag pākihā andar abāyēd.

27.3) ēdōn-iz ka az tanōmandīh bērōnīhēd, u-š dard ud gyān-kanišnīh abar mad ēstēd, ham-gōnag nāzuktar; u-š pānagih pāsbanīh frayādišn ī az mēnōgan [ud] gētitgān abāyišnīgitar.

27.4) u-š mēnōg-cīhrīh³ rāy dahišn ī yazdān ud frayādišn ī mēnōg nērangīg frayādišnīgitar; ātaxs-iz nōg-nōg ān ī andar yazišn ēwēntar.

27.5) pad im cīm 3 rōz⁴ ruwān rāy⁵ paywastagīhā yazišn [ud] ātaxs sōzišnīh ud pāk nōg-nōgīh [ud] abārīg dēnīg nērangīg pāsbanīh, pēm xwarisnīh-iz ham *cāsīnī⁶ furnūd ēstēd.


27.7) rōz ī tasum yazišn [ī] ardā furnāward furnūd¹⁰ kardan ham ruwān abārīgān ardā furnāwardān ī astān, būdān, bēdān, az gayōmart ī abžōnīg 0 sōsāns ī pērōrgar.

1. DF: MNW
2. Text, TD: dlwn HD; J1, J2, H: dlwn- 1; DF: dlwn
4. Text adds AMT; but DF adds MNW
5. Thus J2, DF
6. Text: hwlsnyh e'mešnyh; J1, J2, H, DF: hwlsnyhc lmešnyh
7. Thus TD; others: whś
8. TD: p'nk' YHNS<wn>- īt
9. TD: p'tpl'syli; J1 adds hmlwb'n'
10. Text: plmwin'
27.1) The twenty-seventh question: (as for) the +Sedōs, what is the reason for ordering the performance of the worship and the +Drōn ritual of Srōs for three days?

27.2) The reply is this: when the spirit and soul come from the +spiritual existence to be clad in the material world, and have passed into the pain and injury (of the material world), they become more vulnerable; and their +fostering and birth, service, protection and defence are more necessary and unavoidable, (therefore) it is necessary (for them) to +drink milk and to keep the +fire constantly tended and in a state of purity.

27.3) Likewise, when he (i.e. man) +emerges from bodily existence, and pain and the cessation of life come to him, he becomes similarly more vulnerable; (therefore) protection and defence and help from the spiritual and the material world is more necessary.

27.4) And on account of his spiritual nature, donations to the gods and the help of spiritual spells are very beneficial; also continually tending the fire during worship is very proper.

27.5) For this reason it is ordered that worship be performed continually for three days for the soul, and that the fire be kept burning, pure, and renewed, (and) other religious spells (be used) to protect (the soul), and also that milk be drunk and (the Dron) +tasted.

27.6) Because the defence and protection of worldly creatures is the proper function of righteous Srōs by the creator's command, (and) righteous Srōs is also one of those who performs the account on the fourth morning after death, that soul is protected by the +guardianship of Srōs during the three days and nights, the period of spiritual existence in the material world; and he is judged by the judgment of Srōs; and therefore, the reason for worshipping Srōs for three days and nights is manifest.

27.7) On the fourth day, the worship of the righteous Frawahr (of the deceased) and the other righteous Frawahrs of those who are, and were, and +will be, from the bountiful Gayōmart to the victorious Sōsāns, is ordered to be performed for the same soul.
Transcription

Pursišn 28
28.1) 28-om pursišn ān ī pursīd kū yazīšn ī sroš any šnūman ī did abāg kardan nē pādīxšāy, cē cim rāy *kū-š ī judāgīhā yazēnd.

28.2) pāsox ēd kū: wispān2 xwadāy dādār kē xwābar abar xwēš dām, ud grāmīgdār xwēš rāst-bandagīh,3 ī-š dād ō4 srōšahlāy; <ī>5 judāgīhā yaṣṭan, ka nē ān ī įoy nām wasīhā göwīhēd, nē-z ān ī amahraspandān nām abāg įy yaṣṭan pad ēn cim.

Pursišn 29
29.1) 29-om pursišn ān ī pursīd kū šāb ī sidīfgar pad ōs(e)bām ān drōn 3 pad 3 šnūman judāgīhā yaṣṭan cim cē ast?

29.2) pāsox ēd kū drōn ēw6 kē-š šnūman īr āshā diyašn ī ōs(e)bām ud gāh ī uṣahin rāy7, cē gār ī uṣdāštār andar šnūman īr āshā yazad8 göwthēd abāg āštād gāh ī uṣahin.

29.3) [drōn ēw kē pad]9 šnūman īr xwarrah xwadāy ī ān hangām, ka ān āmār bawēd, ruwānān andar uṣahin bām ī ōs, ka ō āmār šawēnd ā-šān wīdār pad ōs ī bāmīg.

29.4) drōn ēw kē pad šnūman ī wāy ī weh, ēd-iz rāy *kū10 ciyōn wāy ī wattar appardār11 ud zadār, ēdōn-iz wāy ī weh kōxšīdār ud ham padfrag ī wāy ī wattar, u-š wizūdār az gyān-apparīshnīh ud padīfrṭār ud pānag ī gyān drōn rāy.

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1. Text: AMT-š
2. J1, J2, H, DF: wysp'
3. J1: bntykyh; J2, DF: bwnwtykyh
4. DF: OD
5. Text: Y
6. BK: HNA
7. Emended by ed.; text: L'
8. J1, J2, H, DF: yātn'
9. Added by ed.
10. Text: AMT
11. Text: 'pwlt'1
Pursiān  28
28.1) The twenty-eighth question: it is not permissible to recite the worship of Srōš together with another second dedication ritual; what is the reason for worshipping him separately?

28.2) The reply is this, that the lord of all things is the creator who is beneficent towards his own creatures, and holds dear the status of his own true servant which he bestowed on righteous Srōš. (This) being worshipped separately, since his name is not spoken enough (otherwise), and also the fact that the names of the amahraspands are not venerated with his, (are) for this reason.

Pursiān  29
29.1) The twenty ninth question: what is the reason for performing separately the three drōn rituals with three dedications on the third night at dawn?

29.2) The reply is this: one drōn ritual, whose dedication is to Raśn and Aštād, is for the sake of praising the dawn and the night-time; for the mountain Ušdāstār is mentioned in the ceremony dedicated to the yazad Aštād (and) with Aštād the night-time.

29.3) (One drōn ritual whose) dedication is to the Glory, the ruler of that time when the reckoning occurs. The souls are in the light of the dawn of night-time when they go to the reckoning, then their passing is through the bright dawn.

29.4) One drōn ritual whose dedication is to the good Way, because, just as the bad Way is the taker and destroyer (of the soul), likewise the good Way is a challenger and also opponent of the bad Way, and obstructs him from taking the soul, and (the good Way is) the acceptor and protector of the soul by means of the drōn ritual.
پوریشن 30

30.1) 30-م پوریش بنیاد ی روانی اهلوین کا به او ویشن شاوه پد نیکه اوهیست ساوه؟ او که پدرود، که نابود، او-ش اندیمانی او ۹۹رمان که کنید، او-ش از اهلوینی پد ویشن کا به ۹۹دیره راسد،1 او-ش کاس پوریشن از-یکی کنید ایبی کیوین، او-ش ام‌اری پد ویناد او کیرماب اбар کنیند، او-ش اندار ویشنیشن اسانتیک خواشیی کیوین نینمایید،2 او-ش خواریشن که، او-شانی انریشنی به او گتیگ بادید ایبی نه، او سمانی او ویشن پادیگ است ایبی که اوهیست؟


30.3) او-ش واحمان اماری‌اسپند او ۹۹رمانی دادار اندیمانه‌انید، پاد ان ۹۹رمانی اهاریکوین گاه او میزن پادیگ‌ییند، او-ش ۹۹رمانی <۹> اندیمانی گاه، پاد انی ویننده دانید او *ایابید5 فاک بادید.

30.4) ۹۹رمانیی او وا هادهاگ6 دادار واندیر-ی منوگانی منوگ، او-ش منوگان‌یز وینیش، اوه دید انی منوگان ابار گتیگان پادیگ.

30.5) به اینی کا7 پاد ووسورگ *خواشی8 ی دادار، منوگان9 گتیگینگ وینیشیا پادیگ‌زیند، ایبای10 او گتیگان منوگ سوهیشنگ وینیش ابیوزیند اییا، اخور پاد گتیگ سوهیشن منوگان دید11 پاد ان هانگوشیداگ توان، کیوین کا تانیا ویننده <۹> که-ش روانی اندار، ایبای کا اتاش ویننده که-ش وارم اندار، ایبای اب ویننده که-ش خوئه منوگ اندار است.

1. BK: YATWN-yt
2. Text: nn'yt
3. Text: t'd(y)k; J1, J2, H, DF: om.; BK: t'd(y)k'
5. Text: h'eyt
6. DF: dhyk'n
7. DF: MNW
8. Text: hwysyh; BK: w'nyshy; TD, DF: w'ndid; other MSS: w'ndyh
9. From this point TD adds: BRA ZK Y AMT PWN LBA hwys d'yl mynyk'n QDM gyvdy'n py'tk
10. Thus K35; text: AHRN-c
11. DF: HZYTWN-d
Pursišn 30
30.1) The thirtieth question: when the soul of a righteous man goes to heaven, in what manner does he go, and who receives him? Who leads him, and who introduces him into the presence of Ohrmazd, and does anyone of the righteous in heaven come out to meet him, and does anyone make enquiries of him? Or how (is it)? Will they arrange a reckoning of his sins and good deeds, and how are the comfort and sweetness shown to it in heaven, and what is his food, and does their help come to the material world, and is the limit of heaven manifest, or what form does it take?

30.2) The reply is this, that the righteous soul proceeds to heaven through the power of (his) spiritual merits, accompanied by the good spirit which is the guide of the soul, according to the proportion, degree, and position of his own good deeds, together with the spiritual meritorious deeds in the +chariot, vehicle and carriage with four horses, with garment and adornment and suitable equipment, and spiritually flying to heaven or to Garödmän, where his place is.

30.3) And Wahman the amahraspand introduces him into (the presence) of Ohrmazd the creator and by order of Ohrmazd he reveals his place and reward, (namely) a place in the presence of Ohrmazd, (and) through what he sees, realises and obtains he becomes glad.

30.4) Ohrmazd, the creator of good +creatures, is a spirit even among spirits, and the spiritual beings vision of him is (like) that which is manifest to the material beings through watching the spiritual beings.

30.5) But when through the great +kindness of the creator the spiritual beings put on worldly appearances, or moreover, when they give a spiritual sense of sight to the beings of the material world, then the consciousness can see the spiritual beings through a worldly sense in just such a way as when one sees bodies in which the soul is, or when one sees fire in which is +Wahräm, or when one sees water in which is its own spirit.
30.6) be pad än handəmənahrain ohrmazd än ruwən wənəd ewar; cə ohrmazd wispən wənəd.

30.7) än-iz əhləwən ruwən, cand-iş az än i ohrmazd andar mənəgəg söhişn abyozihəd, pad nimüdan ī az än i ohrmazd urwəhmanihəd.

30.8) u-ş ahəlwən ī andar wəhişt kë-ş andar gətəg paywənd ud dəst ud ham-dən ud ham-gəh bəd hənd dəşərəm niməyişnəh ud drəd pursişnəh, mənəg burzişnəğih ī az mədan i o wəhişt i u-ş hamə nək bədə andar wəhişt göwənd.

30.9) ud ámbər ī pad winəh ud kirbag abar wəhiştıgən nə bawəd; xwad andar ēn mədayən şəft pursişnəh; cə ruwən ī widərdagən be o wəhişt, kard- ámbərəh ud təxt-winəhəhə edən rəsəd, i kə-ş tə frə(a)gird anəh gəh ud o nəg ámbər a-niyəz.

30.10) ud än ī ámbər bawəd pad hangəm ī ámbər <bawəd>; ámbərgər ohrmazd, wəhəman, mihr, sroş, raʃn, har(w) ěk pad xwəxə hangəm, haməg pad rəstīh ámbər kənənd, ciyən pad dar i xwəx pəsəx nəbişt.

30.11) än ī xwarısh rəy pursıd, gətəg xwarıshən pad də rəh bawəd; ěk a-caxsişən 5 i az avištəb ī az əz, ěk pad urvəzısh ī o frazəmişn, <i> andar wəhişt avištəb ī az əz nəst ud pad wəş-rəmişnəh urwəz.

30.12) pad än homənəg ī ciyən gətişən ī az xwarısh ī urvəzıshəğih 6 frazəmişənd; än-iz ruwən mənəgəg frazəmişn rəmişn ham-əndəzəğıhə awiʃ rasişnəg; 7 u-ş pad niməyişn ī o gətişən nəm 8 mədyəzərm rəgn.

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1. Text: dlwe
2. DF: lh ək's; J1, J2, H, BK: lh wyhyh
3. TD, BK: dj'əlm; others: dwəlm
4. Text: SWM; BK: šawmr
5. Text: 'cəxəsən'; J1, J2, H, DF: 'cəxən'
6. DF: 'wərəčənəh Ŷ
7. DF: lənəh
8. Thus TD, BK, DF; text: d'm
30.6) But at that introduction Ohrmazd sees the soul assuredly, because Ohrmazd sees all things.

30.7) And also the soul of the righteous, in as much as it perceives (something) of Ohrmazd through a spiritual sense, becomes delighted by what it is shown of Ohrmazd.

30.8) And the righteous in heaven who have been his relatives and friends, and are of the same religion and the same place in the world, show him affection and enquire after his health and (shows) similar respect for his coming to heaven and tell him: "welcome to heaven!"

30.9) And there will be no reckoning as to the sins and good deeds of the heavenly ones — this is itself among the difficult questions (dealt with) in this treatise — for the souls of the departed arrive in heaven after the accounting has been done and (their) sins atoned, so that their place is there until the renovation and there is no need for a new accounting.

30.10) And that accounting is at the time of accounting. Those who perform the accounting (are) Ohrmazd, Wahman, Mihr, Srōš, and Rašn, each at his own time. They will all perform the accounting with justice, according to the reply written in its own chapter.

30.11) As to that which (you) asked about food: worldly meals are (consumed) in two ways: one without tasting, from haste due to greed, and the other with enjoyment to the end. In heaven there is no haste or greed but enjoyment with much delight.

30.12) Just as those worldly creatures become perfected by joyful food, in like manner spiritual perfection and joy reach the soul, and in its appearance to worldly creatures (this) is called +"spring butter".
Transcription 92

30.13) u-š cim î an nâm în kû andar¹ gêtîgîg xwarišîn ân î az gôspandân bar pâsom guft ëstêd, andar ân î gôspandân bar pad xwarišînîh šîr ud andar šîr rôgn ud andar rôgn ân [î] pad wehîh stâyîd ëstêd, ëi dudîgar mâm î az sál ka mîr pad gaw axtar bawêd gîrênd, ciyîn ân mâm [î] dênîg zarmiya² xwânîhêd. nâm âmârînûn id nimäyišîn ên kû-š handâzîg î gêtîgîg ân î pâsom xwarišîn î andar gêtîg.

30.14) ud ân î ahlawân ruwân az wahišt ud garôdmân be ayîr-dahişînîh nê bawêd; cê ân î purr urwâhm axwân, çë-ës nê az-îs ayäsişînîh, be-š har(w) kas awis purr ayäsišîn ast.

30.15) be, ham ruwân gêtîg, gêtîgân xwëšîgân, ham-nâfân ayädihêd, ân î hu-ayäd³, a-brâdardöd⁴ a-petyârag, ud hamâg-rämišn gêtîg î ciyîn pad fraš(a)gird buwêd, urwâzêd pad xwëš hangâm⁵, ud madan awisî purr ayäst.

30.16) ud ham ruwân âsânîh ud rämišn ud urwâhm î andar wahišt ud garôdmân pad paymân ristag ud ewên î xwëš kirbag.

30.17) hamâg ewênîg âsânîh rämišn î ciyîn gêtîghiê az mard î dost î dänâg ân paristag î tarsâgân ud abärigân mardân î frahixtişînîgân; êd-iz az⁶ nûrîg î hu-kirb î hu-sharm [î] šoy-kâmag, ân î *êr-mânag î *paristär, ud abärigân nûrigan î süd-abgârân; êd-iz az störan, pahan, dadan, murwân, mähîgân [ud] abärig göspand sardagan, êd cê az rošân ātaxšân hu-tazišnân wâdân ud bräzîdagân⁷ ayôxûstân *xôn abgênagan⁸, êd-iz î az *pargan⁹ bûm xänag hamîst zamîgân î hu-dàhagân; êd-iz î az röðân ud xânîgân cählen¹⁰ ud hamîst âb sardagan; êd-iz î az dârân ud draxtân ud mewagan î narm ud jordâyîn¹¹ ud wästarân ud

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¹ - Thus J1, J2, H, DF; others: BYN gywydy.
² - Thus TD; text: zlm 'h
³ - J1, J2: byd'î
⁴ - TD: hwyš 'h'm; DF: 'wyk'n SM
⁵ - Thus text; others: HNA MNW
⁶ - TD: hwyš 'h'm; DF: 'wyk'n SM
⁷ - Text: bFp^k'n
⁸ - Text: 'wtF'k 'n'yk
⁹ - Text: plyk'n
¹⁰ - Text: c'h 'n
¹¹ - Text: ywl"n
30.13) And the reason for that name is this: it is said that the best earthly food (comes) from the products of cattle, and among the products of cattle used as food milk (is the best), and amongst milk (products) butter (is the best), and amongst butters (the best is) that which is extolled for its goodness, which they obtain in the second month of the year, when +Mihr is in the constellation of Taurus, as that month is called Zarmya in the religion. The interpretation and explanation of the name is this, that the earthly equivalent of that (i.e. heavenly food) is the best food in the world.

30.14) And the soul of the righteous does not +help (anyone) from heaven and Garödmän, because there is no longing (to go) away from that joyful existence, but every one is full of longing (to go) towards it.

30.15) But the soul thinks of the world and his worldly friends and relatives, these (things) which are +good to remember, without rivalry and without antagonism, and a world full of pleasure, as it will be in the renovation; and he rejoices in his time and longs to come to it,

30.16) And likewise the comfort, pleasure and joy of the soul in heaven is in proportion to the kind and manner of his own good deeds.

30.17) All kinds of comfort and joy as (there are) in the world, (such as what may come) from a man who is a wise friend, (or) a reverent servant, or other cultured men, this (i.e. comfort) also (which may come) from a beautiful, modest, and husband-loving woman, (or) a humble maid servant, or other +beneficial women; this also (which may come) from +large and small cattle, wild beasts, birds, fishes, and other species of animals; this also (which may come) from bright fires, well-blowing winds, shining metals and +bright crystals; this also (which may come) from +walls and lands, houses and all +well-fertilised lands; this also (which may come) from rivers and springs, wells, and all kinds of water; this also (which may come) from trees and
tarragən ud sprahmagən ud abäriŋ urwarən; əd-iz I [az] zamıg passäzišnīh I imēšan I däm [ud] hamist dahišnən. əd cē-<az>ewənagən <ud> mizagən ud böyən ud gönagənl I xaşə, hamاغ chihrən zörən kərən axwàn abzərən be ə margəmandən madən şäyəd; az ân mənəg kirbagiŋ pad hangəşidag ud həmənəgən I dədərəg, narən ud narığən ud gəspəndən ud ataxşən I âdurən həməyən ayəxəstən ud *səgən² ud zamıgən ud âbən ud urwarən passazagıhə kirbag mənəggiŋ əân ruwən abyyət pad pəyag [ud] paymən I-șən zör I az kirbag rəyəndərəh I ân ahləw ən I ahləw pad rəmənədərəh sazəg hə- näməhə⁴ ud abəyišnɪhəhə ud sazişnən ud haməṣəg rəmişən payvästəgihə ud a-jəmə-bəşiḥə ayəbed, was-iz urwəhməhəd <I> I-ş andər gətəg iz bən həndəzəg nə wət⁴ (?), be əân ə wəhiştıgən ud gərodənən gədən rəsəd I-ş ən-iz ə abərdəm nəkəh ud rəmişən I gətəggiŋ nə hangəşidag.

30.18) be pad ägəh-därəh I ə götəgən nimənəg guftən [ud] nimədən I az gətəg; enyə kanərågəmənd abąg a-kanəråg ud a-səzişnɪg abąg sazişnɪg [ud] kəhişnɪg⁵ abąg a-kəhişnɪg ham-hangəşidag nə bawəd.

30.19) ud gətəg ast kanərågəmənd ud sazişnɪg I kəhişnɪg, əân I a-sar rəşən ast a-səzişnɪg a-kəhişnɪg ud əân I haməg-sūd gənən haməg-sūd an-abəsihişnɪg ud əân I rəşən gərodən wisp urwəhm a-jəmə bəş.

30.20) ud əân I ahləw andər wəhişt ud gərodən gəh əân I mızd frədom ayəbed,⁶ u-ş tə rist-əxəz⁷ ka gətəg-iz abeżəg [ud] a-pətərəg bawəd xwəd az-iş a-wərdəşnɪg pad rist-əxəz⁸ ən məh ud weh pəsom ayəbed⁹ ud jəwədən xwərəhəd.

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1. Text: wənyn'y; H: nkwnk'n; DF: wənyn'y
2. Emended by ed. to syg'ən while it should be emended to *sk'n = səgən (written syg in Dd. xvi.4); text has: KI.BA'-n
3. BK omits
4. Text: həd'miyəh⁴; others: hə-ŠM-ylşh
5. Emended by ed.; text has k'işn'y
6. Text: h'cyt'
7. Text: lyst 'he
8. Text: lyst 'he
9. Text: h'cyt'

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shrubs, soft fruits, grain and fodder, vegetables, flowers, and other plants; this also (which may come) from the cultivation of the earth by (?) these creatures and all creation; these pleasant tastes and fragrances and colours of all types, all natures, powers, people, beings, (and) abilities can come to mortals; (all these) on account of his spiritual good deeds are attached to the soul, in the manner and likeness of a vision, males and females, cattle, +fires of fire (temples), metals of every kind, (precious) +stones, lands, water and plants, as befits (his) +spiritual merits; in the degree and proportion of their strength (resulting) from that righteous man's achievement of good works, that righteous man is worthy of pleasure and obtains good reputation, and what is seemly and fitting and constant comfort with no pain. He is also so joyful that no example is +wht(?) in the world from the beginning, but (that happiness) comes to those who are in heaven and those in Garödmän in such a way that even the highest worldly happiness and pleasure were no comparison.

30.18) But for the sake of enlightening the worldly beings (it is necessary) to tell them and to show them an example from the material world, otherwise there is no similarity between the limited and the unlimited, the perpetual and the transient, (or) the diminishing and the undiminishable.

30.19) The material world is limited, transient, diminishing, and the endless light is perpetual (and) undiminishing, and that all-beneficial treasury is ever-beneficial (and) imperishable, and the bright Garödmän is all joy with no pain.

30.20) And one who is righteous at first obtains a place and reward in heaven and Garödmän, and it is his until the resurrection, when the world also becomes pure and unassailed, and he becomes unchangeable thereby, and through the resurrection he obtains what is greater and better (and) most excellent and is happy for ever.
Pursišn 31

31.1) 31-om pursišn an i pursīd kū ān i druwand ka ő dušox šawēd ciyōn šawēd; cē ēwēnag šawēd; u-š kē o padīrag āyēd; u-š kē nayēd ő dušox; u-š az dušōxīgān kas o padīrag āyēd ayāb ciyōn bawēd; u-š pādīfrāh i wināh i-š kard pad ēw- bār abar kunēnd ayāb-iš tā tan i pasēn ān ham pādīfrāh ast? u-šān andar dušox xwarīšn cē bawēd; u-šān dard ud duš-xwārīh pad cē ēwēnag ast; dušox sāmān paydāg ast ayāb ciyōn ast?

31.2) pāsox ēd kū ān i druwandān ruwān pas az be widerišnīh,1 šab ī tasum kard āmār az puhl ī cinwad nigūn gardēd ud *kafēd.2

31.3) u-š wizarš3 dēw sezdēnīhā bastag nayēd,4 u-š nayēd be ő dušox.

31.4) u-š abāg bawēnd mēnōg dēw i hambūsīd5 az ān ī āy wināh pad was cīhrag ud gāh6 mānāg ī wimuštārān-iz, rēšīdārān,7 ozānīšngārān, murnjēnīdārān, marān, dušārībān, bazag-ēwēnāgān ud an-abāyīstān, ő-ca-radīgān8(?), rēmanān, gazāgān,9 darrāgān xrafstārān, gandāgān wādān, tārīkān, gandāgān10 sōzāgān, tīsnāgān, ő-gusnāgān,11 ő-anābuhlān,12 ud abārīg fahist wināhēnāgān ud darēnēgān kē-š pad hangōsīdag ī ēgtīg bēś-kardārān mēnōgīg abāg bawēnd.

31.5) u-š ham handāzāg [ī] zōr [ud] nērōg ī-šān az ān ī āy wināh dād, ān ī tā be ő fraš(a)gird zamān, an-āsānīhā darēnēnd [ud] bēšēnēnd,13 ud pad ān ī wizarš14 nidārīh a-kāmagīhā āyēd be ő dušox ud handēmānīhēd ő druż ud gan(n)āg ud pašēmānīhēd az fēbīšn ī *warānīgīhā15 kāmagīh, ud az dušox abāz āyāstār ő ēgtīg ud škeft ārzōg ő kīrbāg.

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1. Ed. emends to: BRA mylšnyh or: plwr YMYTWN- šnyh
2. 'Text: kpynt'
3. 'Text: wydš'
4. 'Text: n'yf; TD: 'yf'
5. 'Thus J1, J2, H: hmbwst; text: hmbwst; BK, TD: hnwswst; DF: hmbwst'
6. 'Text: nk's
7. TD: lyšw'ly'n
8. 'Text: n'el'lyk'n
9. TD: g'c'n
10. TD omits.
11. 'Text: dwš gmn'k'n
12. 'Text: 'n'p'hi'n
13. 'Text: byššnynyd; J1: byšdynynynd; BK: byšyšn' yynyd
14. 'Text: wydš'
15. All MSS: wlyk'yh; ed. has emended to wlywyk'yh
Pursišn 31

31.1) The thirty-first question (you) asked is that: when one who is wicked goes to hell, how does he go? In what manner does he go, and who comes to meet him, and who conducts him to hell, and does anyone of the denizens of hell come to meet him, or how is it? And do they punish him for the sins which he has done all at once, or is his punishment the same until the final body? And what is their food in hell, and how is their pain and discomfort? And is the limit of hell manifest, or how is it?

31.2) The reply is this: on the fourth night after departure, the soul of the wicked, having been judged, topples head first from the Cinwad bridge and falls down.

31.3) And the demon Wizarš conducts him, oppressively fettered, and leads him to hell.

31.4) And with him there are the spirits of the demons produced from his sins in various forms and places, similar to those who are destroyers, +damagers, slayers, spoilers, felons, ugly criminals, unworthy (people), +those who are shameless, (?) polluted, those who bite and tear, noxious creatures, fetid winds, glooms, burning stenches, thirsty ones, +hungry ones, those who are not atoned, and many other (demons) who incite people to sin and cause suffering, who make trouble for (him) in the spiritual world as in the gētīg.

31.5) And in the same proportion as the strength and power which is +given to them (i.e. the demons) by his sins, they make him experience torment and pain without respite until the time of renovation; and he comes to hell unwillingly under the guidance of Wizarš. (Then) he is introduced to the druz and the Evil one (i.e. Ahriman). He is regretful of the delusion of +lust and desire, and from hell he remembers again the material world, and he has a great desire for good deeds.
31.6) u-š xwarišn pad handāzag ī ān ī andar [gētīg]1 gandagtom, pūdagtom, rēmantom ud a-xwašihtom; u-š xwardan nē pad urwāzišn frāzāmišn, be pad niyāzh ī-š az āz awištābīhēd ud gursag ud tišag dārēd <juxt2>. 

31.7) az ān bazag-ēwēnagīh u-š nē bawēd sāgrīh, be-š abzāyēd awištāb u-š ān dard ud pādīfrāh ud awištāb dagrīh. 

31.8) gyāg-iš3 andar dušox nē sāmānīhēd, pēš az rist-āxēz tā fraš(a)gird zamānag andar dušox. 

31.9) u-š wināh *frāzïg4 ān pādīfrāh paywastag. u-š ān pādīfrāh az druz [ud] mēnōg ī xweš wināh <t> pad ān ēwēnag ud handāzag abar rasēd ī-š āzārīf ud bēšīd ud ān ī wattar yašt ud stūd [ud] paristīd. 

31.10) pad fraš(a)gird zamānag ka wānīhēd ān druz, ān ruwānān ī druwandān 3 rōz andar āhan ī widāxtag widārēnd. hamāg druzān duš-menīnān ī-šān az ān wināh <ud> pad burišn ud šenīnā ī ān āmēxtagīh ī ān ī druwandān ruwān wināh passazīghīh ārdārīhēnd5 ud *awīštābīhēnd;6 ud pad ān ī abardom šūyišhīh pad ān ī widāxtag āhan be yōjdahrīhēnd az gast rebag7 ud pad xwābārīh ud aboxštīārīh ī xwābārān xwābartom āmurzīhēnd ud az didom abēzāgān bawēnd ciyōn pad hangōsīdag guft ēstēd kū abēzāgān bawēnd 2 ēwēnag: ēk ī anālūd, ēk ī āsnūd.8 

31.11) pas az ān yōjdahrīh nē bawēnd dēwān nē pādīfrāh nē dušox ī abar druwandān; awēšān-iz wirāstag bawēnd9 rāst bawēnd ahlaw a-dard a-marg ud a-bīm ud abē-anāgīh.

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1. Added by ed.
2. TD: fswht
3. Text: gyw'kyh
4. Text: pl'ek
5. Text: YHSN-nd
6. Text, TD: 'wistikYHSN- nd; DF: 'wāl'pynd
7. Text: lypk
8. Text: 'sm' tn'
9. Emended by ed.; text: YHWN-uy
31.6) +And his food is similar to the most fetid, most rotten, most polluted, and most unpleasant food in the world; and he does not eat with delight (and) fulfilment, but he is impelled by need, which is due to greed, and is kept hungry and thirsty,

31.7) because of that sin. He has no satisfaction, but his oppression increases and (so does) the length of his pain and punishment and oppression.

31.8) His place in hell is not limited, (but) before the resurrection until the time of renovation (he is) in hell.

31.9) And (because) his sin (is) +increasing that punishment is continuous. That punishment comes to him from the druz (and) the spirit of his own sin in the form and proportion in which he tormented and hurt others, and worshipped and praised and served that which is evil.

31.10) At the time of renovation, when the fiend is conquered, the souls of the wicked pass through molten metal for 3 days; (and) all the evil-minded demons who +(were ...) by their sin suffer appropriately and are oppressed by the destruction and breaking-up of the (state of) mixture (caused) by the sins of the souls of the wicked; and through that supreme washing with molten metal, they become purified from the +horrible deceit, and they are forgiven and become pure +again by the benevolence and mercy of (him who is) supreme one among the benevolent. For, it is said likewise that (men) become pure in two ways: one which is unmixed (with sin), and one which is purified.

31.11) And after that purification there will be no demons, no punishment and no hell for the wicked; they too, are saved (from sin) and become upright; they become righteous, pain-free, immortal, fearless, and free from evil.
31.12) u-sān abāg rasēd mēnōg ī ān kirbag ī-sān kard ud rāyēnīd ēstēd andar gētīg. u-sān rāmišn ud urvāhām ayābēd pad pāyag [ud] paymānag ī ān kirbag.


Pursišn 32
32.1) 32-om pursišn ān ī pursīd kū dušox pad kadām kustag ud kadām zamīg ud ciyōn ast ?

32.2) pāsox ēd kū gyāg ī druwandān ruwān pas az frōd mīrišnīh ī tan pad 3 wimand:

32.3) u-s ēk hamēstāgān ī druwandān xwānīhēd gumēzag ast be anāgīh wasīhā ud frāyīhā wēś az nēkīh, ud gyāg sahmēn,2 tārīk ud gandāg ud gārān anāgīh.

32.4) ud ēk ān ī wāttom axwān xwānīhēd ast frādom Ċwixrūnīgān3 ud dēw[ān] mānīšt ānōh dārēnd, ud anāgīh ud pādīfrāh purr, ud āsānīh ud rāmišn ēc nēst.

32.5) ēk druzaškān4 xwānīhēd ast pad bun ī xān ī tomp kū dewān kamālīg5 dwārēd; ānōh hamāg tār ud hamāg anāgīh ābād mān.

32.6) ēd 3 gyāg pad hangirdīg dušox xwānīhēd; ast abāxtarīg ud nīgünīg ud azērīg ī ēn zamīg ud tā-z abardom nīgünīh ī asmān;6 u-s ēs dar pad zamīg az abāxtar nēmag, gyāg ē(w) ast arezūr grīwag xwānīhēd. kōf ē(w) ī pad ham kōf ī arezūr7 nām kē andar kōfīg8 kōfān pad dewān meh9 nām andar dēn guft ēstēd; dewān andar gētīg ham-dwārīšnīh ud ēnhāman pad sar ī ān kōf ciyōn ān ī arezūr kamāl xwānīhēd.
31.12) And the spirit of the good works which they have done or have arranged in the world, reaches them, and they obtain comfort and pleasure according to the degree and proportion of those good works.

31.13) But the reward of the souls of the righteous on account of (their) belief in the good religion and having more good deeds, is a better position and a greater place (in heaven) (and their) comfort and happiness is more.

**Pursišn  32**

32.1) The thirty-second question (you) asked is that: on which side and (in) what location is hell, and how is it?

32.2) The reply is this, that the place of the souls of the wicked after the death of the body is in three directions.

32.3) One of them is called the +limbo of the wicked, and it is mixed with evil much more than good, and it is a +terrible, dark, and fetid place (with) grievous evil.

32.4) And one is that which is called the worst existence, (and) it is the first (place of) +tormentors (?) and the demons have (their) abode there. It is full of evil and torture and there is no comfort nor pleasure.

32.5) One is called druzaskan, (which is) at the bottom of the house of darkness, where the head of the demons runs; it is a crowded place of all darkness and evil.

32.6) These three places, together, are called hell. It is to the north and downwards and below this earth, and it also (reaches) to the outermost limit of the sky, and its gate to the earth is on the northern side, (where) there is a place which is called the neck of +Arezūr, a mountain within that same mountain (range) bearing the name of Arezūr, which among (all) the mountains is said in the religion to have the greatest fame with the demons, because the demons in the material world rush and gather on the top of that mountain, so that it is called the head of Arezūr.
Pursišn 33

33.1) 33-om pursišn än i pursišd kū az cagād i daitī rūh ē(w) i ašōān ā
wahišt ud ēk ī druwandān ā dušox u-š ciyōnīh pad cē ēwēnag āst?

33.2) pāsox ēd kū: ēk ā ulīf ā ud ēk ā nīgūnīh ud har(w) dō az ēk mayānag,1
ēn was ā šnāsišn be cāšišnā rāy nibēsēm3 kū: ān ī ahlawān ruwān pad
cinwad puhl wīderēnd pad mēnōg wāzišnīh ud ān ī kirbag zōr ul ō star ayāb ō
māh ayāb ō xwaršēd pāyag ayāb ān ī asar-rōšnīh franāmēnd. ān ī druwandān
ruwān az puhl *ōfīēnd,4 u-š druxtār dēw ād rēman[īh] az ān ī ńy wināh
hambastag5 <u-š> āndar zamīg ō nīgūnīh nayēnd, ciyōn har(w) do rāh az ān
puhl ī abar daitī cagād.

Pursišn 34

34.1) 34-om pursišn än i pursišd kū: ēn gētīg abē-mardōm be bawēd ēdōn Į ēc
astōmand āndār nē bawēd ud pas rist-āxēz kūnēnd ayāb ciyōn bawēd?

34.2) pāsox ēd ī ēn gētīg hamešag az āfurish tā-z ō abēzāg fraš-kardārīh
hagriz6 abē-mardōm nē būd, nē-z bawēd; ud gan(n)āg-mēnōg [ī] a-weh ēn
rawāg-kāmagīh nē hāzēd.

34.3) ud nazd ō zamānag ī fraš(a)gird astōmandān az xwardārīh be ēstēnd pad
a-xwarišnīh zīwēnd, ud frazand az awēšān zāyēnd ān ī anōšāg ēd cē dagr-pattāy
ud anagr(āy)7 kīrb dārēnd.

34.4) ēdōn ke8 astōmandān mardōmān āst ī pad gētīg hēnd; ka widardān
mardōmān āst ī abāz āxēzēnd9 ud abāz zīwēnd.

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1. Emended by ed.; Text, Bk, DF: m‘šnik
2. Text: cyšn
3. TBD: LA, YTYBWN-m
4. Text: *wptnıy
5. TBD: hmbstik; Bk, K35: hmbwysyt; J1, J2, H, DF: hmbwst
6. Text: likw lc
7. J1, J2, DF, H: hwwy‘ld; Bk: lwdl‘g
8. Thus BK, K35; other MSS: MN
9. Text: b‘e-ynd
Pursišn 33

33.1) The thirty third question: how is the way of the righteous to heaven, and the one of the wicked to hell from the Dāṭī peak?

33.2) The reply is this: one is upwards and one is downwards and both (ways start) from the same middle point. I write this much for (you) to understand through (my) teaching: the souls of the righteous pass over the Cinwad bridge in spiritual flight, and the power of (their) meritorious deeds leads them upwards to the stars, or to the moon, or to the station of the sun, or to the endless light. The souls of the wicked fall down from the bridge, and the deceitful demon and the defilement (caused) by their sins lead him bound and downwards into the earth; for both ways are from that bridge on the Dāṭī peak.

Pursišn 34

34.1) The thirty-fourth question: will this world become completely depopulated, so that there will be no corporeal being in it, and afterwards will they (i.e. the renovators) produce the resurrection, or how will it be?

34.2) The reply is this, that the world has never been, and also will never be depopulated, the whole time from the creation right up to the pure renovation; and the +evil Ahriman will not achieve the fulfilment of his desire.

34.3) Material beings will stop eating near the time of the renovation and live without eating, and immortal offspring will be born from them, because they will have durable and +infinite bodies.

34.4) It is so in the case of (those) who (are) corporeal men (living) in the world; in the case of dead men, they will rise again and live again.
Pursišn 35

35.1) 35-om pursišn ān ī pursid kū awēšān kē1 andar fraš-kardārīh andar abāyēnd kē hēnd kē bawēnd ciyōn hēnd?

35.2) pāsox ēd kū abāyišēnīgān2 ī pad ān ī pāsom kār gōkānī[g] ošmurd drāz; cē gāyōmart, jamšēd ud zardušt spītamān ašōān rad ud wasān wuzurg spāsān abzār ī fraš(a)gird frazāmēnīd rāy brēhēnē[n]d. azīšān wuzurg abd ud a-wizīrīšēg rāyēnīdārīh abar raft3 ī ā kardan ī fraš(a)gird kūnd.

35.3) pad-iz ān ī fraš(a)gird nazdikīh sāmān kersōsp kē dahāk wānēd, ud kayxosrō kē4 wāy ī dagrānt-xwaďay *widārīhēd5 ud tūs ud wēw ābāg ān abārīg cand wuzurg kūnīshān ayār hēnd fraš-kardārīh

35.4) be ān ī wāspuhragānīgtar fraš(a)gird kardār 7 guft ēstēd ī-šān nām rōšnāsṁ, xwarṣašm, *frādat-xwarraḥ,6 wīdāt-xwarraḥ,7 ud kāmāg-nyāyṛīś,8 kāmāg-sūd ud sōsāns.

35.5) ciyōn guft ēstēd kū andar 57 sāl ī rīst-āzēziṇītīrī zamānāg, rōšnāsṁ ī pad arzāh ud xwarṣašm ī pad sawah, frādat-xwarraḥ ī pad fradadaft9 ud wīdāt-xwarraḥ ī pad wīdadaft, kāmāg-nyāyṛīś10 ī pad wōrūbarst ī kāmāg-sūd ī pad wōrūjarst ī sōsāns ī pad xwanirah ī bāmīg abēzāg.

35.6) paywast-axwīh, bowandag-ham-wēnīšīnītīrī,11 spūrīgīhā-dānīšīnītīrī, ud purr-xwarraḥītī ī ān hafṭān fraš(a)gird-kardārān ēdōn abd kū az kišwar be ő kišwar har(w) ēk ő 6 āgenēn ēdōn ham-purseṅd, ciyōn nūn mardōm ő ham-wēnīšīnītīrī, ham-gōwīšīnītīrī ī ham-kūnīshīnītīrī ī pad uzwān ēk ő did saxwān gōwēnd ud ham-purseṅgītī kūnēnd.

1. BK: MN
2. Text: 'pxšnyk'n
3. BK: YATWN-'d
4. Text: MNW MN; BK: MNW MNW; J1, J2, H, DF: omit MNW MN
5. Text: w'tfnyt; J1: w'tfnyt
6. Text: p'lyt; T2: p'lyr
7. Text: w'tfnyt; GDE
8. Emended by ed.; Text has: k'mk whššn
9. Text: pl'dt'pš
10. Emended by ed.; text: k'mk whššn
11. Emended by ed.; Text has: w'mnšnyh
35.1) The thirty fifth question: who are those who are necessary for making the renovation, who will they be, and how are they?

35.2) The answer is this, that a detailed count of those who are necessary for accomplishing that most perfect work is a lengthy business, for Gayomart, Jamšêd, and Zardušt the Spitâmân, the master of the righteous, and many great assistants will produce the means for completing the renovation. Through them there come about the great wonders and essential arrangements which cause the making of the renovation.

35.3) Likewise, near the time of renovation, Kersâsp the Sâmân who conquers Dahâk, and Kayxosrî, who is transported by Way of the long dominion, and Tûs and Wêw, with the many other doers of great deeds, will help to make the renovation.

35.4) But the most particular renovation-makers are said to be seven, whose names are: Rôšncâsm, Xvarcašm, Fradat-xwarrah, Widat-xwarrah, and Kâmag-nyâyišn, Kâmag-sûd, and Sôsâns.

35.5) As it is said: in the fifty-seven years, which is the period of the raising of the dead, Rôšncâsm (will be) in Arzah, and Xvarcašm in Savah, and Fradat-xwarrah in Fradadafs, and Widat-xwarrah in Wîdadsf, and Kâmag-nyâyišn in Wûrûbarst, and Kâmag-sûd in Wûrûjarst, and Sôsâns in the glorious and pure Xwanirah.

35.6) The like-mindedness, perfect agreement, complete knowledge and gloriousness of these seven renovation-makers are so wonderful that they each consult with the six others, from continent to continent, just as now people speak and consult one another with the tongue (i.e. by speaking in person) in order to agree in opinions, in words and in deeds.
35.7) ham pāšom-kunišnān pad 6 sāl andar 6 kišwar pad 50 sāl andar xwanirah [ī] bāmīg a-margīh win(n)ārēnd, hamē-zindagīh ud hamē-sūdih rawāgēnēnd pad ayārīh zōr [ud] xwarrah ī wisp-āgāh spenāg mēnōg dādār ohrmazd.

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1. Thus all MSS; text, TD: swdkyh
35.7) Likewise, these (renovation makers) whose works are perfect establish immortality and propagate everlasting life and everlasting advantage, for six years in the six continent, and for fifty years in the glorious Xwanirah, through the help and strength and glory of the omniscient and beneficent spirit, the creator Ohrmazd.
Commentary
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Heading

juwānjamān [ywḇ'nym'n] “Juwānjamān”: MacKenzie 1984, 383 explains the underlying name as Juwān-jam “the young Jamshed” rather than Gusn-jam “the male Jamshed”; see also Boyce 1979, 153.

wizārēnīd “explained”: the MS reading gwc'lynyt implies the NP form guzar-.

Introduction

The introduction to Dd. was transcribed and translated by Kreyenbroek 1995, 171-176. I am indebted to him for his scholarly treatment of the text.

Int.1- xrad “wisdom”: for discussion of xrad, which has a prominent role in Zoroastrian thought, see Shaked 1979, 229 note 2.4; see also Dd.1.2.

Int.5- ham-spāh “fellow soldier” Kreyenbroek ibid.; “united, as a united force” MacKenzie 1984, 158.

ān ī pāsom axwān “that of the best existence” = “the best existence”: This construction seems to be characteristic of the author’s style; cf. e.g. Dd.11.22; 13.3; 11.1 ān ī kirbag (Prof. Sims-Williams).

Int.6- mādāyān “the main thing; book”: on this word see Shaked 1979, 232, note 8.1.

Int.7- mowmārd seems to be a fully-trained priest as compared to ħāwīšt who is a “priestly student”; on this word see Bailey 1933-35a, 279 and Kreyenbroek 1987, 189, 196.

Int.11- *fraźīg [pr'cyk] “foremost, eminent, chief”: derived from fraź (?); cf. Dd. 31.9; 43.15.

dēn pešōbāy “leader of the religion”: for two different explanations of this word see Bailey 1971, XXXVII-XXXIX, and MacKenzie 1967, 130-136.

tāyāg [t'yk] “capability, ability”: from tāy-, tāyīdan “to be capable, to suffice” (for which see Nyberg 1974, 193; Loq., Vol. 47, p. 250). Anklesaria emends to t’kyh; Kreyenbroek offers no explanation. The phrase pāyāg ud tāyāg “position and ability” occurs again in Dd.30.2. The rhyme is no doubt deliberate.
Int.15- döl [dwl] “Döl”: is the name of a sign of the zodiac (Aquarius). In SnŚ.XXI.1-2 it is used to measure the length of a shadow at midday: nišān ī sāyag ī nēm-rōz nibēsēm farrox bawād! xwaršēd pad ... 15-om ī döl hašt pāy ud nēm “I write of the indication of the midday; may it be auspicious. (When) the sun (is) ... at the 15th of Aquarius, (the shadow is) eight and half feet”. In Gr.Bd.Va, 1-2 Döl corresponds to Tir when Ahriman makes an attack on the creation of Ohrmazd; see Anklesaria, B.T., 1956, 60. Cf. Dd.30.13 where the sun is in the constellation of Ġāw “Taurus”. Here Döl seems to be used in order to indicate the time in the month Tir when the writer has received the letter. Another possibility is to read the word dūr in the sense “late” (cf. Loq., Vol. 188, p. 347) and translate the phrase “near the end of the month ...”. Kreyenbroek 1995, 175, n. 50 reads dawr “time” as an Arabic loan word. šāhīgān “royal treasury”: literally “kingly”; cf. NP šaygān. CPD., 79 gives the translation “palace”, which is a specialization of this basic meaning. For the etymology of this word see Bailey 1971, 231.

Int.23- nihādag “foundation”: on this technical term see Dhabhar 1955, 132.

Pursīšn 1

This chapter was translated first by Kanga 1964a and later on by Molé in 1963.

1.1- fradom ān ī pursīd kū: lit. “first [is] that which [you] asked”.

mard ā ahlaw: the “righteous man” is here typified by three personalities who are placed at the beginning, middle and end of human existence. They are Gayōmart, Zardušt and Sōsāns. See Molé 1963, 469.

dēn: here seems to refer to the Avesta and Zand. The same meaning can be found in various Pahlavi texts (e.g. DKM.7.44).

meh ud weh az dahišn: likewise man is called sālār ī dāmān in Dd.36.15, cf. also ŠGV.1.6: u-š dād mardom pad sardārī ī dāmān ō kām rawāgīh.

1.2- wizēngarih “discrimination, recognition”: seems to be a function of xrad; cf. DKM.485.5: xrad kār ēd: wizēnīdārīh kardan ud weh az wād šnāxtan, ān ī weh grīftan, ān ī wattar hīstān “the function of wisdom is to discriminate and to know good from bad, to grasp the good and to avoid the bad”. See also Dd.36.19: ān ī wizēngar xrad ...
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hunar i rāstīh weh “the ability to be right is best”: cf. Pahl.Riv.10.1: “Zoroaster asked Ohrmazd: ‘Which (is) the one virtue that is best for mankind?’ Ohrmazd said: ‘Truthful speech (is) best’”. For more discussion of rāstīh see MX.3.6; Sd.N. chap. 62; Sd.Bd. chap. 70.1-3; 74.20-22; Dēnkard VI.22.

ham-band “connected”: for the relation between wisdom and virtue see MX.10.5: ud hunar kē-š xrad nē abāg, pad hunar nē dārīšn “and virtue that has no wisdom with it is not to be considered as virtue”.

zēn “means”: can alternatively be read dēn, cf. MX.Intr.39: ē yazdān dēn rāstīh ud dād frārōnīh “since the religion of the yazad is truth and their law is honesty”.

1.3- Cf. Shaked 1971, 88, where he gives the translation of this paragraph slightly different.

paymōgīh “being clad”: likewise the body is compared to a garment in Dd.30.5; 36.25. For a comprehensive discussion of paymōg see Bailey 1971, 112.


fraš(a)gird-kardārīh: “making of the renovation”; cf. para. 8; Dd.35.1.

xwešīg “one’s own”: see Gignoux and Tafazzoli 1993, 145, n. 16.

spās: see Shaked 1979, 235, n. 13.6 where the meaning “reward” has been suggested for spās; however, there is another meaning for spās in Dd.36.15: kard-spāsān ahlawan “the righteous who have fulfilled their service”.

nigāh-dāštār “guardian, watchman”: cf. Williams 1990, II, 219, who quotes a passage from DK.VII.1.16 and takes the similar word nigāhdār to mean “watchman”.

1.6- For the traditional doctrine, which places the prophet Zardušt in the middle of the history of the world, and its relation to Insān al-kāmil see De Menasce 1975, 546.

1.7- Cf. DKM.III, 29: fradom dēn padîriftār i az dādār gayōmart būd. “Gayōmart was the first to accept the religion from the creator”; cf. also Shaki 1968, 36, who suggests the emendation of mēnišnīg to mēnišnīhā.

1.8- It is said in MX.26.14, 17 that the renovators were produced from the body of Gayōmart; see WZ.2.10; cf. also Williams 1985, 683 ff.

hōsang [hwSPng]: Hōsang of the Pēšdād dynasty in Yt.5.22 presents several sacrifices to Anāhitā wishing to kill two thirds of the gigantic demons of Māzan. He is mentioned also in Yt.19.26; 15.7; 17.26, in the Pahlavi books, e.g. DKM.594.19; Dd.65.5, and in early Islamic sources, e.g. Tabari, Vol.I, 171.
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tahmurip [thmwyt'] "Tahmurip": <Av. taxma.urupay-; as Tafazzoli 1969, 253 has pointed out, when the letter [p] joins to a final stroke it resembles the letter [t]; this has happened to the above word and is the reason for it being mis-read as NP TahmuraG. Cf. also Pahl.[hlwst'] for harwisp CPD., 220. The name tahmurip is also attested in Dd.36.26; Y.15. 11-12; 17. 24; 19. 28, 29; for the story of Tahmurip and Ahriman see Pers.Riv.294-98; Tabari, Vol. 1, p. 175; Boyce 1975, I, 104.

fraś(a)gird-kardārān "the renovation makers": see Dd.35.1, Comm., for more discussion of the making of the renovation and those who arrange the renovation including:

xwarcašm [hwlcšm] "Xwarcašm": < Av. Hvar.caesman-; Barth. 1848-49: "Sonnenlicht bereitend" (?); Mayrhofer 1977, I, 73, n. 180 "Der (der Menschen bzw. den Seelen der Verstorbenen) die Sonne durch religiös Kraft zuweist"; He is one of the Immortals and the ruler of Sawah; cf. WZ.35.14; and Boyce 1975, 284.

rōśncašm [lwšncšm] "Rōśncašm": < Av. Raocas.caesman- cf. Yt. 13, 120, 128; WZ. 35.14; Barth. 1489: "Licht bereitend" (?); Mayrhofer 1977, I, 73, n. 269 "Der (der Menschen bzw. den Seelen der Verstorbenen) das Licht durch religiös magische Kraft zuweist". He is one of the Immortals and the ruler of Arezah; cf. WZ. 35.14; and Boyce 1975, 284.

1.9- dēn padirīftār: cf. Phl.Riv.47.2: u-š dēn-iz haft bār padirīft “And he received the (revelation of) religion seven times”. See also WZ.34.46 and Williams 1990, II, 215, n. 3.

1.10- zāyišn āfur ast [z'yšn 'pw<1 AYT']: another possibility is to read the phrase: ...p<w>1 AYT' (... abar ast) as Molé 1963, 473 has read it.

1.11- tan kirdār "producer of the bodies": cf. WZ.34.1 ... zardušt az ohrmazdz pursid kū tanōmandīhā pad zamīg bē widard-hěnd, pad fraś(a)gird tanōmand abāz bawend ayāb gīyānīg hōmānīgīhā? (2) ohrmazdz <guft> kū: tanōmand abāz bawend ... "Zardust asked of Ohrmazd: will the embodied beings who passed away on earth be again embodied at the renovation or will they be like shadows? Ohrmazd replied: they will be embodied again”.

whitl "released, freed, separated (?)": this word has been problematic for all editors of this chapter. Molé 1963, 474 emended it to *nihāt. Kanga 1964a, 99 read vaxt and translated it "ordained", relating it to baxt. This word has already been discussed by Zaehner 1937-39d, 899 by whom it is connected to Skt. bhrasta- “straying from”. Alternatively Zaehner has explained the word from the root *vac-, *vak- and has taken it to mean “turn aside, be averse”.
In my opinion waxt is the past form of a verb waxtan "to release, to separate"; cf. NP wāxīdan “separate, keep away from” in BQ., vol. 4, 2244; cf. Sogd. wēc-, wæyt “to release, to send, to let”, see Gharib 1995, No. 9792; the word is also attested in Dd.3.2, 4; 30.17; and ŠGV.VI, 3; X, 66; XVI, 102. In ŠGV.VI, 3 the meaning of waxt is rather clear: U han vyāwāni i ča nēst-Yazat-gōča, keša Dāhari xvānend, ke ez arg i dinī u ranj i pa kerbaa varzīdan waxt estend...” Un autre égarement est celui des athées l qu’on appelle dahri, l qui s’affranchissent de la discipline religieuse et du labeur que comporte l’accomplissement des actes de vertu,...”, see Menasce 1945, 78.

1.12- For the same comparison cf. WZ.34.25: ud did homānāg būd fraš(ə)gird kardārīh ō šab ī tār. ka šab ō sar šawēd, xwaršēd [az] se kanārag ī gēhān hanjēd , ud [abāg] abāz ō xwēš giyāg madan wardišn frāzāmēndēd. ān nōg pad spīzīšn bawēd ud tom ud tār zanēd. “And again the performance of the renovation was analogous to a dark night, when the night ends, the sun goes out to the three ends of the world, and having come back to its own place, it completes the revolution, it recurs anew for brightness and smites darkness and gloom”.

frašm [plšm] “brightness” : <Av. frāšmi- as Gershevitch 1959, 233 explains, is understood as a derivative of frašma-, meaning “possessed of glow, glowing”. It is also attested in Dd.36.84, 104 in the sense “brightness”; see also Bailey 1930-32b, 596 and 1971, 42 who remarks ‘frašm is here the first light of the sun before the ball of the sun itself is visible’.

mēh rōšnīh “the great light”: there are some implications about the great light at the time of renovation in Dd.36.104: andar ān nēktom zamānag , xwarśēd ud māh rōšnān bawēnd bē nē niyāz ō rōz ud gardišn ud spīzīšn ī frašm, ēg gēhān hamāg rōsn ud a-tār ud wispān-iz dāmān rōsn. “In that most excellent time there will be sun, moon and luminaries, but there is no need for day and the revolving and advancing of brilliance, because the whole world will be bright and without darkness, and all the creatures will also be bright”

Pursišn 2

This chapter was transcribed and translated by Molé 1963, 476 ff; and Kanga 1964b, 127-140.

2.1- For the same question cf. Shahrastani, Livre Des Religions et des sectes, 1, 1986, 649: Zoroastre demanda: “pourquoi as-tu créé le monde et propagé la Dēn?” Ohrmazd répondit: “parce que le Diable criminel ne peut être réduit à néant que par la création du monde / et la propagation de la Dēn: si la Dēn ne s’était pas développée, le monde ne se serait pas développé”. Also cf. ŠnŠ.II.11: ēn-iz kū
baxt-äfrīd guft kū har(w) dahišn-ē ohrmazd [ō] hamēstārīh ī êk petyārag ... dād ēstēd."This also, that Baxt-Äfrīd has said that every single creation of Ohrmazd is created to withstand a single assault ...". It is also said in Dēnkard VI, 135 that: u-sān ēn-iz āōn dāst kū ohrmazd ī xwadāy har(w) dām ēn-ez 2 āş rāy dād, ēbgad pad-ēş absihēniādān ud gugāhīh ī xweš rāy. "They held this too: Ohrmazd the lord created every creature for these two benefits: to destroy the adversary by them, and (for them) to serve as his witnesses”.

2.3- rawāĝēnd [lwby'kynyty] “propagate, set in motion”: Prof. Sims Williams suggests that this form is a short infinitive. It seems that this kind of infinitive was quite common in texts of the ninth century.

2.5- spurr [wspwl] “perfect, entire”: Molé emends this to <ud> spurr; and Kanga: vispurr (?) ; since this form appears several times in the text it presumably does not need any emendation but is a variant of spurr(īg). Cf. uspurrīg in CPD., 85.

2.7- wizīrīhist [wcylyhst] “decided”: from wizīrīhistan wizīrīstan, wizīr-, NP guzīr.

2.8- See: ŠGV.VIII.20-24: “For where there is good, there cannot possibly be evil...similarly with other contraries, the fact that they cannot combine and are mutually destructive is caused by dissimilarity in substance. This substantial dissimilarity and mutual destructiveness is observable in phenomena in the material world.” (Quoted from: Zaehner 1956, 59).

For “cē ka” as conj. see Nyberg 1974, II, 54.

See Kanga for a different reading; Molé 1963, 476 has left out a part of the sentence.


az ... rāy “because of”: cf. Shaked 1979, 292; cf. also Nyberg, 1974, II, 88: “owing to”:

spurrēndī / spurrēndād; for short infinitives see above note 3.

2.10- bagīhist: is a denominative form of bagīdan “to divide”, Av. baga-; it is also attested in Dd.13.4 and Gr.Bd. (TD2), pp.149-8.

2.11- cf. Dēnkard VI, 23: hunarāwandih ēd pahlom kē abāg druz ī mēnōg kōšēd. “This possession of virtue is best: one who makes battle against the non-material demons”. A parallel text is also found in Pahl.Riv.62-10.

2.12- A discussion of the paymān “pledge” is in Zaehner 1961, 286-7; and 41. See also Shaked 1987.

āzādīh [c‘tyh]: can alternatively be read ābādīh [p‘tyh] “prosperity”, see for detailed discussion Shaked 1974, 217 ff; 239.
Commentary

abar-ēstiśn “superior existence”: cf. Dēnklard VI, 233, 236.

2.13- cf. WZ.1.26: se hazār sāl dām tanōmand ud a-frāż-raftār būd. xwarēd, māh, [ud] starān ēstād hēnd andar bālist a-wizišnīg. (27) pad zamānāg sar ohrmāzd nigarīd kū cē süd ast i az būdan i dām ka a-pōyišnīg a-rawišnīg [ud] a-wizišnīg. u-š pad ayārīh i spihr ud zurwān dām frāz brēhēnīd “For three thousand years the creatures were in material state and unable to move. The sun, the moon and the stars stood still in the bālist (i.e. highest position) without revolution. (27) At the end of the period, Ohrmāzd observed: ‘what is the advantage of creating the creation if it were unable to run, unable to move, [and] unable to revolve?’ and with the help of the celestial sky and time, he created the creation”.

a-wēnišnīg mēnōg ...: cf. Shaked 1971, 63 where he discusses the term mēnōg.

nimūnag: is grounded in the spiritual world, which is its exemplar. See: Zaehner 1961, 297.

For ruwān as the lord of the body see Bailey 1971, 99. The same meaning is also attested in WZ.29.7: ud spāhbed ruwān, i xwaday ud rāyēndārīh ī tan, kē-š awiś rad ... “and the soul, the commander, who is the lord and organiser of the body, who is a chief to him ...”

gyān i zīwenāg: see Bailey 1971, 99 for the function of gyān. Kanga 1964b, 129, n. 5 reads: axv zivēndak; Molé 1963, 476 suggests vaxš zivēnāk; but the phrase gyān i zīwenāg occurs again in Dd.22.3, 4.

With reference to Frawahr and its preserving function see Bailey 1971, chap. 1.

wīr i ayyābāg: cf. DKM.485: wīr kār ēd: cīs xwāstān “the work of the memory is to seek things”. See also DKM.48.10: wīr nērog xwāstar ud ayyāfār, hōs āz dāštār ud pādār (?), xrad zōr nīgīrīdār wizīngar ud kārgēnīdār hast ī dāniśn “The power of wīr is to seek and acquire, that of the hōs is to maintain and protect, that of the xrad is to observe and decide and set knowledge in motion”. Cf. with ŠGV.5.82: dāniśn ī ayyābāg “acquisitive knowledge”. Cf. Bailey 1971, 98-102 and Shaked 1974a, 319.

cihr ī xwād bīzēšk: see Dd.22.3 for the same phrase.


Commentary

dil az mënidan: Kanga has corrected this to sar az mënidan, which does not seem to be necessary since in Persian one aspect of “dil” is thinking as in: cašm i dil bāz kun ke jān bīnī vān ce nādīdanist an bīnī. “Open the eyes of your heart so that you may see the soul, so that you may see whatever is invisible!” (Hatef, p. 27). See also Williams 1990, II, 122, who quotes from Y.31.12: “The heart is the seat of thought”.

waxšīšn [I] xōn pōyīdan: alternatively it is possible to read: waxšīšn hu-pušt “proper support of life” (?); this part seems to be corrupted by different scribes and I am not entirely happy with my reading. Molé 1963, 478 reads *vaxšīšn xūr xvästan “et maintient la croissance”.

ēd kē: cf. ēd ka Dd.12.3; 14.3; see Comm. 14.3.

ō tan abzārān: Kanga reads hu-tan abzārān as: “the instruments of the good body”; Molé suggests xwad abzārān, see ibid. We have also in DKM.50.8 gyānīg ud tanīg abzār.

rāst bawandagīh: it is also possible to read rāst bandagīh “true service” as Kanga suggests.

2.14- ābādhīh: see above note 12.


wahman pad mēnišn ...: likewise Wahman resided in Zoroaster’s thought as is mentioned in Dēnkard VI, 2.

2.16- ...Wahman pad tan mēhmānēg-iš ēn daxšag ku ūfīg bawēd pad kirbag, ud hu-paywand bawed abāg wehān, ud hugar bawēd pad āstīh, ud ne-angad wehān jādāg-gōw, ud xwad rād bawēd “A man whose body is inhabited by Wahman - this is his mark. He is ardent as regards good works, has a good relationship with the good, is easy in making peace, is an advocate of the good of the destitute, and is himself generous”. Dēnkard VI, 78.

... kē Sṛōṣ pad tan mēhmānēg-iš daxšag ēn kū andar harw gāh saxwan abāg šāyēd guftan, ud ka gōwēnd ōh nīyōšēd, ud ka āhōg abāz gōwēnd padīrēd ud wirāyēd. kasān rāy drōg ne gōwēd, ud hān ī abē-wināh ne zaned, ud hān ī wināhāgār pad paymān zaned “A man whose body is inhabited by Sṛōṣ - this is his mark. It is always possible to talk to him; when people talk he listens, when they report a fault [which he has] he accepts and disciplines it. He does not tell lies to people, and does not chastise an innocent person, and he chastises a transgressor appropriately”. Dēnkard VI, 28-9. Cf. also Kretenbroek 1985, 129.
Commentary

Cf. Williams 1990, II, 219 n. 18 for a different translation of this part as follows: “the presence of Srōš in words is (the result) of him who is aware (i.e. the priest?) being a true speaker and of him who is unaware (i.e. layman?) being a listener to righteous high priests”.

2.18- cf. Shaked 1994, 66 for a different translation.

waxṣīdan, waxš - “to grow”: cf. Dd.9.2; 36.62.

2.19- ḥāzāngar [ḥc’nkl] “inciting”: is read āxizāngar by Kanga 1964b, 130 and is emended to viyāḇāngar by him.
pahrēzīḥīdār “avoider”: on this word see Bailey 1935, 762 and Henning 1936, 579.

Pursišn 3

This chapter was translated by Molé 1963, 479.

3.2- ṣnāyišn “satisfaction”: cf. Dēnkard VI, 260 n. 97.1.

wht “separate, away” cf. Dd.1.11.

3.3- kat [kt] “willing, desirous”: cf. Av. katay- “id.”.

3.4- wht “separated”: cf. Dd.1.11; 3.2; 30.17; however here a possible alternative would be to regard the word as *nīhād; cf. Dd.64, in: Anklesaria 1958, 127 where this word has been emended by Henning to nīhād.

Pursišn 4

4.1- Cf. Boyce 1987, 154, who has discussed the difficulties and struggles of the Zoroastrian community in the ninth century.

4.4- *wišayg [wšyk] “fear, anxiety”: cf. MMP. wšyg; the word is attested in Dd.23.2; WZ.10.2; AWN. chap.1. 3. The word is apparently from *wi-šādika- (as / payg / *padika- “footman”); cf. Skt. vi-ṣad, -ṣīdati “be despondent, despair” (see Mackenzie 1984, 157 and WZ., p. 159).

Pursišn 5

5.1- Cf. Shaked 1971, 73, where he points out the answer which is given to this question. According to DKM.572 f. anyone can receive reward or punishment either in this world (gēṭīg) or the other world (mēnōg).

5.4- be [BRA] here stands for pad, implying the NP development pad >pa >be. cf. also Dd.6.2; 16.5; 40.7.

5.5- Cf. ZWY.4.68: "... During those perplexing times, religious men will undergo great trouble and difficulty, and they will be in trouble at the hands of the juddins; but although their body will be in trouble and distress, their souls will be flourishing and happy in heaven. If a person does not put his body in sore trial in this world, then he keeps his soul in need in the spiritual world and it will be enfeebled and will be in pain and trouble" (Dhabhar, 1932, 466).

5.6- xwärîh: see Bailey 1971, 15.

5.7- padisârîg [pîys'lyk] “conclusion”: since sar means both “beginning” and “end”, its derivative padîår can presumably have both meanings too (Prof. Sims-Williams); it is also attested in WZ.3.1; 22.9 in the meaning “en succession, l’un après l’autre”; cf. also CPD., 63; Nyberg 1974, II, 156 and Tafazzoli 1995, 301.

zamânîg “temporary”: is also attested in Dd.12.4, 5; DKM.85.21; 355.22; 401.20; REA.21.4; 41.9; WZ.4.2; in CPD., 98 only the meaning “prescribed” is given.

**Pursîn 6**

This chapter was translated and transcribed by Molé, 1963, 421.

6.2- Cf. Dd.2.9.

be [BRA] “for, to”: this Np. form is frequently used in the text; see note to Dd.5.4.

6.4- ciyôn man “in my image”: cf. with Gr.Bd.XXVIII.4: ruwân ciyôn ohrmazd ud ûs ud wîr ud mâriñh ud andôšîñh ud dâniñh ud uzwâñiñh ciyôn an šaš amahraspand î pëš î ohrmazd ēstêd “the soul is like Ohrmazd; intelligence, memory, sensation, thought, knowledge and distinction are like the six amahraspands who stand in front of Ohrmazd”. Man is the material equivalent of Ohrmazd in the world; see Gershevitch 1959, 10-12; Shaked 1994, 52 ff. The author of Pahl.Riv. in chapter 46 goes further and declares that Ohrmazd created the creation from his own body, on which see Williams 1985, 683 and 1990, II, 212. This idea (i.e. the sameness of man and god) may have influenced Islamic Iranian mysticism.

xwadûyîh-iz ãyêd: the sovereignty comes (into being) also; there are several passages in pahl. texts implying that the existence of creation is incomplete without man.


drust-wimandîhâ...: cf. Dd.2.13 for discussion of a similar point.
6.8- See Dd.2.15, 18.
abāgēnē: 3rd sg. optative.
See also Shaked 1994, 66 ff. where he compares the righteous man e.g. Zoroaster to Ohrmazd.

Pursišn 7
7.1- Cf. Dd.8.3, Comm.
šāb ī sidīgar: is attested in ŠNŚ.VIII.5 as se-šabag.
7.2- framūdan in the technical sense “to commission”: is attested frequently in Dd., e.g. Dd. 8.1, 2; 43.2; 81.1; 82.2; 87.6. As pointed out by Kreyenbroek 1987, 188, it was customary for the layman to “commission” an acceptor (padīrifār) to perform a ritual on his behalf.
bun kardan “to bequeath, to authorise” is discussed by Zaehner 1937-39c, 584; Nyberg 1974, 50; cf. Dd.7.5; DKM.183.14; 184.12; Pahl.T. p. 46.
ū-s nē pad jād būd “was not (done) by means of his property”: jād [y’t] “share, portion, property”; cf. Av. yāta- “id.” (Barth. 1283) Sogd. y’t’k “meat” (Gharib 10908) (Prof. Sims-Williams). The same idiom is used several times in the following paragraphs.
bun kardār: see above bun kardan.
7.4- sedōš [stwš] “Sedōš, the forth morning after death”: see Dd.27.1 Comm.
7.6- anagrān “endless (lights)”: emended by Prof. Sims-Williams. The text has [’m’lg’r] nāmārgurān “accountants” which does not make sense with rōsnīhā.
See Dd.8.3 Comm.

Pursišn 8
8.3- See: Sd.N., chap. 41 “That which they provide in their lifetime is better; and, just as would occur when anyone plants a tree anew, and is eating the fruit of it every year, even so much is that good work increasing every year ... one who has done a duty on his own account, has seen, that the thing itself which others accomplish after his lifetime is very different (West 1885, 304-5).
Pursišn 9

9.1- waxš “merit, interest”: is discussed by Barth. 1913, note 1 and Hübschmann 1892, ZDMG, 46, p. 329; see Shaked 1979, 307; and Dd. 10.1, 2; 11.1, 3, 4. waxš ī kirbag “interest on a good deed”: by looking through other Pahl. texts as Pahl.Riv.42.4-5 one can see that the use of commercial terms such as capital and interest in a religious sense was well known in Iran at the author’s time.

9.2- be ābārīhēd “is lost, taken away, robbed”: or be āzārīhēd “is tormented, damaged”; for different meaning of ābār see Shaked 1979, 250.

See above, note 8.3.

Pursišn 10

10.1- See Dd.12.1

Pursišn 11

11.1- A discussion of a similar question is found in Pahl.Vd.VII.52 where it is said that “a good-thought extirpates a wicked-thought; a good-word extirpates a wicked-word; a good-deed extirpates a wicked-deed”.

kandan ī wināh “to uproot sin”: cf. wizarīšn ī wināh “to redeem sin”. Both terms are attested in ŠnŠ.VII.18; XV.28.

11.2- pad bun ēstēd “is in (his) account”: cf. ŠnŠ.V.1; X.17; XVI.2, 3, 4 and Phl.Riv.7.1: ... a-š ē bun nēst “then it is not in (his) account”; cf. also Dd.14.1; MYF., p. 4: ē bun nē bawēd “is not in (his) account”. The same phrase occurs in Dd.12.3; 23.4; 39.3.

Pursišn 12

12.1- āgārēnd “remove, expel”: from āgā-. Kanga reads hangārēnd “they account” which also makes good sense.

12.3- ēd cē “*whatever”: cf. Dd.2.13; 14.3.

dēwānōmandān “archive-holders, registrar?”: cf. dēwān [d(p)yw’n] *dipi-vahan- “document house”, Nyberg 1974, 64; see also CPD, 26; in Christian usage: “the recording angels”. Alternatively, one may take this word as haplography for *dānīshnōmandān “the wise ones” as suggested by Prof. Sims-Williams.

a-cafsīn “free from deviation, impartial”: from the root kam-, cam- “to bend”, pres. cafs-, casp-; cf. NP cafta “bent”; see Tafazzoli 1972, 652.

Purṣiṣṭn 13

13.2- Paragraph 2-3 is translated by Kreyenbroek 1985, 135.

Kuniṣṅgar “doer”: cf. WZ.14.3; 35.28.

Wahman is said to be responsible for the account of the soul on which see Y.48.8; 32.6.

13.3- Wināh ẖ hamēmālān “the sin against the opponents”: it appears from SnŠ. VIII.1, 16 that the hamēmāl sin is an evil action which affects other people while the ruwānīg sin affects only the sinner. It is also said in Pahl.Riv.15b5 that “For (an offence against) opponents a man must make amends, and he should confess to it in (the presence of) the opponent...”. For the names of different sins see Sd.N. chap.13. Some sources on the hamēmāl sin are: Pahl.Texts, wāzag-ē cand az ādurpād mārespandān, para.75; Sd.N. chapter 42, p.33; Pers.Riv.210 ff.; Modi 1922, 446-455; Asmussen 1965, 65; 135; Williams 1990, II, 151.

O mihrdrujān kunihēd “is attributed to the contract-breakers”: lit. “is made unto the contract-breakers”; cf. Kreyenbroek 1985, 135.

Mihrdrujān “covenant-breakers”: in Vd.4.2-10 six kinds of contract are spoken of as follows: 1- Word contract 2- hand contract 3- contract about a small cattle 4- contract about a large cattle 5- contract about men 6- field contract; see Pers.Riv.37 in which the duration of the punishment of each kind of contract breaking is mentioned in detail. See also Sd.N. chap.25.

Abar tan ud nāf ...: There is the same statement concerning the sin of contract breakers which affect their relatives in the Pahl.Riv. chapter 6 and Sd.N. chap.25. Alan Williams 1990, II, 124 has pointed out the disagreement between some commentators of Pahlavi books (e.g. Vd.) “on the subject of the sin “coming upon the children” of the sinner.” See also Pers.Riv. I, 53.3.

13.4- Ham-bāgihist “equally divided”: see Dd.2.10; see also Kanga 1964b, p.133, note 2.

13.5- Sedōs: see Dd.27.1 Comm.
Pursišn 14

This chapter was transcribed and translated by Kanga 1970, 219 ff. The subject matter of this chapter is also comparable to Pahl.Riv.24.1 and Dd.15.2 on which see Dd.15.2, Comm.

14.1- az bun be šawēd “depart from his account”: cf. Dd.11.2, Comm.

stūrīh “guardianship”: see Perikhanian 1970, 353ff; also cf. Dēnkard VI, 296, p.114.
14.3- The repeated ka ... ēd ka ... clearly means “whether ... or ... “. Perhaps ē < ēd [HNA] “this” has been confused in writing with a different ē < ēw < ada-vā “or” (NP yā, cf. MP ayāb < ada-vā-api) (Prof. Sims Williams). Cf. Dd.2.13; 12.3.
14.4- ēw-tom “alike, equally”: adv.; cf. Williams 1990, 1, 301.
14.5- For several “precautions to be observed while carrying the corpse to the Daxma” see Pers.Riv.118 ff.
14.6- rawāg-kāmagih: is emended to ruwān-kāmagih “desire for the soul” by Kanga 1970, 222.

Pursišn 15

This chapter was transcribed and translated by Kanga 1970, 219 ff.
15.1- See also Shaked 1994, 39 ff. who discusses the different reports of Zoroastrian books about the fate of the soul.
15.2- A similar answer is given to this question in Pahl.Riv. 24.1: ān-iz paydāg kū ruwān ī ahlawān pas az ān ka gyān az tan be šawēd ka *gurg ud sag ud way brinēnd ud jōyēnd ruwān ī ahlawān tīs-iz ī duš-xwārīh nē bawēd ud ruwān ī druwardān pas az ān ka-šān ruwān az tan be šawēd ka-š gurg ud rōbāh ud sag ud way tan brinēnd ud jōyēnd dard-ē ud duš-xwārīh-ē ēdōn ŏh bawēd kū wāng kunēd “This also (is) revealed, that (as for) the souls of the righteous, after the soul departs from the body, when the wolf and fox and dog and bird rend and devour (the body), there is nothing at all of distress for the souls of the righteous. And (as for) the souls of the wicked, after their souls depart from the body, when the wolf and fox and dog and bird rend and devour the body, there is thus such a pain and distress that is [i.e., the soul] cries out”. It is said in Pers.Riv.165 that “When the body of one fit for hell is eaten by the vultures, torture and discomfort reach his soul, but when the body of one fit for heaven is eaten, the soul of it is in comfort”. A parallel reply is also found in Sd.Bd. chap. 24.
Cf. Shaked 1994, 54, who translates a part of this para. differently.
mārēd, mār- “feel, perceive, notice”: Kanga 1970, 222 reads mālēd.
bōyī sōhēnāg: see Bailey 1971, 97.

15.4- wastarag [wstlg] “garment (?)”: another alternative is perhaps to emend it to *sturg [stwlg] “strong(?!)”; so if it is correct the translation should be “... the most interior and secret and strong instrument of an armature, along with weapons and armours inside it are widely made inactive and destroyed”.

zay “weapon”: alternatively it can be read zarr, meaning “gold”.

15.5- frayādīnīg “helpful”: Kanga 1970, 222 reads frahāxtīnīg.


Pursīšn 16

This chapter was transcribed and translated by Kanga 1969, 65 ff.

16.3- ānayišn [‘nyšn] “bringing”: Kanga reads the variant in TD as [‘ws’nwend].

ösānvand supposedly meaning “having passed away”, but *ösānišn “casting out” would fit the context better.

ciyōn mēšī gurgān *xast ... : a similar phrase is found in Gr.Bd.IV.10: “the sky was as afraid of him (the Evil Spirit) as a sheep of a wolf”.

16.5- be ān cīm rāy = pad ān cīm rāy: See Dd.5.4 Comm.

sāmān kersāsp [s’m’n kls‘sp] “Sāmān Kersāsp”: both here and in Dd.35.3; 36.26, 84; WZ.35.2; Pahl.Riv.54; Gr.Bd.XXIX.8-9 he is mentioned as one of the Immortals who in the company of Tūs, Wēw and Kayxosrō will help the Sōshān to arrange the fraš(a)gird. But another feature of Kersāsp is that he is described as a soulless sinner who polluted the fire deliberately (Sd.Bd.20) or involuntarily (Yt.19.40; Y.9.11). Cf. Gr.Bd.XXIX.8: “As regards Sām they say: He was immortal; at the time he scorned the Revelation of Mazdā-worship, a Turk who was named Nāīn slew him with an arrow, when he was asleep; there in the plain of Pēsyānī, ... a myriad fravahrs of the righteous are his guards for this purpose that when Azi Dahāk shall become unfettered he may arise and smite him”. Williams 1990, II, 245 suggests that Kersāsp’s soullessness is an allusion to his reputed sinfulness. Kersāsp, as Williams 1990, II, 161-4 has pointed out, has the best soul in the sight of Zardušt but is hateful in the sight of Ohrmazd. Williams (ibid.) suggests that H. E. Edulji (who brought together Avestan, Pahlavi and later texts on Kersāspa in 1983, 50, pp. 32-86) “is perhaps correct in supposing that in the Pahlavi books the twist to the legend of Karosāspa, the great warrior hero, ‘was probably given by the Sasanian priests to warn the warrior class that they, the priests, were more powerful’”. Some sources about Kersāsp are MX.61.20; ZWY.3.55-61; DKM.802.14; 803.12; SBE XVIII. 373-381.
16.6- nasuš [nswš] “Nasuš”: a filthy female demon who in the form of an angry and ugly fly attacks the corpses from the north, the abode of the demons, and contaminates them; the reason for showing the corpses to the dog is to drive out the demon Nasuš from them. See Pahl.Vd.7.2; ŠnŠ.II.1-4; X.33; Pers.Riv.112-18; Gray 1928, 211; Williams 1990, II, 120.

padwišagōmand [ptwš<]>k'wmnd “contaminating”: Av. paiti.vaesah-; see Tavadia 1930, 33, n. 7; Bailey 113; 202, n. 4; Kapadia 1953, 496; cf. para. 13.

16.7- garāyīh *[gl’dyh] “severity”: is also attested in Dd.36.80; cf. Pahl.Vd.XII. 45; Gr.Bd.XXI.38, and BQ. Vol. III, p. 1783.

16.8- *judīhēd [ywdyht] “differs”: is read jastīhēd “occurs” by Kanga 1969, 73.

16.9- *hixrīh [hyhlyh] “dry dead (and hence impure) matter, such as nails and hair”: Av. hixra; cf. Pahl.Riv.55.3: “(if) any dead matter peels from the hands, feet or from the limbs, if no moisture appears therewith, it is hixr, otherwise it is Nasā”. Cf. also Dd.16.13. See Pahl.Vd.III.14; ŠnŠ.XV.26; Pers.Riv.79.

16.10- hambōšēnd [hmbwsynd] “come into being”: cf. CPD., 40; suggested by Prof. Sims-Williams.

16.12- nazdīk-rah-tar “the most direct”: cf. NP nazdíktar rāh.

stirdag “scraped”: cf. NP sturdan, etc.; cf. Henning 1940, 35.

16.13- xwešēnišn “appropriation”: i.e. bone is re-appropriated to the original creation from whence it will eventually return (at frašgard) in its former shape.

It is not proper to give it to domestic animals...: since some words are missing in this point Kanga has inserted: nasāk ō goşpandān ke pat sūt ī martōmān brēhēnit ut dāt ēstēt dātan nē sacāk “It is not fit to give the dead body to the domestic animals who are created and produced for the welfare of mankind”.
Commentary

än î pid mardõmân xward râh nêst: there are other Pahl. passages indicating that the flesh is not to be eaten by man, e.g. Pahl.Riv.41, where the author is concerned with margarzân sins: nasâ pad winâhgârih xwardan “wickedly to eat carrion”. InAWN.97 Wîrz reports from hell: ēg-im did ruwân î zan-ê ud mard-ê kê abar rîd ud be xward u-m pursîd kû ên tanân cê winâh kard kê ruwân ōwûn garân pâdiifrâh barêd gowêd Srôs-ahlaw ud Ādur-yazad kû ên ruwân î awêstân druwand mard ud zan kê-ßen pad gêstîg nasâ pad winâhgârih jûd “And I saw the soul of a man and of a woman who defecated and ate (the faeces). And I asked: ‘what sins did these bodies commit whose souls are undergoing such sever punishment?’ Srôs, the pious, and the god Ādur said: ‘These are the souls of the wicked man and the wicked woman who devoured corpses in sinfulness’”. In another passage in ZWY.4.24 Ohrmazd predicts the evil time at the end of Zoroaster’s millennium: ud nasâ nigânîdan ud nasâ šustan ud nasâ sôxtan ô ab ud âtaxs burdan ud nasâ xwardan pad dâd dârênd ud nê pahrezênd “They consider burying corpses and washing and burning and taking it to the water and fire and eating the corpse as to be right and they will not avoid it”. In Sd.N.71 (West 1885, 336) it is said: “for as much as it is not desirable for any one to eat dead matter for the sake of medicine and remedy, let them beware when they eat it. For it asserts, in the commentary of the Vendîdâd, that it is requisite to demolish the habitation, house and abode of any one who has eaten dead matter, and to fetch his heart out of his body, and it is necessary to scoop out his eyes. And along with these torments, which they accomplish on him, his soul is in hell till the resurrection”.

16.14- Since no chapter on this subject occurs in the Dd. as extant, West 1882, 42 n. 5, assumes that some chapters have been lost.

The reason for showing the corpse to a dog is to drive out the demon Nasušî, as it is stated in ŠnŠ.II.1: andar ân zamân ka gyân be šawêd, ka-š sag-ê andar pây bast êsêd; pas-iz nasuş abar och dwarêd ud pas ka-š wênêd, û-û nasuş och zanêd. “at the time when the life departs, if a dog is tied (beside) his feet; then even (when) the Nasuš rushes on (him), and subsequently when it (i.e. the dog) sees it, then it drives out the Nasuš”. It is said in Gr.Bd.XXIV.48 that among the material creatures, cock and dog are created as collaborators of Sroš to oppose demons and sorcerers. See Pahl.Vd.7.2; ŠnŠ.II.1-4; X.33; Pers.Riv.112-18; Gray 1928, 211; Boyce 1975, 303; Williams 1990, II, 120.
Pūrsišn 17

17.2- Cf. Vd.VI. 44-46: "... where shall we carry and where shall we lay the body of the dead? ... on the highest places whence the corpse-eating dogs or the corpse-eating birds may sooner recognize them. There the Mazdayasnians shall fasten the dead, by the feet or by the hair, with iron, stones or clay, lest the corpse-eating dogs or the corpse-eating birds may carry and throw the bones in the water or on the trees ..." (Dhabhar 1932, 78).

sag nimūdan: see above note 14.

As West 1882, 43; note 1 remarks "this is another allusion to the missing chapter" mentioned in Dd.16.14 Comm.

17.3- Cf. Vd.VI. 49-51: "Where shall we carry, where shall we lay the bones of the dead? For them, an uzdana (i.e. astōdān; ossuary) should be at once made out of the reach of the dog, of the fox, or of the wolf, and wherein rain-water may not fall from the upper part thereof. If the Mazdayasnians can afford it, (they can make it) of stones, or of plaster or of a thick cloth. If the Mazdayasnians cannot afford it, they shall lay them on the ground, in the bedding or the sheet (used by the dead), covered with light (i.e. in the open air) and beholding the sun" (Dhabhar 1932, 78).

astōdān is also described in ŠnŠ II.6; see also West 1882, 44; note 1.

17.4- kandag “carved”: another alternative is kadag “room”.

sig [sk1 , syk, etc.] “stone”: can hardly be a dialectical variant of sang as assumed by Bailey 1971, 125, note 1. Cf. rather OP. ţikā- (Prof. Sims-Williams). Cf. also Dd.30,17 (where KLBA₃n = sagan “dogs” is written for sigan “stones”); 90.2.

Cf. Pers.Riv:102: “Q. Of what material should a dakhma be constructed wherein the corpses of Behdins are carried (and placed)? A. It is said in the Mazdayasnian religion that it is commendable and better if it is (made) of stone and mortar, but if it is not within one’s power to build it of stone and mortar, then it will do if it is made of raw bricks and clay”. Then in the footnote is added in Persian that “and inside the dakhma should be covered by stone and plaster”.

Commentary
Apart from the last paragraph, this chapter was transcribed and translated by Gignoux 1968, 235.

18.2- As Williams 1989, 231 has pointed out about Ahriman “his very existence is the denial of existence”. Williams (ibid.) quotes a passage from DKM.530.20-531.3 by which the concept of the existence of Ahriman becomes more evident: “It is possible to put Ahriman out of the world in this manner, namely, every person, for his own part, chases him out of his body, for the dwelling of Ahriman in the world is in the body of man. When he will have no dwelling in the bodies of men, he will be annihilated from the whole world; for as long as there is in this world a dwelling even in a single person for a small demon, Ahriman is in the world”. Cf. also Dd.36.51: ōk ūn kū dām ō ohrmazd mēnōg ud gētīg-iz, ōy ū druz nēst gētig be wad [ī] mēnōgīh abyözīd ō gētīg “One is this, that the creation of Ohrmazd is spiritual and also material, while that of the druz is not material, but (he can only) join spiritual evil to the world”. The creation of Ahriman however is said in Gr.Bd.XXVII.52 to be fashioned from the material darkness. Cf. Zaehner 1955, 135, 180. See also Shaked 1967, 227-254; 1994, 23.

18.3- See Dd.30.5.

It is said in ŠnŠ.XV.1-2 that Zoroaster was seated before Ohrmazd and saying to Ohrmazd “Your head and hands and feet and hair and face and tongue (are) visible to me even as those of my own, and you have such clothes as men have. Give me (your) hand, so that I may take hold of your hand”. Ohrmazd said: “I am an intangible spirit; it is not possible to take hold of My hand”. Williams 1989, 229 points out that “in Zoroastrianism, from God and his Immortals down to the soul of each person, spirit reaches deep into matter, so that the very purpose and eventual outcome of existence is that the spirit of Mazda is to be realised in perfect bodily form”.

18.4- As it is mentioned in many Pahlavi texts e.g. ŠnŠ.XV.4-5 Ohrmazd is the supervisor of the righteous man in the material world.

18.5- *hamzamān [hmzm’n] “immediately, at once, at the same time”: the text gives [hmnm’n]; cf. Gignoux 1968, 235, who reads hammān “cohabitant”.

18.6- dast-graw [dstglwb] “captive”: see Tafazzoli 1995, 301.
Commentary

Purisirn 19

Chapters 19-24 of Dādestān ī Dēnīg deal with the fate of the soul after death, on which see Dd.19.2 and 23.1, Comm.

19.1- Cf. Dd.23.1.
See Sd.Bd., chap. 99 for the same account of the fate of the departed soul.
19.2- See Dd.23.2.

The most significant subject for the author of the Dādestān ī Dēnīg, to which he devotes several chapters (19-32), is the fate of the soul after death. No other Pahlavi text is so clear and straightforward as Dd. Manuscihr also gives a detailed account of the moment when the soul leaves the body, in other words, the point of death. The Pahlavi term gyan kandan, is applied to this moment. Its Arabic equivalent is ehtezār or nāz'. However it seems that neither “eradication of life” nor “pangs of death” is an adequate translation of the Pahlavi term. According to Manuscihr gyan kandan may be likened to the moment when the inflammable material of a fire is burnt up and remains without glowing (Dd.22.2), i.e. when the last spark of life is extinguished.

According to Manuscihr’s account in Dd.19.2; 23.2; 24.2 the soul of man or the spiritual counterpart of the body after death remains three nights on earth, where the body is, doubtful about its own place (see Dd.23.2 Comm.). During these three days and nights (Sedōš) the soul receives either pleasure or punishment according to his good or bad thoughts, words, and deeds (Dd.19.2; 23.4; 24.4). At the dawn of the third night the soul of the righteous man meets the guardian of his good deeds in the shape of a beautiful maiden who accompanies him to the place of account (Dd.23.5). At the same time the soul of the wicked man meets the guardian of his sins in the form of a frightful and harmful maiden (Dd.24.4). After being judged the souls of the righteous and wicked go to the Cinwad bridge over which all the souls must pass. When the souls arrive it turns to the shape which is appropriate for them (Dd.20.4). The souls of the righteous pass over the bridge and go either to the Limbo or paradise, while the souls of the wicked fall from the sharp edge of the bridge to hell (Dd.19.4, 5).

19.3- alburz [‘ibwle] “Alburz”: Av. harā. barzaiti; see Dd.20.1, Comm.
19.4- See Dd.23.4.
hamēstagān [hmystkn] “(the state of) Limbo” the intermediate place between Heaven and Hell: from Av. ham.myas—“to be mixed in equal proportions”!, cf. Barth. 1190; Nyberg 1974, II, 91. For more discussion on the etymology of hamēstagān see
Klingenschmitt 1972, 79-92. In DKM.441 and Pahl.Riv.65.1 Hamêstâgan is said to be situated between the earth and the star station (as in the present text); in Gr.Bd.XXX.32-34 hamêstâgan is a place just like the earth for those people whose sins and good deeds are equal. Ardâ Wirâz (AWN. chap.6) gives a somewhat different account as it states that those who have equal good deeds and sins remain in hamêstâgan until the Final Body. Their punishment is cold and heat; see also Dd.23.6; 32.3. The same idea of dividing the heaven to three parts is also attested in Islam in which the parallel term for hamêstâgan is a'râf.

For gâhân srâyišnîh see Dhabhar 1955, 136.

The division of heaven into three parts is also attested in Pahl.Riv.65.1: ēn-iz az abestâg paydag kî az zamîg tâ ē star pâyag hamêstâgan, pad star pâyag tâ ē xwarşêd pâyag; ān î pâxôm axwân, pad xwarşêd pâyag az xwarşêd pâyag tâ ē asmân ān î asar rôşnih ud garôdmân andar ān î asar rôşnih. “This also (is) revealed in the Avesta, that from the earth to the star station (is) Limbo; from the star station to the sun station (is) the Best Existence; from the sun station to the heavens (is) the Endless Light, and Garôdmân (is) in the Endless Light” (Williams 1990, II, 113).

19.5- têx: see Henning 1964, 41.

Pursišn 20

20.1- cinwad pühl [cynwt pwhl] “Cinwad bridge, the Divider bridge”: the bridge over which all the souls of righteous and wicked men must pass after death. It is located in Ėrân-wêz and has two extremities, one on the top of cagad î Dâîfî and the other at the mount of Alburz according to Dd. and Gr.Bd.XXX.1. As a righteous soul passes the bridge it becomes nine spears wide while for a sinner it becomes as sharp as a blade. Cf. Dd.23.2; 31.2; 33.2. See Boyce 1975, 117; 137; 237. The concept of Cinwad bridge is comparable with the Islamic Pul î Sarât; the parallel points in these two traditions are quite significant.

cagad î Dâîfî “the peak of Dâîfî” is described in Gr.Bd.XXX.1-2: “A peak, which is of the height of a hundred men, in the middle of the world, which they call the peak of the Dâîfî, is the fulcrum of the balance (i.e. the scales) of the yazat Rašnu; one scale is on the base of mount Alburz in the northern direction, one scale is on the summit of mount Alburz in the southern direction, and the middle rests upon that peak of the Dâîfî. In that middle place is a floor sharp like a sword, the height, length, and width of which are nine spears”. See also Gr.Bd.IX.2, 9; cf. Markwart 1938, 122ff; Boyce 1975, 133, 137; and Gnoli 1980; cf. Dd.33.1, 2.

awestarag: cf. NP ostore “razor”; see Mo’in I, 1982, 249.
20.4- See Boyce 1984, 83; cf. also Sd.Bd. chap. 99.

20.5- nay: the nine spears of three reeds each, in length, making up the twenty-seven reeds; a reed seems to have been about 4 feet 8 inches; see West 1982, 48 note 5; cf. also Shaked 1979, 131.1, who translates “fathom”.

20.6- hu-cihr “beautiful”; the text gives the NP form hwcyil = xujir / hujir.

20.7- dabrih [dplyh] “roughness”: is emended by ed. to nêzagwarîh [nyckwlyh] “containing spears (?)”; the MS. TD gives [wspwlyh], but the MSS. J1, J2 and H give [dplyh], on which see Tafazzoli 1972, 267. The word can be read dabrih cf. NP zäbrîh meaning “roughness”. The word is also attested in Pahl.Riv. 4.2; cf. Williams 1990, II, 122.

*\(\text{kync (?):}\) I have found no explanation of this word. Dhabhar 1932, 573 has emended it to kunduz and has traced it in the NP kündü+z “needle” (?) but gives no etymology. NP kündü+z “needle” is found in Loq., 187, p. 251; cf. also Sd.Bd., chap. 99, where the form kundâc is given with the same meaning.

Pursišn 21

This chapter was transcribed and translated by Kanga 1980, 211 ff.

21.1- On the importance of mard i ahlaw see Dd.1.1; 63; Pahl.Riv.46.4; Gr.Bd. XXVI.111; Zaehner 1961, 260; Shaked 1994, 52 ff.

21.2- cēḥār “lamenting”: is an emendation by Kanga 1980, 216, also adopted by Shaked 1994, 47 in his translation of this paragraph.

râz: cf. Kanga, ibid, who reads nē-iz

glıwhel (?): Kanga, ibid, 212 reads drâńayîk and translates “length, for a long time”. Shaked 1969, 207 reads grôhîg “in groups” but gives no translation in 1994, 47.

abaxšâyînêng: for the various meanings of this word see Shaked 1979, 283.

21.3- mēnōgan: the text gives menisn which is joined to the former paragraph by Anklesaria; see Kanga for a different reading and translation; cf. also Shaked 1994, 47 and 1969, 33.

Pursišn 22

This chapter was transcribed and translated by Kanga 1980, 215 ff.

22.2- a-tōṣagîh: is emended to wād-wazagîh by West 1882, 52.

22.3- mēnôgîha bând...: see Williams 1990, II, 174-5; 182, n. 2; Dd.31.3; 36.93. Cf. also Pahl.T.41; MX.I.115.

ham-bar [hmbl] “company”; cf. ham-aîār ud ham-bar “co-helper and companion” Dd.89.5 cf. also ham-barîhâ, WZ.175, n. 44.
būšāsp [bwis’p] “Būšāsp”: būšāsp abespārēd wēn: cf. Dd.36.39: u-š būšāsp dēw pad nizārēnīdan wēn abespārd ud tab dēw pad stārdēnīdan ud ōš ñāśōbenīdan ud āz dēw pad zōr ōgārdan ud pēš-tazišn ud ñdarrišn [ud] ñjūdan “And the demon Būšāsp gives up his breath to weaken (him), and the demon Tab (i.e. fever) to confound and disturb the intelligence, and the demon Āz to reduce the strength and to rush forth, tearing and devouring (thereby reducing the power of man)”. Cf. Kanga 1980, 218; cf. also Dd. 36.51.

22.4- For the translation of this paragraph see Shaked 1971, 81. Cf. also Dd.15.2.

Pursišn 23

This chapter was transcribed and translated by Kanga 1983, 112. Moreover this chapter should be compared with Dd.19.2; 24.2-4; 25.3-5; 30; 31.

23.1- A clear description of the fate of the soul after death is found in Younger Avestan texts such as Hā dōxt Nāsk, Višāsp Yašt and Vidēvdād as well as Pahlavi texts such as Dādestān i Dēnīg, Pahlavi Rivayāt, Bundahišn, Mēnōg i Xrad, Ardā Wirāz Nāmag, and Škand Gumaṇīg Wizār, and in the New Persian Zoroastrian texts such as the Persian Rivayats and Sad Dar Nasr Sad Dar Bundahiš.

23.2- HN.II.5 adds that the soul chants the Gāhā Uståauaiti and asks for blessedness during the three nights after death. Višāsp Yašt 22.53 has the same account as Dd.19.2; 23.2. Pahl.Riv.23.2 follows HN.II.3-5 and states: “For three days and nights the righteous soul sits in that place where his head rests when his soul departs, he wears a white garment, (and) he speaks these words: “It was good for me if I did good deeds: I belong to Ohrmazd, and according to his wish he therefore treats me with goodness”. Sd.N.99.1 gives more information: “The soul walks about for three days in this world and goes to the place whence it has come out of the body and is in search of the body and entertains a hope thus: ‘Would that I could enter the body once again!’”.

mēnōg i tan: “the spiritual (counterpart) of the body” is probably the “life”, as described in Dd.21.4; see also West 1885, 54, note 1. Zaehner 1961, 305 translates “the unseen genius of the body”. He remarks that the Zoroastrian conception of the nature of the soul is rather materialistic.

wişayg [wysyk] “fear, anxiety”: see Dd.4.4 Comm.
23.3- ruwān āndar rāh "the journeying soul" (lit. the soul on the way): Zādspram in his Wizīdāgīhā more clearly compares the combination of man to that of the sky and states that the structure of man includes four powers: tanīg, gīyānīg, dānīshnīg, and ruwānīg; cf. WZ.30.1: Each power consists of three parts; e.g. WZ.30.2 the ruwānīg power is divided into three: the soul in the body which is the spirit of the body, the soul out of the body, and the soul on the way. Cf. WZ.30.37, The soul on the way is the advisor of the body and leads him to the place of judgment where he is concerned with the sins committed by the body. (30.37) ruwānīg se āst ruwān āndar tan ud ruwān ā berōn ud ruwān ā pad mēnōg ān axwān....(30.45) ruwān āndar rāh mēnōg āst ā weh ud abēzag-cihrag, padīrag tan āwōn āwinārd āstēd āwōn cīyōn tan kāmag xwareś xwareōd ud wastarg nihumed ān ā ruwān kāmag ka pad tan xwarešīn be ā gursagān ud wastarg be ā brahnagān pad rāstīh be baxsēd.... See also Bailey 1971, 110.


23.4- As to the soul at this stage various accounts are found in Zoroastrian texts. In HN.II, III; AWN.IV, 6; Pahl.Riv.23.3 and Dd.19.2: 24.4 the soul is said to enjoy happiness for good deeds and to be punished for sins during these three days. But in Gr.Bd.XXX.4 it is said: "When man passes away, the soul sits for three nights near unto the body, where its head was and sees much anoyance, during those nights, from the Dēv Vizares...and turns the back entirely towards the fire which is kindled there" (Anklesaria).

pad būn āstēd: see Dd.11.2 Comm.

23.5- In the case of the Daēnā, the beautiful girl who is the personified figure of good thoughts, good words and good deeds all texts have nearly the same account (on which see Y.43.1; HN.II.5; Gr.Bd.XXX.12; WZ.30.32; 35.59; AWN.4.9, 11; 17.9; Pahl.Riv. 23.5-11): See also Molé 1960, 155-185; Asmussen 1965, 106; Boyce 1975, 237. The good action of the righteous man appears before the soul as a handsome man in Islamic accounts as in the book of Ehya' al ulum by Ghazzali: 'Somma yā'tīhā āta hasānī alvajī tayyeb alrīh hasān alysāb. fayaghūlī ābašārū berahtmāt. rabēka va jannātī fīhā na'mun muğhfīn. fayaghūlī: bašarakallah ḥexaye, man anta? fayaghūlī ana amaluka alsāheh. "There comes (before the soul) a handsome and fragrant man in a good garment and says: "The blessing of your God and paradise, in which there is an
everlasting comfort, be upon you! (The soul) says: The goodness of God upon you!
Who are you? (The man) says: I am your good deeds”.

23.6- Cf. Dd.19.4; 30.2 and 32.3.
franāftan “to proceed”: Av. fra-nam-; see Nyberg 1974, 76.

Pursišn 24
This chapter was transcribed and translated by Kanga 1983, 118 ff. Moreover this chapter should be compared with Dd.19.2; 23.2-5; 24.3-5; and the second fragard of HN in Westergaard 1852-4, XXII.1-18.

24.2- cēhag “grief”: cf. Dd. 23.3.
24.3- See Dd.23.3 Comm.
hangārīdār “considering”: cf. West who translated “computer”; Kanga in 1983, 114, has read hu-grīyiṭār and translated “immensely weeping, excessively crying”.
cašmagāh dādār “acknowledging”: lit. “making (them) evident (to himself)”; Kanga gives another alternative: cašmakāšīhātār “aware”; see ibid., 121.
24.5- nigāhbed: see Dd.23.5.
abāxtar “north”: is the place of Ahriman and demons. According to Dd.32.6 hell is in the north. In NP it is often used to mean west however in some Persian sources abāxtar is also applied to east. See Mo’īn 1982, I, 434.

astssstyh’(?): Kanga 1983, 124, n. 9 reads astvīdāṭīhā “in the manner of a person with bones fractured”.
nibēmišnīhā (?) [npdmšnyh’] “prostrate, lying”: cf. nibēm CPD., 59; Parth. nbdm; cf. also Nyberg 1974, 141. This word is read nipadamišnīhā “joltingly, being tossed about” by Dhabhar 1955, 129; Kanga reads vīmišnīhā “frightfully”.
*ašoganh “smiting the righteous”: Avestan loan word, see Barth., 245.
24.6- weh-gōhr “good-natured”: is opposite to wad-gōhr “bad-natured, ill-natured, of bad character”; cf. MX.I.63; XV.30; LIX.2, 6.
ērāxtan, ērān-, “to damn, condemn, blame”: as Shaked has suggested in 1979, 229, n. 1C.2 it seems to be a legal term opposite to bōxtan “save, acquit”. 
Pursišn 25

This chapter was transcribed and translated by Gignoux 1968, 230-31. This chapter is comparable to Ardā Wirāz’s vision of paradise: u-m did ān į pahom axwān į ahlawān į rōšn į hamāq xwārīh į frāxih ud was sprahm į hubōy į harwisp pēsīd į harwisp škuftag ud bāmīg ud purr-xwarrah ud wisp šādīh ud wisp rāmīn į ke’kas az-iṣ saqā’nī į ne dāned “And I saw the best world of the righteous: bright, all ease and prosperity and many sweet smelling flowers, all coloured and all opened, brilliant, glorious, all happiness, all joy, by which no-one becomes satiated” (AWN.XV.10).

25.3- šēdāyīh “ecstasy, bliss”: cf. Np. šaydāyīh with the same meaning. This word is also attested in Dd.36.103; cf. also purr-šēdā: Dd.36.105; for more explanation of this word see Zaehner 1937-39d, 894 ff.

25.5- yazdān: Shaked 1971, 98 and 1979, 234 reads jahān “spring”.

hamēšag-sūd gāh: render Av. misvānahe gātvahe; cf. Dd.36.15; 30.17; WZ. 179, n. 31. See also Kreyenbroek 1985, 139, n. 146.

25.7- jahīšnīg *[yhyšnyk] “subject to change”: the text gives [wyh’nyk], possibly for wihānag “reason, cause” (?); Gignoux reads dahišnīg and translates “created”.

Pursišn 26

This chapter was transcribed and translated by Gignoux 1968, 230-31. This chapter is comparable to Ardā Wirāz’s vision of hell: ... u-m did ān į sējōmānd į bīngān į sahmān į wasdānd į purr anāqīh į gandag ud tārtom dušox ... “And I saw the blackest hell, dangerous, fearful, terrible, holding much pain, full of evil, foul-smelling ...” AWN.LIV.1. (Translation quoted from Boyce, 1984, 88.)

26.4- zarīg “grief”: for more explanation of this word see Zaehner 1937-39a, 105.

26.5- For a different reading and translation of this paragraph see Shaked 1971, 73.

bun-kadag: source, origin; cf. bun-xān(ag), see WZ.3.23

26.6- garān “grievous”: another alternative is garzān, garz- “lamenting”; see Shaked 1971, 73.
Pursišn 27

27.1- sedōš [stwš] “Sedōš, the period of three full days after death”: MacKenzie *stōš. However the traditional pronunciation sedōš may be correct. Neryōṣang translates stwš by Skt. trirātra- “three nights”, suggesting an etymology from se “three”+ dōš “(last) night” (Av. *daosā- “evening, west” in daośa(stara- “western”, Barth. 674). During this time various ceremonies, such as Yasna, Vendīdād, Drōn and Āfringān, are performed for the departed soul. See for more discussion Modi 1922, 434; Tavadia, 1930, 14 ff.; Dhabhar, 1963, 121, n. 4; Kotwal 1969, 169; Kreyenbroek 1995a, 31, n. 24.

drōn [dlwn] “Drōn, consecrated bread”: the word drōn derives from Av. draonah- “portion, possession” and in Avesta it was a portion offered, through consecration, to the divine beings; Y.33.8; in Pahlavi drōn is the offering of a round bread with some butter called gōšudāg. A common yāst i drōn celebration is that with the snūman of Sṛōs. This ceremony should be performed during the three days following death; see Boyce and Kotwal 1971, 63; cf also ŠnŚ.XII.1; XVII.3, 6; Pahl. Riv. 27.7; 56.1; and Sṛōs Yāst; for a detailed and comprehensive discussion of Drōn see Boyce and Kotwal 1971, I, II; see also the Pahlavi text “abar cim i drōn”, K. M. Jamasp-Asa 1985, 334 and Modi 1922, chapter 12, 15; and Pers. Riv.413 ff.

Gr.Bd.XXVI.48-50 gives a parallel reason for performing yāst i drōn i sṛōs: “As one says: ‘Ohrmazd is the protector of the soul in the spiritual state, and Sṛōs is the protector of the body in the material state’ .... The souls of the departed reach the Cinwad bridge under the protection of Sṛōs; they have, therefore, to perform yazišn i drōn and āfringān all for Sṛōs (for) seven years in seven regions”.

27.2- mēngō waxś “spiritual existence”: see for more explanation Shaked 1971.

For the similarity of the newly dead person to a new-born child see Sd.N., chap. 16, p. 15, and chap. 40, p. 109.

pēm xwarišnīh “drinking milk”: presumably refers to gōšudāg, Av. gaoś:hučah- “the beneficent cow” which represents the animal kingdom in Drōn ritual ceremonies. Gōšudāg may be milk, butter, eggs, wine, garden herbs, etc. See ŠnŚ.II.17; III.35, n. 7; Pahl.Riv:23.17; 58.67; Boyce and Kotwal 1971, I, 63.

ātašx: Boyce 1966, 100-101, 107 refers to the ātaš-zôhr ritual at the (cārom) ceremony for the dead person, during which the fat of a sheep is offered to the Ātaš i Bahrām because it is held that the departed soul goes to the court of king Bahrām the Victorious (i.e. the Ātaš-Bahrām) at dawn on the fourth day. If the fire is kept tended, Ādar-Xwarrah and other Amahraśpands help the soul to pass the Cinwad bridge.
Commentary

happily. I assume that keeping candles lit for the dead at the same time among Iranian Moslems is a survival of the above ritual. See also Gr.Bd.XXX.4; Dd.48.34 (P.K. Ankesaria 1958, 102).

27.3- bērōnīhīstan “to emerge”: cf. Dd.36.95. It is also attested in WZ.29.8; 30.46.

27.5- cāṅgī: is a ritual taste of Drōn, consecrated food or drink; see Boyce and Kotwal 1971, I, 64.

27.6- This paragraph is translated by Tavadia 1930, 11; Shaked 1971, 88; Kreyenbroek 1985, 109; and it is comparable with Dd.13.3.

27.7- bēdān [byṭn] “those who will be”: the form bēd is 3rd sing. present indicative of the verb būdān, baw- “to be, to become” cf. Nyberg 1964, I, 176; and -ān is the plural ending. The form bēdān is also attested in other Pahlavi books such as Pahl.Yasna 12.9; Pahl.Vd. (several times); ŠnŚ.XV.24.

Pursīšn 28

This chapter is transcribed and translated by Kreyenbroek 1985, 113.

28.1- Cf. for the same statement: Pahl.Riv.56.3: ud abārīg abāg ohrmazd yazīṣn be az sröś cē sröś xwadāy ud dahibed ī gehān ast ēd rāy judāgīhā abāyēd yāṣṭan “And the others are to be worshipped with Ohrmazd, except for Sroš, for Sroš is the lord and ruler of (this) world; for this reason one should worship him separately”.

šnūman [šnwmn] “propitiation, satisfaction”: Av. xšnumaine; Zand. šnāyēndārīh. For more explanation on the term Sroš drōn or yašt ī drōn with the šnūman of Sroš see Boyce and Kotwal 1971, I, 64 and II, 299.


Pursīšn 29

29.2- ušahin “night time”: the fifth gāh of the day, from midnight till sunrise, which is the period under the guardianship of Sroš. According to the Gr.Bd.III.21 a day is divided to five periods and over each period is appointed a spirit. hāwan, rapihwin; uzērin, aiwirsūthrim and ušahin are the name of five watches (gāh) of the day respectively.

rašn [ud] aštād: three āfrīnagāns are to be performed during the third night after death among which one is dedicated to Rašn and Arštād together. These two yazads who are the personification of justice are said to be met soon after death. See ŠnŚ.XVII.3; Boyce 1975, 330.
Commentary

ōš(e)bām / ušbām “break of the day, dawn”.

ušdāštār [ˈwɔdʃtɑːr] “Ušdāštār, protector of dawn”: Av. uši.darana, cf. Barth. 416; this mount is described in the Avesta as aša.xwāθra- “having comfort from Aša”. It is a branch of the Alburz (Gr.Bd.IX.3) and is placed in Sistan (Gr.Bd.IX.18); it is also called uši.dam- in the Avesta, cf. Barth. 416. It seems likely that there might be a connection between Ušdāštār and the mount Xwājeh in Sistan. See Yt.19.2; Dd.36.100.

29.3- The second āfrīnagān is dedicated to the frawāsis of the just, for which see Boyce 1975, 122.

29.4- The third āfrīnagān should be dedicated to Rāman, who is related toWAY (Gr.Bd.XXVI.28), the divinity of the air through which the soul must travel. See Boyce 1975, 80, 330.

Cf. ŠnŠ.XVII.4; XXVIII.7 for the same statement.


Pursīšn 30

This chapter was transcribed and translated by Kanga 1965, 72-86.

30.1- The same question is found in HN.II, III; and Pahl.Riv.23.1; cf. also Dd.19.4; 23.6. Beside the above sources, Williams 1990, II, 172 gives more references on the fate of the soul after death e.g. MX.II.123; Dk.III; Dkm.66; Gr.Bd.XXX; Sd.Bd.99; Zaehner 1961, 302-8.


rah ud wardyun: cf. Bailey 1971, 47: rah vartēn ut vāš cahārak bārak; Gignoux 1984, 61, n. 2 reads rahy ud vardyūn “chariot and vehicle” but suggests that the word rahy was probably taken by mistake as a synonym to wardyūn. See also Kanga 1965, 80, n. 2, who gives the history of the reading and interpretation of this word.


30.3- Cf. Gr.Bd.XXXV.12-14: Wahman’s responsibility is introduction ... he carries the righteous man to the best existence and introduces him to Ohrmazd.

30.4- This paragraph is translated by Shaked 1971, 78.

dāhagān [dʰ’hæk’n] “creatures”: cf. hu-dāhagān in para. 13; cf. CPD., 44.

30.5- Cf. Dd.18.3. For a different reading and translation of this paragraph see Shaked 1971, 76; cf. also Bailey 1971, 112.

*xwāsīh [hwɔshɔ] “kindness, pleasure”: the text gives [hwoʃy]; Kanga reads xwēsīh “relationship”(?).
a-tāxš ... kē-š wahrām andar: on the Ātāxš 1 Wahrām see Modi 1922, 211-239; as Boyce 1982, 223 suggests, ‘when the temple cult was founded, the new temple fires were dignified by the Avestan epithet verethraghan- “victorious”; which in due course, as pronunciations changed, fell together with the substantive verethraghna- “victory”; and since the latter was also the name of the immensely popular yazata of Victory, a confusion was natural’. See also Yamamoto 1981, 99 and chap. 5; Williams 1990, II, 156, n. 1.

30.6- For the translation of this paragraph see Shaked 1971, 61.

30.7- *ahlawan ruwān: the text gives druz ruwān [dlwc lwbn] but one expects “the (departed) soul (of the righteous man).”


30.10- For the translation of this paragraph see Kreyenbroek 1985, 134 f.

30.11- For the translation of this paragraph see also Mirza 1964, 121; Gignoux 1968, 234.

a-caxšišn [’chššn] “without tasting” (Prof. Sims-Williams); Kanga emends the word to ’aboxšišn and translates “punishment”; Mirza reads abaxšišn “repentance”; Gignoux emends to *abāyišn.

30.12- Cf. Pahl.Riv. 23.17


mēdyōzarm ŭrōyn [mytywklm MŠYA] “spring butter”: cf. Pahl.Riv.23.17; HN.II.38; MX.II.152; see also Kanga 1965, 84-85 for an etymology and full explanation.


kē mihr pad gāw axtar bawēd: cf. Dd.Int.15.

30.14- ayār-dahišnih “friendship; help”: cf. Dd.21.3; cf. also Dēnkard VI, C82.2.

ayāšišn, ayās- [’byd’s-] “longing”: see Dēnkard VI. 57.


30.17- süd-abgār “beneficial” Zaehner 1955, 292 translates “promote”,
stōrān pahān “large and small cattle”: cf. Av. staora- and pasu-.
ed cē “whatever”: cf. Dd.2.13: ēd kē; 12.3; 14.3 Comm.


*Xargān [plk’n] “walls”, perhaps a form related to Parth. p’rgyn “ditch” (*pārikanya-) or MP pargān “wall” (according to Nyberg 1964, II, 151): Text gives plyk’n.
hu-dāhagān “well-fertilised”: (lit. well-created); cf. weh dāhagān para. 4 above. Kanga reads hūdākān “well-yielding”.

ādur / ātaxāš: are two different terms to name two different fires; see Boyce 1968b, 52-68.

*sīgān [sk’n] “stones”: the text has KLBA⁻²ⁿ [sagān] “dogs” which is a miswriting for the plural of sīg / sāg “stone” (written syg in Dd.17.4, see Comm.).

kirbag ī mēnōgīg āän ruwān abyoxt ... “his spiritual good deeds are attached to the soul”; see Asmussen 1965, 33.

[wht]: (?) cf. Dd. 1.11; 3.2, 4; cf. Kanga 1965, 75 who reads vaxt “destined” (i.e. bāxt).

30.18- See Shaked 1971, 74-5 for the translation of this paragraph. Cf. also Zaechner 1961, 307 where he discusses the Zoroastrian conception of Heaven.

30.19- Cf. Dd.36.15.

Pursišn 31

This chapter is comparable to Pahl. Riv. chapter 23; it was transcribed and translated by Gignoux 1968, 239-241.

31.3- wizarš [wyžls] “Wizarš”: a demon who pulls the soul of the wicked to hell after his death; cf. Nyberg 1974, 218. According to the Pahlavi texts everyone has a noose on his neck even before birth, cf. Pahl.Riv.23.29 and Pahl.Vd.19.29: har(w) kas-e pad band-e andar gardan ōftēd ka be mīrēd ka ašō ā-s az gardan be ōftēd ka druwand ā-s pad ān ham band be ō dušox hanjēnd “it falls on to every person with a noose at (birth); when he dies if he is righteous, then it shall fall from his neck; if wicked, then they will drag him with that very noose to hell”. The noose is cast by Astwīhād the demon of death, as is stated by some sources such as Andarz Ę pōryōtkēsān, 31; Dd.36.93; or it is cast by the demon Wizarš according to MX.II.164-166. Cf. also Dd.22.3 and Gr.Bd. XXVII.22. Then if the soul is wicked the demon Wizarš seizes him and hurts him badly and finally drags him to hell. See also Pers.Riv.58-9; Williams 1990, ll, 174, n. 12.

31.4- rēšidārān [lyšyt’ln] “those who are harmful”; from rēš- “hurt”. See CPD., 72.

*a-carāttīgān [’cl’tyk’n] “those who are shameless (?)”: lit. those who are not virgin; text gives ’ncl’tyk’n’. Cf. Gignoux 1968, 239.

gazāgān [gc’k’n] “those who bite”: from gaz-, cf. gastan, gaštān in Dd. 36.22.

darrāgān [SDKWN-’k’n] “those who tear”. Cf. Gignoux, ibid., who reads drīnāgān.
**Commentary**

gandagān sōzāgān [gndk’n swc’k’n'] “burning stenches”. Gignoux, ibid., omits gandagān.

*guśnagan [gwśnk’n] “those who are hungry”; text gives [dwś gnn’k’n]. Gignoux however follows the text and reads duś-gannagan.

*anābuhlan [‘n’pwhl’n] “those who are not atoned”: cf. CPD., 8. Text gives [‘n’p’hl’n]. Gignoux 1968, 239-241 does not read and translate this word.

31.5- dād [d’t’] “gave” is taken to mean “justice” by Gignoux ibid. This word has the same written form as yāt meaning “a degree of sin” (cf. CPD., 97), which may also suit the context.

bēšēnēnēnd: the form bēšēnīdan “cause to offend, afflict” is also attested in Dēnkard VI, E45i.

*waranīgīh [wlnykyh] “lust”: text gives [wlkyh’]. Ankesaria emends to waranīgīhā; cf. text, 66, n. 47. Gignoux loc.cit. however reads virēgīhā kāmagīh “wish to escape”.

31.6- Cf. Kanga 1965, 84 n. 9 and Mirza 1964, 121.

a-xwašīhtom [‘BSMyhtwm] “the most unpleasant”. Gignoux loc.cit. reads ahōstom “id.”.

31.8- Cf. Pahl.Riv.23.35, 36: ud druwan dāng gōwend kū-s gand dahēm ī nōg rīd ēstēd weh ān *gand *ka-s dahēm ayāb ān ī nē nōg rīd ēstēd ahreman gōwend kū-s gand ī nōg dahēd ēc ruwān ī druwan dān ā-šān tān ī pasēn xwarīsh ēn [ast] “And the wicked say: ‘Shall we give him that stench of freshly voided (filth)? Is it best if we give him that stench, or that which has not been freshly voided?’ Ahriman says: ‘Give him the fresh stench, because for the soul of the wicked, then this is the food for them until the future body.’” (Williams 1990, I, 123; II, 51) cf. also MX.I.194; Sd.Bd.99.25.

a-frāz(agy): see Dd.Int.11 Comm.

gast [gst] “horrible, defiled” Parth. gst; OP. gasta- (Prof. Sims-Williams); cf. Dd.36.22.


didom “again, second”: Shaked loc.cit. reads *nīdom “lowest”.

**Pursišn 32**

This chapter was transcribed and translated by Gignoux 1968, 226.

32.3- hamēstagan “(the state of) limbo” cf. Pahl. Riv. 65.1, 2; see also Dd.19.4 and 23.6.
32.4. *wīxrūnīgān [wyhlwnyaīk’n] “tormentors” (lit. bloody): cf. Av. xrūta-, vīxrumant- etc., see Barth. 539, 1436-7; West 1882, 75. Mirza 1964, 113 explains this word as [DHLWN-yy’n] = tarsīgān “fearful ones” (?), but such a form, as far as I know, does not exist in Pahlavi. Cf. Gignoux 1968, 226, who reads viṣ-rōyiṣn (?) and translates “grows poison”; see also Kreyenbroek 1985, 82.

32.5- druzaskan [dlwsc’kn] “the burrow of the druj”: is a transcription of Av. drujas-kanā, (Barth. 781) “Höhle, Behausung der Drug”. The second element of this word derives from Av. kana “to dig”. The Pahlavi form of this word is also attested in Vd.XIX.41 and Gr.Bd.XXXI.6. See Mirza 1964, 114.

32.6- arezūr grīwag flzwl glywk1 [lzwgl glywk] “neck of Arezūr”: is called “the gate of Hell” in Pahl.Vd.III.7: “Oh holy Creator of the material world! which (where) is the first of this earth the most uncomfortable”, (that is, by which does the spirit of the earth have the greatest discomfort)?- Thereupon replied Ohrmazd: “On the neck of Arzur where, Oh Spitamān Zaratusht!- (at the gate of the wicked existence) wherein the dévs concur ...”. In Pahl.Riv.50.1 it is said that: ... ān gyāg kū dar ī dušox grīwag-ē ēdōn arezūr grīwag nām ī wēm ān be gōwēnd ... “where the gate of Hell (is), (there is) a neck; they call that rock The Neck of Arezūr by name. (cf. Williams 1990, II, 90; 241). The same statement is attested in Gr.Bd.IX.10: “The neck of Arezur is a summit at the gate of Duzakhv, whereon the congress of the divs, [that is,] they practise [all deceitfulness] thither”. Although the mount orozura- is created by Ohrmazd in Yt.19.2, it is also called the gate of Hell in the Pahlavi Vd., perhaps because of several volcanoes in it. The name Arezūr also occurs as that of a demon mentioned in MX.XXXVII.15, although there is no obvious connection with the “Neck of Arezūr” in the Pahlavi texts. See Christensen 1917, I, 53; Hartman 1953, 31; Williams 1990, II, 241.

abāxtar: see Dd.24.5 Comm.

Pursišn 33

33.1- dāti: see Comm., 20.1.

33.2- Cf. Pahl.Riv. chapter 65; cf. also Dd.19.4; 23.6; 30.2.

Pursišn 34

34.3- anagr<āy> [’ngl<’d>] “infinite”: an alternative reading might be ȝhugar(āy) (?) ȝ[hwgl<’d>] “beneficent”. However MSS J1, J2, DF, H give hwyl’d (?) if either is correct it seems that the author is making the word hugar(āy) or anagr(āy) rhyme with dagr pattāy.
Pursišn 35

This chapter was transcribed and translated by Molé 1963, 444-45 and 1967, 226.

35.1- fraškardārīh “making the renovation”: cf. fraš(a)gird [plšktʾ] “the renovation, restoration”: <Av. frašō.karotay- “Neugestaltung (der Menschheit)”, Barth. 1008. According to the Avestan and Pahlavi texts the final position of the material world should be just the same as at the beginning of the creation, that is, spiritual (mēnōg), painless and free of evil. The period of the renovation is said to be 57 years (WZ.46-50), during which Sōšāns rules in the country of Xwanirah, the centre of the earth. He, with the help of his assistants (i.e. fraš(a)gird kardārān), will put the religious law into effect once again and give a new order to the world (WZ.35-14). It is also said that there will be no death or destruction, nor demon-created envy in the renovated world and that the renovators are equal in thoughts, words and deeds (Yt. 13.83; 19.16; WZ.35.17; Dd.). According to Dd.35 the number of the special renovators is seven (see above, para.4) but the names and number of these renovators do not correspond with those mentioned in other Pahlavi texts. Since the fraš(a)gird is held to replicate the beginning of the creation, it seems likely that Manušcihr was trying to make the number of the renovators correspond with the seven Amahraspands. See Boyce 1975, 284.

35.2- abāyišnīgān [ʾpʾyšnykʾn] “those who are necessary”: since the text gives [ʾphšnykʾn] an alternative reading might be abaxšīšnīgān “assignable”.

35.3- Sāmān Kersāsp: in Pahl.Riv.48.35 it is said that at the time of renovation “Ohrmazd with the amahraspands will approach the soul of Sāmān, and he will raise up Sāmān Kersāsp, and he (i.e. Sāmān Kersāsp) will slay Dahāk”; cf. also Dd.16.5.

Kayxosrō [Kdhslw(d)] “Kayxosrō”: cf. Pahl.Riv.48.39: “And when the Sōšāns comes back from consultation, then Kayxosrō will come towards him, sitting upon Way of Long Dominion”. According to DKM.817 ff., Kayxosrō met Way of Long Dominion, transformed him into the form of a camel, sat upon him, and rode upon him to see the places of the immortal heroes. See Zaehner 1955, 87, n. 3; Williams 1990, II, 232-3, n. 26. Some sources on Kayxosrō are: Yt.5.49-50; 9.17-19, 21-23; 15.31-32; 13.137; Dēnkart VII chap.1.39; VI chap.16.19; VIII chap.13.14; Gr.Bd.XXXV, 22; XXXVI, 7; XXXIII, 108b; MX.26.58; 61.13; Dd. 36.26; 89.4.

Other collaborators of Sōšāns who are also held to be immortal are mentioned in Dd.89 as follow: 1- Wan ʾā nūt ʾā “the tree opposing harm”; 2- Göpatšāh; 3- Pišyōstan; 4- Fradāšt ʾā Xumbigān; 5- Yōšt ṣā Friyānnān; 6- Ašōm Yahmāi; 7- Ašawazdād. Cf. Dd.16.6; Pahl.Riv.54; Zaehner 1955, 87; Williams 1990, II, 164 and 239.
35.4- The seven renovators as attested in Yt.13 and WZ.35.17 are: 1- Raocas.caēšman, see Barth., 1489; 2- Hvaro.caēšman, see Barth., 1848; 3- Frādat-x'ərənəh, see Barth., 1015; 4- Viśāl.xvarənəh, see Barth., 1442; 5- Vouru.nəməh, see Barth., 1431; 6- Vouru.savah, see Barth., 1431; 7- Astvaṭ.ərəta, see Barth., 215 (Yt.13). 1- Rōśncasm 2- Xwārcasm 3- Frādat-x'arrəh 4- Widat-xwarrah 5- Worrnem 6- Worusūd 7- Sōsāns (WZ.35: 17).


Widat-xwarrah: <Av. viḍāl.x'arənəh-; cf. Yt.13, 128; Barth., 1442; and Mayrhofer, 1977, 73, n. 365: "Der das xvarənəh findet, seiner teilhaftig wird"; cf. also WZ. 35.14.


35.5- According to the Zoroastrian mythology the universe is divided to seven kişwar (continents) as follows:

1- arzah ['lz'h] “Arzah”: the eastern continent”; Av. arzahi-, see Barth., 202.
2- sawah [sw'h] “Sawah”: the western continent”; Av. sawahi-, see Barth., 1562.
3- fradaeafso [pldPs] “Fradadafṣ”: the south eastern continent; Av. fradaeafšō-, see Barth., 982.
4- widaeafšō [wyd'tPs] “Wīdadaeafṣ”: the south western continent; Av. Vīdaeafšō-, see Barth., 1442.
5- wörūbarst [w'w'lwbšt] “Wörūbarst”: the north-western continent; Av. Vouru.barōstī-, see Barth., 1430.
6- wörüjarst [w'w'lwcšt] “Wörūjarst”: the north-eastern continent; Av. Vouru.jarōstī-, see Barth., 1430.
7- xwanirah [hwynls] “Xwanirah”: the central continent. See Nyberg 1974, II; Boyce 1975, 284; Av. x'aniraṭa- the central clime. “niraṭa- < *ni-rmtho- may belong to MPers. nyrmyšn “layer” or “deposit”, cf. Andreas-Henning, Mir.Man. I, 177.8 ... Accordingly x'a-niraṭa- can be understood as literally meaning ‘self-founded, being its own foundation, not resting on anything else’” (quoted from Gershevitch, 1959, 176).
35.6- Cf. WZ.35.18 for a parallel statement.


35.7- One should bear in mind that the fraškardārān or renovators are not necessarily immortals. The confusion of “Renovators” and “Immortals” has resulted in different accounts of the renovators in the Pahlavi texts, e.g. Yt.13; WZ.35.3; DKM.805; MX.7.27, 28; Z.W.Y.9.20-23. It is said in Pahl.Riv.54.1 that frašegirād kardār was hēnd ān ahoš ud a-marg ēk pišyōtan ēk wan ī jūd-bēš ēk gōpatšāh ēk yōšt ī friyāniyān ud ān kē-š gyān andar tūs ud wēw ud kersāsp ī tān ast u-š gyān nēst “The producers of Frašegird are many; they (are) immortal and deathless: one (is) Pišyōtan; one (is) the Tree Opposing Harm; one (is) Gōpatšāh; one is Yōšt of the Friyān family; and those who (have) a soul, Tūs and Wēw, and Kersāsp, who has a body and has no soul” (Williams, 1990, I, 197; II, 91). Likewise the names of the immortals are not the same in Pahlavi texts. They are mentioned in Dd.89.1-5 as follows: 89-om pursisn ān ī pursīd kū āwēsān kē a-ōš hēnd ud amarg dād ēstēnd kē ud cand hēnd. u-šān a-ōšī tā cē sāmānag ast. har(w) ēk pādīxšāyīh kū-gyāg dārēnd ... pāsox ēd kū xwaday ī a-ōš ī xwarrah kešwar ī xwanirah 7 guft ēstēd. ēk yōšt ī friyāniyān, ēk avestāgīg [ašm.] yahmāi.ūsta nām ud hamfriyān pus, ēk frašāxštī nām ud xumbīgān pus, ēk ašawaz[h]n[ah] nām ud poruḍāštōs pus, ēk wan ī jūd-bēš, ēk gōbatšāh, ēk pešyōtan kē az catrōmiyān xwānīhēd ... “The eighty-ninth question: who and how many are those who are deathless and are made immortal, and how far is their immortality; where does each one of them rule; how far is the sovereignty of each one? ... The reply is this that the immortal rulers of the glorious region of Xwarrah are said to be seven: one Yōšt son of Friyān; one is named in Avestan [Ašm].yahmāi.ūsta son of Hamfriyān; one is named Frašāxštī son of Xunbyā; one is named Ašawazdangh son of Poručāxštī; one Wan ī jūd-bēš; one Gōbatšāh; one Pešyōtan who is called Catrōmiyān”.
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Abbreviations

AWN. Arda Wiráz Namag: see Bib. Jamasp Asa, K.
BQ. Borhan i Qāte'
conj. conjunction
Dd. Dādistān i dēnīg
DKM. Dinkard Madan: see Bib. Madan
Ed. Editor: Anklesaria, T.D.
f(f). and the following page(s)
Gr. Bd. Zand-ākāṣīh, Iranian or Greater Bundahīšn: see Bib. Anklesaria, B.T.
HN. Hādōxt Nask
Loq. Loqat-Nāme: see Bib. Dehkhoda
MMP Manechaean Middle Persian
MP Middle Persian
MX. Dādestān i Menōg i Xrad: see Bib. West, E.
M.Y.F. Mādayān i Yōst i Fryān: see Bib. Jaafari-Dehaghi, M.
n. note
NP. New Persian
OIr. Old Iranian
OP Old Persian
Pahl. Pahlavi
Pahl. Riv. The Pahlavi Rivāyat Accompanying the Dādistān i Dēnīg: see Bib. Williams, A. V.
Pahl. Vd. Pahlavi Vendīdād: see Bib. Anklesaria, B.T.
Pahl. yasnā Pahlavi Yasna And Visperad: see Bib. Dhabhar, E.B.N.
Parth. Parthian
REA. Rivāyat i Emēt i Āšāvahīstān: see Bib. Safa-Isfahani, N.
Sd. Bd. Saddar Bundahīš: see Bib. Dhabhar, E.B.N.