

⁶I am satisfied with whatever a man does or brings about according to his capabilities. That is what I really wish and what pleases me.

⁷My understanding and intent are of such a sort as you see or hear from what I have done, both at home and abroad. This is my agility in thought and understanding.

⁸This, in addition, is the agility of which my body is capable: As a battle-fighter I am a good battle-fighter.

= [76:8]

⁹I am in control of my hands and feet. As a horseman I am a good horseman; as an archer a good archer, both on foot and on horseback; and as a spear-man a good spear-man, both on foot and on horseback.

¹⁰I was able to carry these skills that Ahuramazdā bestowed upon me. By Ahuramazdā's greatness, what I have done, I did with these skills that Ahuramazdā bestowed upon me.

¹¹Young man, make it perfectly clear to yourself of what sort I am! Do not let it seem [. . .] to you of what sort your skills are and of what sort your behavior is!

From the Pahlavi Texts

92 *From The Book of Advice of Zarathustra*

¹The teachers of old, who have the foremost knowledge of the Tradition, have said that, at the age of fifteen, one should know the following:

Who am I, and to whom do I belong? Where did I come from, and to where will I go back? And of what lineage (*paywand*) and family (*tōhmag*) am I?

And what are my duties in the world of the living, and what is my reward in the world of thought?"

And did I come from heaven, or have I always been on earth? Do I belong to Ohrmazd, or do I belong to Ahrimen, to the gods or to the demons, to the good or the bad? Am I a human or a demon?

How many are the paths, and which is my Tradition?

What is good for me, and what is bad? Who is my friend, and who is my enemy?

Are the Origins one or two? From whom is goodness and badness? From whom is light and darkness? From whom is fragrance and stench? From whom is right and wrong? From whom is forgiveness and mercilessness?

²Now, he who can explain the meanings has taken this firmly in hand, and this is his conviction, as it has been transmitted to him by the path of wisdom, that one should have no doubt about the following:

I have come from heaven, I have not always been on earth.

I am something created (*āfrīdag*), not something that has always been.

I belong to Ohrmazd, not to Ahrimen, to the gods, not to the demons, to the good, not to the bad.

I am a human, not a demon, the creature of Ohrmazd, not of Ahrimen.

My lineage and family is from Gayōmard. My mother is Spandarmad and my father Ohrmazd.

My humanity is from Mahli and Mahliyāni, the first of the lineage and seed (*tōhm*) of Gayōmard.

³My duties and obligations are to think about Ohrmazd that he is, has always been, and will always be, that he is the immortal ruler, boundless, and pure, while Ahrimen is not and shall be destroyed.

I have to consider myself as the property of Ohrmazd and the Amahrspands and separate myself from the demons and consideration of the demons.

⁴On earth, firstly, I have to ally myself by my praise to the Tradition, perform and sacrifice according to it, and not turn away from it, but believe in my mind in the Good Tradition of the Mazdayasnians. I have to distinguish what is good for me from what is bad, evil-doing from well-doing, goodness from badness, and light from darkness, and one who sacrifices to Ohrmazd from one who sacrifices to the demons.

⁵Secondly, I have to take a wife and see to my lineage on earth diligently and constantly.

⁶Thirdly, I have to plow the earth and cultivate it. ⁷Fourthly, I have to tend cattle according to the rules.

⁸Fifthly, I have to go to school (*hērbedestān*) one-third of the day and one-third of the night in order to ask about the wisdom of the righteous; to cultivate the land one-third of the day and one-third of the night; and to eat, have a good time, and rest one-third of the day and one-third of the night.

⁹I have to have no doubt that good deeds are good for me and bad deeds bad for me; that my friend is Ohrmazd and my enemy Ahrimen; and that the path of the Tradition is one:

¹⁰The one path is that of good thought, speech, and action; paradise is the light and purity and limitlessness of Ohrmazd the Creator, who has always been and shall always be.

¹¹Another is the path of evil thought, speech, and action. This is the darkness, boundedness, all evil and destruction, and badness of the wicked one, the Foul Spirit, who once upon a time was not in this creation and who once in the future shall not be in the creation of Ohrmazd, but in the end will be annihilated.

¹²I have to have no doubt about this too, that the Origins are two: the Creator and the Destroyer.

¹³The Creator is Ohrmazd, from whom all goodness and all light emanates.

¹⁴The Destroyer is the wicked Foul Spirit, who is all badness and full of death, wicked and deceiving.

¹⁵I have to have no doubt about these things, that, other than Sōshāns and the seven Kays, every person is mortal; ¹⁶that the soul (*gyān*) is expelled and the body destroyed; that the accounting takes place at the third dawn (*sidōsh*); that the Resurrection and the Final Body will come about; that one must cross the Chinwad Bridge; and that Sōshāns will come and make the Resurrection and the Final Body.

²³Zarathustra received the Good Tradition of the Mazdayasnians. I have no doubt about that, and I shall not forsake the Good Tradition of the Mazdayasnians for love of body and soul (*gyān*), for good life or

long life, or when my consciousness is wrenched from the body. I will not praise or exalt teachings different from this, and I will not believe in them.

²⁴For it is manifest that, of thoughts, words, and actions, count the action, ²⁵for the thought, which is not supported (on anything concrete), is intangible, while the action is tangible.

³⁰I must be grateful, for by gratitude one turns one's soul away from hell.

³¹For when a person goes from the father's loins to the mother's womb, then the Bone-untier throws a bond (*band*) around his neck in the world of thought, and, as long as he lives, no one in that world, either good or bad, can remove that bond from his neck. ³²But after his passing, that bond falls off the neck of the righteous on account of his own good actions, while the wicked are led to hell by that same bond.

³³Also, I have to go to school and learn the *Zand*.

³⁴Parents should teach their child all these good actions before it is fifteen. If they do, then all good actions by the child reflect on the parents, but if not, when the child becomes an adult and commits a sin, this goes to the parents' account.

⁴¹Be diligent in the acquisition of education, for education is the seed (*tōhm*) of knowledge, and its fruit is wisdom, which governs all things in the two worlds.

⁴²It is said that learning is an adornment in times of plenty, protection in times of hardship, a helping hand in misfortune, and an occupation in times of dearth.

⁴⁵Every day you should go to the house of Fires and recite the hymn to the Fire. For he who goes most frequently to the house of Fires and most frequently recites the hymn to the Fire, to him (the gods) give most wealth and righteousness.

⁴⁸It is well-known that, three times daily, the sun issues its commands to mankind. ⁴⁹At dawn it says: "Ohrmazd says to you all: 'Be diligent in your performance of secular and religious work, so that I can produce life in the world among you!'"

⁵⁰At noon it says: “Be diligent in acquiring a wife, making children, and your other duties, for the Foul Spirit and his brood will not leave this creation until the Final Body.”

⁵¹In the evening it says: “Confess the sins you have committed, so that I may forgive you!” For it is well-known that in the same way that the light of the sun arrives upon earth, so also its speech comes down to earth.

93 *From Mēnōy Khrad*

On good and bad behavior (chapter 1)

¹The wise man asked the divine wisdom: ²How can one maintain and make the body prosper without harming the soul (*ruwān*) and save the soul without harming the body?

³The divine wisdom answered: ⁴Regard the one inferior to you as equal and the one equal to you as superior; ⁵the one superior to you as your chief and your chief as your ruler! ⁶Be loyal and obedient to rulers, and speak the truth! ⁷Be humble, gentle, and benevolent to your opponents!

⁸Do not commit slander, ⁹lest dishonor and sin come upon you!

¹⁰For it is said that ¹¹slander is more grievous than witchcraft, ¹²and, in hell, every lie-demon moves forward, but the lie-demon of slander, because it is such a serious sin, moves backward.

¹³Do not harbor lusty desire, ¹⁴lest the demon Lust (*Āz*) deceive you ¹⁵and the things of the world of the living become tasteless to you and those of the world of thought be destroyed for you!

¹⁶Do not harbor wrath, ¹⁷for a man who becomes wrath forgets to do work and good deeds and homage and service to the gods, ¹⁸and every kind of sin and crime comes to his mind until his wrath subsides.

¹⁹Indeed, Wrath is said to be the equal of Ahrimen!

²⁹Do not procrastinate, ³⁰lest the work and good deeds you have to do remain undone!

³¹Choose a wife of good stock (*gōhr*), ³²for, in the end, that one is the better who has the better reputation!

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