

A TREAZURY OF QUOTATIONS FROM ZOROASTRIAN TEXTS

A revised and Restructured version of the book
“MORAL EXTRACTS FROM ZOROASTRIAN BOOKS”

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ORIGINAL PASSAGES FROM IRANIAN TEXTS
&
SOME NEW PASSAGES PROVIDED BY

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2002

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WISDOM FROM ZOROASTRIAN TEXTS
(A selection of passages on Ethics and Virtues from Zoroastrian Texts)

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I. CHEERFULNESS AND CONTENTEDNESS

1. hakhshaya azemchit yō zarathushtrō, fratemā nmānanāmcha visāmcha zantunāmcha dakhyunāmcha, anghāo daēnayāo anumatayaēcha anukhtayaēcha anvarshtayaēcha yā āhuirish zarathushtrish. yatha nō āonghām shātō manō vahishtō urvānō...(Yasna LX.10, 11~)

I, Zarathushtra, will guide the heads of families, villages, towns and provinces to act in thoughts, words and deeds according to the dictates of religion of Ahura Mazda and Zarathushtra, so that our minds may be cheerful and our souls righteous.

2. hyat nā fryāi vaēdemnō isvā daidīt, maibyō mazdā tavā rafenō frākhshnenem ... (Gāthā Ushtavad, Yasna XLIII.14~)

As a rich man gives (material cheerfulness) to his friend, so, O Mazda! You (give) me (mental) cheerfulness.

(PRAYERS FOR CHEERFULNESS AND CONTENTEDNESS)

3. ācha nō jamyāt avanghe, ācha nō jamyāt ravanghe, ācha nō jamyāt rafnangahe... (Meher Yasht 5~; Meher Nyāish 14~)

May Mithra, come for our help, prosperity (and) cheerfulness.

4.mazdā, zarathushtrāi ajonghvat rafenō ahmaibyāchā ... (Gāthā Ahunavad, Yasna XXVIII.6~).

O Ahura Mazda! Grant unto Zarathushtra and unto us great cheerfulness.

5. imem thwām tūirīm yānem, haoma jaidhyemi dūraosha, yatha aēshō amavāo thrāfdhō, frakhshtāne zemā paiti, tbaēshō-taurvāo drujem-vanō. (Hom Yasht Yasna IX.20)

O Haoma, who keeps off death! I ask of Thee, this fourth gift. May I move about on this earth with my desires fulfilled, with courage (and) contentment, just like a person breaking the power of evil and smiting falsehood.

6. nemō haomāi yat kerenaōiti, drighaosh hvat masō manō, yatha raēvastemahechit, nemō haomāi yat kerenaōiti, drighaosh hvat masō manō, yat usnām aēiti-vaēdhya, pōuru-narem tūm kerenuishi, spanyanghem chistivastarem. (Hom Yasht Yasna X.13~)

Homage to Haoma, who (through contentedness) makes the mind of a poor man as great as that of a rich man. Homage to Haoma, who (through contentedness) so elevates the mind of a poor man, that he gets enlightened through knowledge.

(IN THE AVESTA CONTENTEDNESS IS CONSIDERED TO BE A PRIESTLY VIRTUE, VENDIDAD XIII.45)

7. Question - *kū ohrmazd u amshāspandān u wahisht ī hubōe ī huraṃ pa chē abērtar ō khwēsh shāyad kardan ?*

Answer - *kū...khrad...hunsandīh...rāstīh...spāsdārīh...bawandag mēnishnīh...rādīh ...padmān...tūkhshīh awist u mēnōg...pa ān evenag u wahisht u wēnishn ī yazdān mad. (Mino-ī-Kherad, XLIII. 1-14~)*

Question - By what means can one make Ahura Mazda, His Ameshaspands and the fragrant and pleasant Heaven his own?

Answer - By Wisdom, Contentment, Truthfulness, Gratefulness, Devotedness, Generosity, Moderation, Endeavour and Trust (in God). By these means, one reaches Heaven and is in sight of God.

8. u andar khwēsh tan kamranj dāshtārīh hunsandīh weh. (Mino-ī-Kherad, II.86)

Contentment is good for keeping oneself in less trouble.

9. u pa hamāg kār bawandag mēnishnīh, u pa āsānīh ī tan u zanishn ī ahrman u dēwān hunsandīh weh. (Mino-ī-Kherad, III.8)

For all works devotedness is good; and for the comfort of the body, and for the control of the (vices of) Ahirman and his demons, contentment is good.

10. az tawāngarān ōy dryoshtar, kē pa ān ī-sh ast nē hunsand, u wis budan ī chish rāy tīmār barēd. az dryoshēn ōī tawāngartar kē pa ān ī mad estēd, hunsand u wis budan ī chish rāy nē andishēd. (Mino-ī-Kherad, XXV.4-7)

Of rich persons, that (rich man) is poor, who is not contented with what he has, and is always anxious to have an increase of everything. Of poor persons, that (poor man) is rich who is contented with what has fallen to his lot and does not think of having an increase in everything.

11. Question - *dādār ohrmazd ō geṭīg chish-ch dahishn dād kē ahrman patiyārag a-bish bordan nē tawān ?*

Answer - *..... ōy ī khrad hēnd u hunsand mardōm patiyārag bordan kam dāsht. (Mino-ī-Kherad, XXXIV.2,4)*

Question - Has Ahura Mazda, the Creator, created anything in the world, to which Ahirman is unable to do any harm?

Answer - (Yes). It is less possible to do any harm to a person who is wise and contented.

12. Question - *chand ān mardōm ī pa tawāngar āwāyad dāshtan ?*

Answer - *.... ān hend mardōm pa tawāngar āwāyad dāshtan. ēwag ōy kē pa khrad bawandag. ditigar kē-sh tan drūst u apebēmīhā zivēd. sitigar kē pa ān ī mad estēd hunsand. chāhrōm ōy kē-sh breh pa frārōnīh aiyār. panjōm kē pa wēn ī yazdān u huzivān ī wehān husraw. shashōm kē-sh warroyishn abar ān ēwag awizag wehdēn ī mazdayasnān. haftōm kē-sh tawāngarīh az frārōnīh. (Mino-ī-Kherad, XXXV.2-11)*

Question - What kind of persons must be considered rich?

Answer - The following are such who must be considered rich: One is he, who is perfect in wisdom. Second is he, who has a healthy body and who lives fearlessly. The third is he, who is contented with what he has. The fourth is he, whose lot is associated with honesty. The fifth is he, who is glorious before the eye of God and who is spoken well by the virtuous. The sixth is he, who believes this pure

good faith of the Mazda worshippers. The seventh is he, whose wealth is acquired through honesty.

13. Question - mardōmān pa chand rāh u bēgān ī kirbag ō wahisht wis rasēnd ?

Answer - fratōm kirbag rātīh, u ditigar rāsītīh, u sitigar spāsdārītīh, u chāhrōm hunsandītīh. (Mino-ī-Kherad, XXXVII.2-7)

Question - By how many meritorious ways and means do men reach Heaven?

Answer - The first meritorious work (by which men go to Heaven) is Liberality. The second, Truth. The third, Gratitude. The fourth, Contentment.

14. mēnōg ī hunsandītīh zēn u zareh u yortīh omānag pa tan patmojēnd. (Mino-ī-Kherad, XLIII.7)

The spirit of contentment is like a coat of mail and the courage of a hero.

15. yazdān āfrīn kun u dēl pa rāmishn dār, kū-t az yazdān afzāyishn ī pa nēkīh windeh. (Pand Nāmeh-ī-Ādarbād Mārespand, 102)

Praise God and keep your heart cheerful, so that you will attain advancement from God through your goodness.

16. ... ān nē mad estēd rāy tīmār bīsh ma bareh. (Pand Nāmeh-ī-Ādarbād Mārespand, 4~)

Do not be sorry and dejected for that which has not come to you (i.e., do not be discontented for what you have not got). OR

Do not bear fear and anxiety for that which has not (yet) come to you (i.e., do not have stress and tension for future events).

17. bīsh ma bar, che ōy ī bīsh bōrdār rāmishn ī getīg u mēnōg avān bawēd. (Mino-ī-Kherad, II.20, 21)

Do not bear anxiety, because he who carries much anxiety, is devoid of cheerfulness, both physical and mental.

18. dādār ohrmazd abāz dāshtan ī ān hand druj ayyārītīh ī mardomān rāy chand chish ī nigāhtar ī mēnōg dād āsn-khrad, u gosho-srud khrad u khēm u ōmēd u hunsandītīh khwēshkārītīh ī hunsandītīh: tan az frehānbūd anāyashnītīh pādan u ranj az ahunsandītīh u bēm az frehānbūdītīh pa dāshag dāsht u ān chish ī rāy awdōm apastān u-bish bawēd pa cish-ch chish rāy nē dādan chish ī ozēd estēd rāy vāg ī ān ī judtar kardan nē shāyad rāy ranj u bish nē bord. (Pand Nāmeh-ī-Buzorgchēh Meher, 13, 18)

Ahura Mazda has created for the benefit of mankind several virtues such as innate wisdom, acquired wisdom, good discipline, hope, contentedness The nature of contentedness is this: to keep one's body free from improper desires; to keep him disgusted with discontentment; to make him afraid of dishonesty; not to let him do that which is to cause him sorrow at the end; to make him attain things worthy of acquirement; and not to trouble and injure himself for things that cannot be avoided.

*** 19. hanaēmāchā zaēmāchā mazdā ahurā thwahnī rafnahī daregāyū aēshāchā thwā emavantaschā būyamā, rapōishchā tū ne dareghemchā ushtāchā hātām hudāstemā. (Haptan Yasht VII.4)**

O Ahura Mazda! May we become worthy of long life for gaining joy in Thy (remembrance) and may we succeed (in doing so). May we be endearing to Thee, who are Mighty and Wisest among the

existing ones. May Thou rejoice us with prosperity for a long time.

II. CLEANLINESS AND TIDINESS

[The ancient Persians were known for their habits of cleanliness. The Avesta preaches cleanliness which leads to the preservation of health. Prof. Darmesteter of Paris says: The axiom, ‘Cleanliness is next to Godliness’, is altogether a Zoroastrian axiom, with this difference, that in Zoroastrianism, it is a form itself of Godliness. (Le Zend-Avesta, Vol.II, Introduction p.X)

Cleanliness leads to bodily health and strength, which, in their turn, lead to mental and spiritual health and strength. According to Revd. Dr. Casartelli “*Mens sana in corpore sana*” has always been one of the favourite maxims of the Mazdayasni religion (La Philosophie Religieuse de Mazdeisme sous les Sassanides p.128). So, a Zoroastrian often prayed for strength of body. Even divine beings like Sraosha, have for their epithets, some such words as “strong” (takhma) and “well-formed” or “beautiful” (huraodha). So we find a number of prayers in Parsee books, asking for Cleanliness and Health.]

Herodotus refers to the following habits of the ancient Persians, which point to their regard for cleanliness and health of the city.

“Whoever of the citizens has leprosy or scrofula, is not permitted to stay within a town, nor to have communications with other Persians.

“They neither make water, nor spit, nor wash their hands in a river, nor defile the stream with urine, nor do they allow anyone else to do so.” (Herodotus, Bk.I, 138. Cary’s translation.)

1. yaozhdāo mashyāi aipī zāthem vahishtā. (Gāthā Spentomad, Yasna XLVIII.5~ = Vendidad V.21~)

Purity (of body and mind) is best for man from his very birth.

2. imem thwām bitīm yānem haoma jaidhyemi duraoshō drvatātem anghāose tanvō.... (Hom Yasht, I.19 = Yasna IX.19~)

O Haoma who keeps off death! The second gift, which I ask of Thee, is the health of body.

3. ahurānīsh ahurahe ahmāi raēshcha khvarenascha ahmāi tanvō drvatātem ahmāi tanvō vazdvare ahmāi tanvō verethem. (Ahmāi raēshcha ~ = Yasna LXVIII.11~)

O you Ahurāni of Ahura! Grant to him, splendour and glory, strength of body, victory (over weakness) through body.

4. hazangrem baēshazanām baēvare baēshazanām. (Hazangrem = Yasna LXVIII.15~)

May there be a thousand-fold of health. May there be a ten thousand-fold of health.

5. u pa hupādakhshāhīh rawān abaram arzānīg ān-ī frārōn tokhshagīh, u khwāstag kirbag pāhrom. ham-dokhtāyīh ewag u dīd pa ham garāgīh, druj u wahisht hend jān. u wizaresh ewag zorīh u ewag sustīh ānshān katām jān-ch aram u tangān weh kunishn ūshān az hameh wizand u jān ghanā-ch getīg tan arzōmandīh pa mēnōg u menōg rawān ahlāyīh pa getīg tan awzāresh bawēd. (Dinkard by Dastur Dr.Peshotan B.Sanjana, Vol.IV, pp.191-92.)

Man becomes worthy of honour through the good powers belonging to the soul. And (he) becomes possessed of riches and the highest righteousness through good movements (deeds). It is owing to (his) soul, that (a man's body) is well-armed. And the soul (itself) remains aloof from the contact of false Drujs (evil powers), owing to the connection, one with another (of soul and body). And each (soul and body) is rendered dull by the weakening of the strength of the other; for, when any one of the powers of the soul becomes enfeebled, every one of the powers of the body is brought to a standstill. And when harm is done to any part of the body, injury is caused to its co-related soul. Therefore, it is owing to the purity of the soul that the body pertaining to this world becomes valuable. And the acquisition of purity by the soul is through the powers of the body pertaining to this world.

6. tan bajagīhā u arz andājag az rawān pa awzārīh kārikīh az tan. (Dinkard by Dastur Dr.Peshotan B.Sanjana, Vol.IV, p.228.)

The removal of the sin pertaining to the soul and rendering it precious depends upon the strength of the body; (for) it is owing to the existence of the body that there is cleansing of the sin of the soul.

III. CONDUCT TOWARDS SUPERIORS, EQUALS AND INFERIORS

1. u andar abedāmishn charbīh u khirtanīh weh. (Mino-ī-Kherad, II.78)

Sweetness and submissiveness towards superiors is good.

2. ān ī az tā keh pa hamtāg, u hamtāg pa meh, u-sh meh pa sardār, u sardār pa khwadāy dār. u andar khwadāyān ewagānag, u framān bōrdār, u rāst gōwishn bawishn. (Mino-ī-Kherad, II.3-6)

Consider one who is inferior to thee as (your) equal, and an equal as one far superior, and one who is far superior as a chief, and consider a chief as a ruler. And to your ruler be submissive, obedient and truthful.

3. u andar hamēmālān khērtan u charb u huchashm baweh. (Mino-ī-Kherad, II.7)

Be genial, sweet and kind towards your companions.

4. u pa ī khwēsh kardārīh sēg dādārīh weh. (Mino-ī-Kherad, II.77)

It is better to give advantage to one who is a companion in our work.

IV. CONSCIENCE AND THE PRINCIPLES OF RIGHT CONDUCT

**1. hyat ne mazdā paourvīm, gaēthāoschā tashō daēnāoschā;
thwā mananghā khratūshchā, hyat astvantem dadāo ushtanem;
yat shyaothanāchā senghāchā, yathrā vareneng vasāo dāite.
athrā vāchem baraiti, mithahvachāo vā ereshvachāo vā;
vīdvāo vā evīdvāo vā, ahyā zarezdāchā mananghāchā (Gāthā Ahunavad, Yasna XXXI.11,12~)**

O Mazda! Ever since you first created for us the corporeal world and laws (for its government), and bestowed upon us, through your fore-thought, wisdom, mortal life, (power of) actions and words, whereby our beliefs and wishes may be fixed (i.e., definitely known), (ever since that time) the liar or the truthful man, the learned or the unlearned, give utterance (or expression) to their conscience and to their thoughts.

(CONSCIENCE)

2. *ashaonām āat urunō yazamaide, kudō-zātanāmchīt narāmchā nāirināmchā, yaēshām vahehīsh daēnāo, vanaintī vā, venghen vā, vaonare vā. (Haptan Yasht, Yasna XXXIX.2~)*

We praise with adoration the souls, wherever they were born, of the righteous men and women, whose good conscience have smitten, do now smite, and will smite in the future (the evil influences).

3. *yaozhdāo mashyāi aipī zāthem vahishtā. hō yaozhdāo zarathushtra yō daēna mazdayasnish. yō hvām anghvām yaozhdāiti, humatāishcha hūkhtāishcha hvarshtāishcha. (Vendidād V.21~)*

O Zarathushtra! Purity (righteousness) is the best thing for a man from his very birth. That kind of purity (righteousness) is itself the Mazdayasni religion. Any person can clear his conscience by good thoughts, good words and good deeds.

4. *daēnām erezvō yaozhdaitisha (spitama zarathushtra!) atha zī anghāo asti yaozhdāitish, kahamāichit angheush astvatō, havayāo erezvō daēnayāo. yō hvām daēnām yaozhdāiti, humatāishcha hūkhtāishcha hvarshtāishcha. (Vendidād X.19)*

O holy Zarathushtra! You must clear your conscience. He, who purifies his conscience through good thoughts, good words and good deeds, has the clearness of conscience.

5. *ye āyat ashavanem, divamnem hōi aparem khshayō; dareghem āyū temanghō, dushkhvarethem avaētās vachō; tem vāo ahūm dregvantō, shyaothanāish khāish daēnā naēshat. (Gāthā Ahunavad, Yasna XXXI.20)*

He, who deceives the righteous, shall have, for a long time, his abode in darkness. His food shall be bad, his speech vile. Ye, who lead a bad life! Your (evil) conscience will lead you, through your (evil) actions, to the (dark) world.

[According to the Avesta, a man sees on the third day after death, a picture of his own Daenā or conscience. The Daenā is, as it were, a picture of the rule of his life, a picture of the way in which he has led his life in this world. It is, as it were, a conscious reflection of his deeds. It is allegorically said that if he has led a virtuous life, he sees the result in the other world in the form of a beautiful maiden. If he has led a vicious life, he sees the result in the form of an ugly maiden. The Hādōkht Nask, Vendidād, the Mino-ī-Kherad, the Virāf-Nāmeḥ and other books give the following vivid picture of this conscious recognition of one's conduct of life:]

6. *peresat zarathushtrō ahurem mazdām, ahura mazda mainyū spenishtha ! dātare gaēthanām astvaitinām ashāum ! yat ashava para-irithyeiti, kva aetām kshapanem havō urva vanghaiti.*

āat mraot ahurō mazdāo, asne vaghdhanāt nishhidhaiti, ushtavaitīm gāthām srāvayō, ushtatātem nimraomnō.

ushtā ahmāi yahmāi ushtā kahmāichīt, vase-kshayās mazdāo dāyāt ahurō. upa aetām khshapanem avavat shātōish urvaēshaiti, yatha vīspem imat yat juyō anghush.

thrityāo khshapō throashta, vyusā sadhayeiti, yo narsh ashaonō urva urvarāhucha paiti baoidhishcha vīdidhāremnō sadhayeitī rapithwintarat hacha naēmāt, rapithwintaraēibyō naēmaēibyō, hubaoidhish hubaoidhitarō anyāēibyō vātaēibyō.

āat tem vātem nāonghaya uzgerembyō sadayetī, yō narsh ashaonō urva kuda-dhaēm. vātō vāiti, yim

yava vātem nāonghābya hubaoidhitemem jigaurvaya.

anghhāo dim zatayāo frerenta sadhayeiti yā hava daēna, kainīnō kehrpa srīrayāo, khshōithnyāo, aurusha-bāzvō, amayāo, huraodhayāo huzarshtayāo, eredvafshnyāo, sraotanvō, āzātayāo, raēvaschithrayāo pancha-dasayāo raodhaēshva kehrpa avavatō srayāo, yatha dāmān sraēshtāish.

āat hīm aokhta peresō yō narsh ashaonō urva, chishcha charāitish ahi, yām it yava charāitinām kehrpa sraēshtām dādaresa.

āat he paiti-aokhta yā hava daēna, azem bā te ahmi yim humanō, huvachō, hushyaothna, hudaēna, yō hava daēna khaēpaithe tanvō, chishcha thwām chakana ava masanacha vanghanacha srayanacha (Hādokht Nask, Yt. 22, Ch.II.1,2,7-10,11~)

Zarathushtra asked Ahura Mazda: "O Ahura Mazda, the Beneficent Spirit, the holy Creator of the corporeal world! When a righteous person dies, where does his soul dwell during that night?" Then, Ahura Mazda replied: "It sits near the head (of the corpse), singing the Ushtavad Gāthā, asking for happiness for itself (thus): Happiness (comes) to him who seeks happiness for others." May Ahura Mazda who rules according to His will, grant that desire. On that night, the soul desires as much joy as that which the whole living world can see...

At the end of the third night, at dawn, the soul of the righteous person goes forward, being carried among trees and perfumes. A wind blows towards him from the direction of the south. A sweet-scented (wind), more sweet-scented than any other wind, (blows) from southern direction.

Then, the soul of the righteous person goes forward receiving the (sweet-scented) wind in his nose. (It asks:) "Whence blows this wind which is the most sweet-scented I have ever inhaled in my nose?" It appears to him, as if in that (wind) comes his own Daenā (conscience) in the form of a maiden, handsome, beautiful, white armed, brave, well-formed, tall with large well-formed breasts, well-born, of noble-descent, of fifteen years of age, as beautiful in the growth of her body as the most beautiful object in creation.

Then the soul of the righteous person speaks and asks her (the maiden): "What maiden art thou, who art the fairest of the maidens I have ever seen?"

Then his own Daenā replies to him: "O young man! I am (the picture of) thy good thoughts, good words, good deeds, thy good Daenā, the Daenā of thy own body. Thou hast made me lovelier, more beautiful, and more desirable¹...."

az-sh andar ān ī wād dād ān ī khwēsh dēn u kunishn zan ī jah rōdīg ī pūdāg ī pasādāg ī frāz zānūg abāz kun ī akanārag garīm kūgarīm ō garīm paywast estād chiyōn ān ī bazagāēntōm khrafstar ī rēmāntōm u gandagtōm ō ōy gōwēd kū man hōm ān ī tō kunishn ī wad ī tō dushān dushmēnishn ī dushgōwishn ī dushkunishn ī dushdēn. kāmag ī kunishn tō rāy ka man zisht u wadag ... sahasht (Virāf Nāmeh XVII, 12,14,15)

He saw in that wind, his own Daenā (conscience) and deeds (in the form of) woman, loose, dirty, polluted, furious with bent knees, back-hipped, so endlessly spotted that one spot over-reached another spot, as if, she were a polluted, dirty, stinking, noxious animal

She says: "O man of evil thoughts, evil words and evil deeds! I am thy bad deeds. It is on account of

¹ Revd. Dr. Cheyne calls the above a 'noble allegory' and thinks that "at any rate, the Zoroastrian allegory suggested the Talmudic story of the three bands of ministering angels, who meet the soul of the pious man, and the three bands of wounding angels who meet the bad man when he dies.

thy desire and deeds that I am ugly and hideous.

7. *dazdi ahmākem tat āyaptem, yase thwā yāsāmahi, sūra urvaiti dātanām sravanghām ishtīm amem verethraghnemcha, havanghum ashavastemcha..... (Meher Yasht, 33~)*

O Ye Courageous (Mithra)! Grant to us these desires, which we ask of thee: wealth, courage, power of smiting the enemy, good conscience, righteousness.

8. *ācha nō jamyāt avanghe ācha nō jamyāt havanghāi..... (Meher Yasht 5~; Meher Nyāish 14~)*

May Mithra (who presides over truthfulness and justice) come to us for our help May he come to us (for recompensing us) for our good conscience.

(*RIGHTEOUS CONDUCT*)

[As the late Dr.Haug has observed, “The moral philosophy of Zoroaster was moving in the triad of thought, word and deed. The word ‘Asha’ which signifies righteousness, purity or piety, is, as it were, the watchword or motto of Zoroastrianism.” As M. Harlez says, “the notion of the word ‘virtue’ sums itself up in that of ‘Asha’. As the Vendidad says, the preservation of good thoughts, good words and good deeds (*humata, hūkhta* and *hvarshata*) is ‘Asha’, i.e., righteousness, order, purity or piety. There are a number of passages in the Avesta, Pahlavi and Pazand writings, recommending the above triad which leads to righteousness. The following are some of them:]

9. *ashem vohū vahisstem astī, ushtā astī ushtā ahmāi, hyat ashāi vahishtāi ashem. (Ashem Vohu, Yasna XX, 1-3~)*

Righteousness is the best good and happiness. Happiness to him who is righteous for the best righteousness.

10. *mazdayasnō ahmi mazdayasnō zarathushtrish āstuye humatem manō, āstuye hūkhitem vachō, āstuye hvarshitem shyaothnem, āstuye daēnām vanghuhīm māzdayasnīm fraspāyokhedhrām, nidhāsnaithissem. (Mazdayasnō Ahmi – The Confession of Faith of the Zoroastrian Religion. Yasna XII. 8,9~)*

I am a worshipper of God (Mazda), I am a Zoroastrian worshipper of God ... I praise good thoughts (*humata*), I praise good words (*hūkhta*), I praise good deeds (*hvarshata*). I praise the good Mazdayasni religion which allays dissensions and quarrels, and which brings about kinship or brotherhood.

11. *frastuye humatōibyaschā hūkhtōibyaschā hvarshatōibyaschā, māthwōibyaschā vakhedhwōibyaschā varshatvōibyaschā, aibigairyā daiṭhe vispā humatāchā hūkhtāchā hvarshatāchā, paīti-richyā daiṭhe vispā dushmatāchā duzhūkhtāchā duzhvarshatāchā. frā ve rāhī ameshā spentā, yasnemchā vahmemchā, frā mananghā, frā vachanghā, frā shyaothnā, frā anghuyā, frā tanvaschit khakhyāo ushtanem. (Frastuye Humatōibyaschā. Khurshed Nyāish 3,4 = Yasna XI. 17,18)*

I praise with my thought, word and action, good thoughts, good words and good deeds.

I entertain all good thoughts, good words and good deeds.

I shun all evil thoughts, evil words and evil deeds.

Ye Ameshaspands! I offer you praise and homage with my thoughts, words and actions, with my conscience, with my very body and soul.

12. *vīspa humata, vīspa hūkhta, vīspa hvarshata, baodhō havarshata; vīspa dushmata, vīspa duzhūkhta, vīspa duzhvarshata, nōit baodhō havarshata;*

*vīs̄pa humata, vīs̄pa hūkh̄ta, vīs̄pa hvarsh̄ta, vahis̄tem anghhuhīm ashaēta;
vīs̄pa dushmata, vīs̄pa duzhūkh̄ta, vīs̄pa duzhvarsh̄ta, achis̄tem anghhuhīm ashaēta;
vīs̄panāmcha humatanām hūkh̄tatanām hvarsh̄tanām, vahis̄hta anghuhī āat hacha chithrem.
(Vispa Humata)*

All good thoughts, all good words, all good actions are the result of knowledge.

All bad thoughts, all bad words, all bad actions are not the result of knowledge.

All good thoughts, all good words, and all good actions lead to the best state of existence (i.e., Heaven).

All bad thoughts, all bad words, and all bad actions lead to the worst state of existence (i.e., Hell).

The result of all good thoughts, good words, and good actions is the best state of existence (i.e., Heaven). This is evident to the righteous.

(PRAYER TO THE DEITY PROMISING RIGHTEOUSNESS)

*13. pa farmāne tō khāvar, pa farmāne tō khāvar, pa farmāne tō khāvar, padīram ō mīnam ō goyam
ō varzam dīn awizeh, āstuān hōm pa har kerfeh, avākhsh ez vīs̄pa bazeh. avizeh dār hōm khudash
ās̄nīdeh-kunashne parhezashne, ō pāk shesh zorāne jān, manashne, gavashne, kunashne, ō vīr, ō
hosh, ō kherad.*

*pa kāme tō kerfegar tavānam kard āne tō parastashne, pa beh manashne, beh-gavashne, beh
varjashne, vashāem rāhe roshan; kē ōm narasād gerān, pazd dozakh vadiram pa chesandarg, rasam
āne behesht pur-boe, harvesp-pesideh hamā khāresh.*

*setāeshne ōe avakhshshidār khodāe, kū kāmeh kerfeh, pādāeshne kunand farmān-rāenidārān,
avadum buzed darvandāncha, ez dozakh ō avīzehā vīnāred vispa. (Doā-Nām-Setāyashneh, 5-7)*

O Lord! In response to Thy command, I accept the pure Faith. O Lord! In response to Thy command, I think of that pure Faith. O Lord! In response to Thy command, I act according to that pure Faith. I remain steady to do deeds of righteousness. I recede with repentance from all acts of sin. I keep unsullied (by evil influences), the six powers of my life, viz., my thought, word, deed, reason, intellect and wisdom.

O Lord of Righteousness! May I be able to worship Thee, according to Thy will, by my good thoughts, good words and good deeds. May I open for myself the brilliant path (of Heaven) so that the heavy grief of hell may not reach me. May I pass across the bridge and reach that paradise, the all-fragrant, the all-adorned, the all-happy.

All praise to the Lord, the Benevolent, who rewards those who, wishing to act righteously, act according to His commands.

*14. frāz satāyam harvespa humata hūkh̄ta hvarsh̄ta, pa manashne gavashne kunashne. avāz
satāyam harvespa dushmata duzhūkh̄ta duzhvarsh̄ta, az manashne gavashne kunashne.
avargirashni dehōm harvespa humata hūkh̄ta hvarsh̄ta, pa manashne gavashne kunashne, kū
kerfeh kunam. behelashni dehōm harvespa dushmata duzhūkh̄ta duzhvarsh̄ta, az manashne
gavashne, kū gunah nakunam.*

*frāz oe shumā rād hōm, kē ameshāspand hed, yazashne ō niyāyashne, frāz pa manashne, frāz pa
gavashne, frāz pa kunashne, frāz pa oh, frāz pa tan, frāz pa ānech, in khesh jān, tan ō jān nām
ravān. bun bar khāst im hast, pa kheshie yazdān dār hōm, pa kheshie yazdān dāshtan ae bahod, kū
agar tash azā rasad, kē in tan ravānrā bē-āvāyad dādan bedeham.*

satāem ashahī pehelum nagunam dewān. pa nīkie dādār ahuramazd sepāsdār hōm. (Patet Pashemāni, I~)

I will praise with my thoughts, words and actions, all good thoughts, good words, and good actions. I will forsake with my thoughts, words, and actions all evil thoughts, evil words, and evil actions. With my thoughts, words, and actions I will catch hold of all good thoughts, good words, and good actions. Thereby I will perform acts of righteousness. With my thoughts, words, and actions, I will leave off the hold of evil thoughts, evil words, and evil actions. Thereby I will commit no sins.

Ye, who are Ameshaspands! I invoke and praise you. I do so with my thoughts, with my words, with my actions, with my heart, with my very life, with my body and life (which together make up what is) called soul. Whatever things I possess, I possess through the relationship or love of God. (By the words) “I possess them through the love of God,” I mean that if an occasion would arise, when I should sacrifice my body for the sake of my soul, I would do so.

I praise righteousness, which is the best of all (virtues). I forsake the Daēvas (the evil-deeds). I am thankful to God for His goodness.

15. pa zīvandīe jān āstuān hōm, humata pa manashne, āstuān hōm hūkhta pa gavashne, āstuān hōm hvarshata pa kunashne, āstuān hōm pa gavahe dīne māzdayasnān, hamā kerfehā hamdāstān hōm, az hamā gunāhīhā juddāstān hōm, pa neki sepāsdār hōm, az anāi khorsand hōm. (Patet Pashemāni, XII~)

Upto the end of my life, I will adhere in my mind to good thoughts, I will adhere in my speech to good words, I will adhere in my actions to good deeds; I will adhere to the good Mazda-worshipping religion. I agree to be one with all righteous deeds. I agree to be opposed to all sinful deeds. I will be grateful for all the good (that comes to me from God). I will remain contented in the midst of all trouble (that may come to me).

16. ōem gerefteh hōm harvespa humata hūkhta hvarshata, pa manashnē gavashnē kunashnē. behlashnī dehōm harvespa dushmata duzhūkhta duzhvarshata, az manashnē gavashnē kunashnē. ōem gerefteh hōm harvespa rāhe rāstī frārōn, behlashnī dehōm harvespa rāhe arāsī avārōn, ghanā shekast, ahuramazd beh avazōn. staomī ashem. (Patet Pashemāni, XII~)

I have, with my thought, word and deed, entertained all good thoughts, good words, and good deeds. I have with my thought, word and deed, shunned all evil thoughts, evil words, and evil deeds. I have adopted the entire path of truthfulness and virtue. I shun the entire path of untruthfulness and vice. May the evil spirit be crushed. May the goodness of the good spirit increase. I praise righteousness.

17. [The following dialogue shows, in a succinct form, the importance of the above mentioned triad of good thoughts, words and deeds, the acquisition of which enables a man to walk in the path of God and to be the most innocent and fortunate man.]

Question - mardōm kūtār farrokhtar ?

Answer- ān a-wināhtar.

Question - az a-wināhtar ?

Answer- ān az pa rāh ī yazdān rāst-tar estēd u az dād ī dēwān wis pahrizēd.

Question - kutār dād ī yazdān u kutār dād ī dēwān ?

Answer- dād ī yazdān wehīh u dād ī dēwān wadtarīh.

Question - kē wehīh u kē wadtarīh ?

Answer- wehīh humat, va hūkht, va huwarsh; va wadtarīh dushmat, va duzhukht, va duzwarsh.

Question - ka humat, va hūkht, va huwarsh, va ka dushmat, va duzhukht va duzwarsh ?

Answer- humat, padmān mēnishnīh, va hūkht rādīh, va huwarsh rāsīh. dushmat freh-būd mēnishnīh, va duzhūkht panāh va duzwarsh drujīh. (Ganj-ī-Shāyḡān, Dastur Dr. Peshotan B. Sanjana's Text 2-7, and Iyādgār-ī-Vazorg Mitra, Dastur Jamaspji Minocheherji's Texts, 5-22.)

Question - Who is the most fortunate man in the world?

Answer- He who is most innocent.

Question - Who is the most innocent man in the world?

Answer-He, who walks in the path of God and shuns that of the devil.

Question - Which is the path of God, and which that of the devil?

Answer- Virtue is the path of God, and vice that of the devil.

Question - What constitutes virtue and what vice?

Answer- Good thoughts, good words and good deeds constitute virtue; and evil thoughts, evil words and evil deeds constitute vice.

Question - What constitutes good thoughts, good words and good deeds and what constitutes evil thoughts, evil words and evil deeds?

Answer- Honesty, charity and truthfulness constitute the former; and dishonesty, want of charity and falsehood constitute the latter.

(HONESTY)

18.nōit erezizyōi frajyāitīsh..... (Gāthā Ahunavad, Yasna XXIX.5~)

Never does any harm result from an honest life.

19. yaēchā khshnaoshen ahurem, haithyāish shyaothnāish fraoret mazdām. (Gāthā Ahunavad, Yasna XXX.5~)

It is by honest work that Ahura Mazda is pleased.

20. ... erezūsh pathō ... ahurō ... dadāt. (Gāthā Vahishtoishī, Yasna LIII.2~)

Ahura Mazda recommends path of honesty.

21. yathā tū ī ahura mazda, menghāchā vaochaschā dāoschā vareshchā, yā vohū athā tōi dademahī, athā chīshmahī, athā thwā āish yazamaide. athā nemakhyāmahī athā ishuidyāmahī thwā mazdā ahurā. (Haptan Yasht, Yasna XXXIX.4)

O Ahura Mazda! In the same way as Thou hast thought good, spoken good, given good and done good, we offer Thee (our good thoughts, words and deeds). We teach these (to others). We worship Thee by these. O Ahura Mazda! We pay our homage to Thee; We acknowledge our debt to Thee.

22. mā thrayām vahishtanām aiwithyō buyata, humatahecha mananghō, hukhtahecha vachanghō, hvarshatahecha shyaothnahe. thrayām achishtanām aiwithyō buyata, dushmatahecha mananghō, duzhūkhtahecha vachanghō, duzhvarshatahecha shyaothnahe. (Vendidād XVIII.17 and 25).

Do not recede from three most excellent (things), viz., well-thought (i.e., good) thoughts, well-spoken words, and well-done actions.

Recede from three worst (things), viz., ill-thought (i.e., bad) thoughts, ill-spoken words, and ill-

done actions.

23. *u guftan ī ohrmazd kū ān ī weh menishn man ast u ān ī weh gowishn u ān ī weh kunishn humat va hukht va huwarsh, man ast khwarishna, u ān ī awēshān zushān kē andar ān ast pa humat va hukht va huwarsh. (Dinkard, Book IX, Ch.30.7)*

Ahura Mazda says: “I am he, whose thoughts are good, He, whose words are good, He, whose deeds are good Good thoughts, good words and good deeds are my food; and I love those of them who are in that place through good thoughts, good words and good deeds.”

24. *ashahī veh ravāne dushāramrā, āvāeshnītar vehashnī hōm. (Patet Pashemāni, XII ~)*

I prefer righteousness very much in order to please my soul.

25. *humata hūkhata hvarshata...īn khshnūmaine ardāfravash beresād. (Dibācheh Āfringān,1)*

May good thoughts, good words and good deeds reach the departed ones for their pleasure, (i.e., May the dear departed ones be pleased by the righteous conduct of their living survivors).

(REPENTANCE FOR UNRIGHTEOUS CONDUCT)

26. *kū kāme dādār ahuramazd bud, ōem āvāyast manīdan ōem namanīd; ōem āvāyast goftan ōem nagoft; ōem āvāyast kardan ōem nakard; az ān gunāh manashnī gavashnī kunahnī pa patet hōm.*

kū kāme ahereman bud, ōem na āvāyast manīdan ōem manīd; ōem na āvāyast goftan ōem goft; ōem na āvāyast kardan ōem kard; az ān gunāh manashnī gavashnī kunashnī pa patet hōm. (Patet Pashemāni VI, VII)

I repent for that sin with thought, word and deed. (which emanated because), as per the will of Creator Ahura Mazda I ought to have thought but I have not thought, I ought to have spoken but I have not spoken, I ought to have acted but I have not acted.

I repent for that sin with thought, word and deed. (which emanated because), as it was the will of the Evil Spirit, I ought not to have thought but I have thought, I ought not to have spoken but I have spoken, I ought not to have acted but I have acted.

(THE PRINCIPLE OF RIGHT CONDUCT)

27. *az-sh (wahman) pursēd az zartusht : kū kē heh, u az kē-īn heh. u-t chē kāmagtōm. u-t pa hast thwakhshishna. az-sh passokhēnēd : kū zartusht hōm ī spītamān. andar ahwān ahlāyīh kāmagtar. u-m kāmag kū āgāh dānam ān ī yazdān kāmag, u ān hend ahlāyīh warzam chand-m namāyēd pa ahwa ī awizag. (Pahlavi Zādsparam, Ch.XXI. 9,10)*

The archangel Vohumana once asked Zoroaster: “Which of the desires is the most lofty? What is thy endeavour in life?”

Zoroaster replied: Righteousness is the loftiest of my desires in life. I desire that I may know the will of the Yazatas or the higher intelligences, and that I may practise that righteousness in my holy life, which they may point out to me.

28. *achishtō dregvatām, at ashaone vahisstem manō. (Gāthā Ahunavad, Yasna XXX.4~)*

The worst mental state (i.e., Hell) is (destined) for the wicked and the best mental state (i.e.,

Heaven) for the righteous.

29. gōw tō ardāy wirāz, ō māzdayasnān gefīg, kū ewag hast rāh ī ahlāyīth, rāh ī pōryōtkēshīth, u ān ī abārīg rāh hamāg nē rāh. ān ewag rāh girēd ī ahlāyīth u ō pa frākhwīth u ō pa tangīth u ō pa hīch rāh az-sh vartēd. bē varzēd humat u hūkht u huwarshd ... dārēd dād frārōn az awārōn bē pāhrizēd. ench abar āgāh bawēd kū : u awrā bawēd asp, u awrā bawēd zar ēsm, u awrā bawēd ān ī ardāmān tan. ān ewag ō awrāīth nē gomizēd kē andar gefīg ahlāyīth stāyēd u kār u kirbag kunēd. (Virāf Nāmeḥ, Ch. CI, 7- 12)

[Ahura Mazda sent to the world through Ardāi Virāf the following message, which conveys an idea of one of the methods of observing right conduct:] O Ardāi Virāf ! Tell the Mazdayasnans of the world, that there is only one path (to Heaven), and that is the path of Righteousness. It was the path of the Paouryotkaēshas (i.e., the ancient Mazdayasnans). All other paths are no paths. You follow only that path which is the path of Righteousness. Do not turn away from that path, either in prosperity, or in adversity, or for any reason whatever. Entertain good thoughts, good words, good deeds..... Follow the principles of virtue and shun vice. Be informed of this: Your cattle will be reduced to dust, horses will be reduced to dust, gold and silver will be reduced to dust, the bodies of men will be reduced to dust. He alone will not be reduced to dust, (i.e., will remain immortal in glory), who will praise piety and do the deeds of righteousness.

30. sakhwan ī wahman zartusht ī spitamān: pa chē tō frāz ranjagīth [kū-t pa chē āwāyad ka ranjag bē baweh] ? pa chē tō frāz tokhshagīth u ō chē tō kāmag dahishnīth?

passokh ī zartusht kū pa ahlāyīth frāz ranjagīth u pa ahlāyīth frāz tokhshagīth u ō ahlāyīth man kāmag dahishnīth. (Dinkard Book VII, Ch.3. 56,57. Mr. M.R.Unwala's Text p.38:vide S.B.E.XLVII, p.49.)

Vohumana (The Ameshaspand presiding over Good Mind), said to Zoroaster: O Zarathusht of the Spitāmas! What is thy principal trouble about (i.e., what dost thou want when thou art in difficulty)? What dost thou most strive after? Which is thy desire of which thou wishest fulfillment?

Zoroaster replied: “My principal trouble is about Righteousness. I strive most after Righteousness. I wish the fulfillment of my desire for Righteousness.”

**31. us mōi uzāreshvā ahurā, ārmaitī tevishīm dasvā;
spenishtā mainyū mazdā, vanghuyā zavō-ādā;
ashā hazō emavat, vohū mananghā fseratūm. (Ātash Nyāish, 1 = Gāthā Ahunavad, Yasna XXXIII.12)**

O Ahura! Purify me. Grant me power through Ārmaiti (humility). O Recompenser of goodness, O Beneficent Spirit, Mazda! Grant me courageous strength through Righteousness, and richness (or power) through good mind.

32. nizbayemi vahishtem ahūm raochanghem vīspō-khāthrem.... (Vendidād XIX.36~)

I praise the brilliant, all-happy, best life of the righteous.

33. imem thwām paoirīm yānem haoma jaidhyemi dūraosha, vahishtem ahūm ashaonām raochanghem vispō-khvāthrem. (Yasna IX.20)

O Haoma! The first gift, which I ask from thee, is that of the brilliant, all-happy, best life of the righteous.

(A PRAYER FOR THE RIGHTEOUS)

34. *bē-rasād īn āfrīn ōy tane shōmā vehān hanjamanān veh-dīnān !dahmān kē pa īn myazd frāz-rasīd hend ! ez īn myazd baher āmadan baher geraftan, har gāmī rā hazār va dwīsad gām wahisht roshan garosmāni bē-padirād ! pa frāz-āmadan kerfe bē-avazāyād ! pa avāz shūdan gūnāh ōy būn beshvād ! va getī nek bād ! va mīnō veh bād ! sar-frazām ashahī bē-avazāyād ! ravān garosmāni bād! ashō bed der-zī. atha jamyāt yatha āfrīnāmī ! (Āfrin-ī-Haft Ameshāspandān 17,18)*

May the righteous, who have met in this assembly to be benefited by the celebration of the sacred offerings, be rewarded with goodness. May the Heavenly life be within their easy reach, every step of theirs towards righteousness amounting, as it were, to 1,200 steps. May their righteousness increase by steps. May their sins decrease by steps. May this world be happy for them. May the next world be good for them. May their righteousness increase immensely. May their souls see the bliss of Heaven. May God grant further righteousness and long life to them. Amen! (i.e., may it be so as I pray).

35. *ye sevishtō ahurō, mazdāoschā ārmaitishchā; ashemchā frādat-gaēthem, manaschā vohū khshathremchā; sraotā mōi marezdātā mōi, ādāt kahyāichūt paiitī. (Gāthā Ahunavad, Yasna XXXIII.11)*

O most Beneficent Ahura Mazda! O Ārmaiti (devotion, humility) ! O Asha (righteousness) which leads to the prosperity of the world ! O Vohumana (good mind)! O Khshathra (order)! You all listen to me and pardon me for my erring deeds, if any.

36. mazdāi avat khshathrem, yat hōi vohū vakhshat mananghā. (Gāthā Ahunavad, Yasna XXXI.6~)

The Kingdom of God (in a man) is in the same proportion as that in which good mind flourishes in him (i.e., the more good-minded, the more righteous a man is, the more is the Kingdom of God prevalent in him.)

37. *tāo ahmi nmāne jamyāresh, yāo ashaonām khshnūtascha ashayascha, vyādaibīshcha paiti-zantayascha, us nū anghāi vīse jamyāt, ashemcha khshathremcha, savascha kharenascha khvāthremcha. (Yasna LX.2)*

May these (characteristics) of righteous pious persons come to this house: viz. contentment, bestowing of blessings, innocence, gratefulness, lawful power, prosperity, glory and plenty.

38. *vainūt ahmi nmāne asha-drujem. (Yasna LX.5~)*

May righteousness prevail over unrighteousness in this house.

39. *humatanām hūkhtanām hvarshtanām, yadachā anyadachā, verezyamnanāmchā vāverezananāmchā, mahī aibī-jaretārō naēnaēstārō, yathanā vohunām mahī.*

tat at vairīmaide ahura mazda ashā srīrā, hyat ī mainimadichā vaochōimāchā varezemāchā, yā hātām shyaothananām, vahishtā khyāt ubōibyā ahubyā. (Haptan Yasht, Yasna XXXV.2,3)

As we are the praisers of the virtuous, we praise, and we think highly of, those who have practised and who will practise good thoughts, good words and good deeds, here or elsewhere.

O Ahura Mazda, the Holy, the Beautiful! We choose this: We shall think, speak and do that

which is the best among that practised by any living man for the good of both the worlds.

40. *ima humatācha hūkhtācha hvarshatācha pairicha dademahi ācha vaēdhayamahi ahurāicha mazdāi..... ima humatācha hūkhtācha hvarshatācha pairicha dademahi ācha vaēdhayamahi ameshaēibyō spentaēibyō. (Yasna IV.1-4~)*

We offer and we announce these good thoughts, good words and good deeds to Ahura Mazda We announce these good thoughts, good words and good deeds ... to the beneficent Ameshaspands.

41. *ashaya dadhāmi vācha humata hūkhta hvarshata khshnumaine havahecha urunō. (Yasna VII.4~)*

I offer with righteousness, words that are well-thought, well-spoken and well-acted upon for the satisfaction of my soul.

42. *ashaya dadhāmi frasasti ahurahe mazdāo, ahunahe vairyehe, arshukhdhahe vākhsh. (Yasna VIII.1~)*

I offer with righteousness (various offerings) for the praise of Ahura Mazda, the Ahunavar (the sacred word) and the truthful word.

43. *asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. (Hoshbām, Yasna LX.12)*

O Ahura Mazda! May we see Thee, may we approach Thee, may we come into Thy perpetual friendship through our best righteousness, through our excellent righteousness.

44. ... *buyama ahurahe mazdāo, frya vāzishta astayō, yōi narō ashavanō humatāish mainimna, hūkhtāish mrvatō, hvarshatāish verezyantō. (Yasna LXX.4~)*

May we, who think good thoughts, speak good words and do good deeds, be like the righteous men who are befriended by God.

45. ...*hu-dehahshnamand bed ! vakhshashnamand bed ! firozīmand bed ! ashahī āmujashnadār bed ! beh varjashna sajāvar bed. manashnī humata manād ! gavashnī hūkhta guyād ! kunashnī hvarshata kunād ! harvespa dushmata dvārād ! harvespa duzhūkhta ba-kāhād ! harvespa duzhvarshata ba-sujād ! ashahī setāyād ! (Āshirwād or Paiwand Nāmeh 5-6~)*

Try to do good deeds! Be increasing! Be victorious! Learn to do deeds of piety! Be worthy to do good deeds! Think good thoughts! Speak good words! Do good deeds! Shun all bad thoughts! Shun all bad words! Shun all bad deeds! Praise righteousness!

46. *rathwām framaretārem āyese yeshti, yim narem ashavanem dadharānem, humatemcha manō, hūkhtemcha vachō, hvarshtemcha shyaothnem.... (Visparad II.5~)*

I invoke in prayer, the righteous person, who holds fast the well-thought thought, the well-spoken word, the well-done deed.

47. *bundeh-manashnī kār varz ! az frārūnī khāste anduz ! andar khudāyān yegān rāst-sakhun farmān kār bāsh ! andar yārān air-tan charv hu-chashm bāsh ! spazgī ma-kun ! khashmagnī ma-bar ! nang-rā gunāh ma-kun ! āz kāmī ma-bar ! bīsh ma-bar ! arshak avārūnī ma-bar ! avar-*

manashnī ma-kun ! tar-manashnī ma-bar ! varūnī ma-bar ! khāste kasān ma-bar ! az zane kasān parhikhtār bāsh ! az hu-tokshāi khīsh-kār bāsh ! yazdān vehān-rā beh-var kun !

avā kīn-var mard navard ma-kun ! avā āz-var ham-bāz ma-bāsh ! avā spāzg ham-rāh ma-bāsh ! avā dush-srub paēvand ma-kun ! avā dush-āgāh ham-kār ma-bāsh ! avā dushmanān ba-dādestān kush ! avā dustān pa pasand-ī dustān rav ! avā veyāvān patkār ma-kun !

pīsh-ī anjaman pokht-gūftār bāsh ! pīsh-ī pādshāhān paēmān sakhun bāsh ! az pedar nām-bordār bāsh ! ba har āin mād ma-āzār ! khīsh-tan pa rāsī bokhtār dār !

....chun tan ō jān, avā dustān, ō berādarān, ō zan, ō farzandān, hudustdār bed ! hamīshe hu-dīn ō hu-hīm bāsh ! ahuramazd khudā shanāsād ! (Āshirwād or Paiwand Nāmeḥ 7-11, 12~, 13~).

Do everything after mature consideration! Acquire wealth with honesty! Speak the truth before your superiors and act according to their orders! Be courteous, sweet-tongued and kind towards your friends! Do not indulge in scandals! Avoid being angry! Do not commit sins in order to avoid shame! Do not be ambitious! Do not torment others! Do not entertain wicked jealousy! Do not be haughty! Avoid evil thoughts! Avoid evil passions! Do not deprive others of their property! Keep yourself chaste! Be industrious in good pursuits! Do good to the pious and to the virtuous! Do not quarrel with the revengeful! Do not associate with an ambitious man! Do not associate with a back-biter! Do not join the company of persons of ill-fame! Do not co-operate with the ill-informed! Fight with your enemy only by fair means! Treat your friends in a way agreeable to them! Do not enter into any discussions with persons of ill-fame! Speak in an assembly after great consideration! Speak with moderation in the presence of kings! Try to be more glorious than your father! In no way annoy your mother! Keep yourselves free by means of truth ! Be united and friendly with your friends, brothers, wife and children, in the same way as the soul is united with the body! Always keep good faith and preserve a good character! Recognise only Ahura Mazda, the Omniscient Lord, as your God!

(RIGHTEOUS MAN)

**48. fshumāo astī ashavā verethrajāo vahishtō fshushe charekeremahī. he ptā geushchā ashanghāchā ashaonaschā ashā vairyāoschā stōish. (Yasna LVIII.4)*

The man who tends cattle is righteous and victorious. We strive to be like such benefactors. He is the nourisher not only of cattle, but also of righteousness and all righteous creations.

**49. yō ashem staoiti, fraoret-frakhshni avi manō zarzdātōit anghuyat hacha, ho mām staoiti yim ahurem mazdām. (Hādokht Nusk I.3)*

The man praising (that is, practicing) Righteousness with a loving heart full of dedication, is like praising me, who am Ahura Mazda.

V. CO-OPERATION

1. hamā-zor bād vehāne haft-keshvar zamīn ... emān avā eshān, eshān avā emān, hamā-zor ham-baher, ham-yāred pa ganje dādār ahuramazd rayomand khorehmand ameshāspandān bē-rasād ... (Āfrin-ī-Gāhambār 3,4)

May we all be in co-operation with the righteous men of all the seven regions (i.e., the whole world) May we be one with them and may they be one with us. May we all benefit one another, and help one another May all these (good deeds of ours) be for the treasury of Ahura Mazda, the brilliant, the resplendent, and of his Ameshaspands, (from where it may be re-distributed among all deserving ones.)

***2. āstuye daēnām vanghuhīm māzdayasnīm fraspāyaokhedhrām, nidhāsnaithishem. (Yasna XII. 9~)**

I praise the good Mazdayasni religion which ends quarrels and disarms weapons.

***3. vainīt ahmi nmāne ākhshīsh anākhshīm (Yasna LX.5~)**

May peace prevail over discord in this house

VI. COURAGE

1. amemcha hutāshtem huraothem āyese yeshti. (Yasna II.6~)

I praise with religious homage ... well-formed, dignified Courage.

2. nī te zāire madhem mruye, nī amem, nī verethraghnem, nī dasvare, nī baēshazem, nī fradathem, nī varedathem, nī aojō vīspō-tanūm, nī masīm vīspō-paēsanghem, nī tat yatha gaēthāhva vasō-khshathrō fracharāne, tbaēshō-taurvāo deujem vanō. (Yasna IX.17)

O golden (coloured) Haoma! I desire from thee, first, wisdom, courage, victory, health, power to heal, prosperity, progress, strength of the whole body, all-splendid greatness, so that by all these means, I may move about in this world, as an independent ruler, as an opponent of evil, as a smiter of evil.

3. tā nō ama, tā verethraghna, tā dasvara, tā baēshaza, tā fradatha, tā varedatha, tā havangha, tā aiwyāvangha, tā hudhāongha, tā ashavasta, tā frārāite, tā vidushe. (Yasna LV.3)

May the recital of the Hymns bring us courage, victory, happiness, health, advancement, prosperity and protection.

4. imem thwām tūirīm yānem, haoma jaidhyemi dūraosha, yatha aēshō amavāo thrāfdhō, frakhshātāne zemā paiti, tbaēshō-taurvāo drujem-vanō. (Yasna IX.20)

O Haoma, who keeps off death! I ask of thee, this fourth gift. May I move about on this earth, with my desires fulfilled, with courage, with contentment, as one breaking the power of evil, as one smiting falsehood.)

5. yāo huzbatāo aēm paidhimnāo hutāshtem verethraghnemcha ahuradhātem (Fravardin Yasht, 42~)

The spirits of the righteous, when invoked properly ... bring with them (to the help of the worshipper) well-formed courage, God-given victory

6. dazdi ahmākem tat āyaptem, yase thwā yāsāmahi, sūra urvaiti dātanām sravanghām ishtīm amem verethraghnemcha, havanghum ashavastemcha, haosravangghem hurunīmcha, mastīm spānō vaēdhīmcha. verethraghnemcha ahuradhātem, vanaintīmcha uparatātem yām ashahe vahishtahe, paiti-parshatāmcha māthrahe spentahe. (Meher Yasht, 33)

O ye Courageous (Mithra)! Grant to us these deities, which we ask from Thee... Wealth, courage, power of smiting the enemy, good conscience, righteousness, good fame, good state for the soul, greatness, wisdom, learning, God-created victory, successful superiority of the best

righteousness, information on holy matters.

7. ... amava yatha jāmāspō ... (Āfrin-ī-Spitamān Zartosht, 2~)

Be courageous like Jamasp.

8. dāyāo me ātarsh nairyām hām-veretīm. (Ātash Nyāish, 4~ = Yasna LXII.4~)

Grant me O Ātar (Fire)! manly courage.

VII. DUTY

1. yō naire nemanghente nōit nemō paīti-baraiti, tāyush nemanghō bavaiti, hazangha nemō barahe. yat vā kasvikāmchina, aēshāmchit ithra vā asni, ithra vā khshafne maēthemnahe hāish pairi geurvayeite. (Vendidād IV. 1)

He who does not do his duty towards those to whom duty is due, becomes a thief of duty, for having robbed them of what is due to them. He must stick, during the night, or during the day, to his duty towards those, to whom duty is due, irrespective of their (high or low) position.

2. harw az kār ī mas kunēd adak-sh kas-ch weh. (Bundahesh XXIV, 30)

He, who performs his great duty, adds to the value of his personality.

(In the Pahlavi Mino-ī-Kherad, Duty and meritorious work (*kār* and *kerfē* / *kirbag*) are often spoken of together, because, if a man, whatever his position may be, high or low, and whatever his work, great or small, - does his daily appointed work (i.e., his duty) properly, he does a meritorious act.)

3. u harw kas ō rawān rāy ranj abar barishn. u az kār u kirbag āgāh bawishn chē ān kirbag mard āgāhīhā kunēd kirbag kam. (Mino-ī-Kherad, I.23-25)

Everybody has to undergo some trouble for (the sake of his) soul. He must know, what work (duty) and meritorious acts are. That meritorious act, which a man unknowingly (unintentionally) does, is less of a meritorious work (i.e., has less merit).

4. bushyāsp ma warz, kū-t kār u kirbag ī āwāyad kardan, akard nē mānēd. (Mino-ī-Kherad, II.29,30)

Avoid idleness, so that, duty and meritorious acts, which you ought to do, may not remain undone.

5. Question - yazishn ī yazdān, u spāsdārīh ī pa newagīh ī az yazdān chiyōn āwāyad kardan ?

Answer - yazishn ō yazdān ān weh ī pa ān awizag wehdēn ī mazdayasnān kunēnd, az-sh būn wehīh u rāstīh u apegumānīh pa yazdān, u pa kam u was ī mad estēd andar yazdān spāsdārīh būd, ī pa shnumakēn ī apādīh ī az yazdān mānidan u spās dāshtan, u ka-ch az ahreman u dēwān shkaftīh u anāgīh abar rasēd, pa khīr ī yazdān warrōmand nē būdan, u spāsdārīh ī andar yazdān nē kēhēnidan kē newagīh u sūd ī khwēsh pa ziyān pa anyā kas nē khwāstan, u pa dāmān ī ohrmazd āwāyashnīg bawēd, u pa kār u kirbag tokhshag u kūshishnīg. (Mino-ī-Kherad, LII. 2,4 5-9, 11, 12)

Question – How must one worship God and how must he express his gratefulness for the benefits received from God?

Answer – That worship of God is good, which is performed in this good religion of the Mazda-worshippers, whose foundation is goodness, truth and faith in God, which is grateful to God for what

little or much that has come (to the worshipper), which thinks pleasure and prosperity to proceed from God and offers thanks for these, which, when difficulty and harm come to him from Ahriman and his demons, does not become sceptical about the blessings of God and does not lessen its gratefulness to God ... which does not seek one's own good and advantage at the cost of harm to others, which is kind to the creatures of Ahura Mazda, which seeks industry and perseverance in Duty and acts of meritoriousness (i.e., doing one's duty is an act of worship).

VIII. EDUCATION

[The religious books of the Parsees recommend education for all - men and women - maidens as well as married women. It is meritorious to help those who need help to be educated.]

1. *yaecha idha narō hāmō-daēna jasān, brāthra vā, hakhaya vā ... khratu-chinanghō..... upa vā māthrem spentem maraēta. (Vendidād IV.44~)*

If men come here, as co-religionists, brethren or friends to seek knowledge let them be given that knowledge with holy words.

2. *khvarenō akhvaretē shāēta, athaurunō hō rātanām, raokhshnī-khshnūtem ishāonghaēta, athaurūnō hē rātanām, pourū-khshnūtem ishāonghaēta, athaurūnō hē rātanām. (Zamyād Yasht 53~)*

He, who desires the light of knowledge, desires the gift of an Āthravan (priest). He, who desires fullness of knowledge, desires the gift of an Āthravan.

3. *zan u frazand ī khwēsh tan jud az frahang bā ma hil, kū-t tīmār u bīsh ī gerān abar nē rasēd, tā nē baweh pashemān. (Pand Nāmeh-ī-Ādarbād Mārespand, 14)*

Do not keep your wife, children, co-citizens and your own self without education, so that grief and misery may not befall you and that you may not have cause to repent.

4. *chē agar pus ē hāt pa aburnāyīh ō dabirestān dāh, chē chashm roshan dabirīh hast. (Pand Nāmeh-ī-Ādarbād Mārespand, 57)*

If you have a son, send him to school from his childhood, because a brilliant eye (i.e., a brilliance mind) is (the result of) knowledge.

5. *dūkht ī khwad ī zīrag u dānāg mard dāh, chē zīrag u dānāg mard ogōn omānag chiyōn zamīg ī nechag, kē tokhm padash afganēnd u-sh was jōrdāg andar āyēd. (Pand Nāmeh-ī-Ādarbād Mārespand, 91)*

Marry your daughter to an intelligent and educated man because an intelligent and educated man is like good soil, in which if seeds are sown, it gives plenty of corn.

6. *pēd u mād frazand ī khwēsh rāy ān hand kār u kirbag pesh az deh-panj sālag bē āmukht āwāyad. ka-sh ān hand bē āmukht harw kār u kirbag frazand kunēd, pēd u mād ghan bawēd. ka-sh nē āmujed u frazand pa mastwarīh wināh kunēd, pēd u mād ghan bawēd. (Ganj-ī-Shāyḡān, 143 Dastur Dr. Peshotan's Text, p.15)*

Parents must teach their children (to do) some of these deeds of righteousness before they are of the age of fifteen. When they are thus taught, the parents participate in whatever deeds of righteousness the children may do. When they are not taught, if in consequence of not being taught, the

children commit sins, the parents participate in those (sins).

7. pa mardōmān abzāyishn ī tan. (Ganj-ī-Shāyḡān, 93, Dastur Dr. Peshotan's Text, p.15)

Education elevates and enlightens a person.

*** 8. pēd u mād, frazand ī khwēsh rāy dādīstān hand kār u kirbag pish az panj-dahōm sāl ba rāy āmukhtan āwāyad, va ka-sh dādīstān hand ba rāy āmukht harw kār u kirbag ī frazand kunēd, pēd u mād ghal bawēd, va ka-sh nē amōzēd frazand pa masdātwarīh wināh kunēd, pēd u mād ōy bun bawēd. (Chitak Handarz-ī-Paoiryotakeshān, 34)**

Father and mother should teach these several duties and good deeds to children before their attaining the age of fifteen years, and after these several things are taught, when a child performs a duty or good deed, it becomes that of the father and mother, and if it is not so taught, when the child commits sin through vice, the father and mother become the origin thereof.

IX. FAIRNESS AND JUSTICE

[According to the Avesta, Rashna Rāst, i.e., the truthful Rashna, is the *yazata* (divine being) who presides over truth and justice. Justice, according to the Avesta always goes with truthfulness. So Arshāt who presides over truthfulness, is often an associate of Rashna who presides over justice. At times, both of these *yazatas* may be taken as representing justice and truthfulness. The soul of a man is spoken of as being judged on the dawn of the fourth day after death by Meher Dāvar, the Judge. This Judge is helped in his work by Arshāt (Āshāt) who presides over Truth, and by Rashna who presides over Justice.]

1. ... rashnūm razishtem yazamaide.... (Yasna XVI.5~)

We invoke with reverence, Rashna, the most truthful (who presides over Truth and Justice)

2. tā nō dātā tā erezvānā yō ahurahe mazdāo, yō rashnaosh razishtahe. (Yasna LXX.2,3~)

We pray, give us the truthfulness of Ahura Mazda (and) of Rashna, the most just.

3. vacha arshukhdha yazamaide, sraoshem ashīm yazamaide, ashīm vanghuhīm yazamaide, nairīm sanghem yazamaide, ākhshīm hām-vainīm yazamaide, arshātēm yazamaide, vanghvīm frādat gaēthām, varedat-gaēthām, savō-gaēthām, yām daēnām māzdayasnīm, rashnūm razishtem yazamaide. (Visparad VII.1,2. ~)

We invoke the truthfully-spoken word. We invoke righteous obedience. We invoke noble righteousness. We invoke the words which impart manliness. We invoke the victory-giving peace We invoke truth, which brings about prosperity and benefit to the world, and which is (the chief characteristic of) the Māzdayāsnān religion. We invoke the most truthful Rashna.

4. āat paoirīm framraomi narem ashavanem imat rashnvō razishta būjat. (Khordād Yasht, Yt. IV, 3.)

First of all, I praise the righteous man ... whom, Rashna the Just, protects.

5. pa zīndagīh wistākh ma baweh, chē-t awdōm margīh abar rasēd ... u rōz chāhrōm andar ōshbām

pa abāgīh ī srōsh ī ahlaw, u wāy ī weh, u wāhrām ī amāwand tā chinwad-puhl ī bulandī jāmkēn shawēd kē harw ahlaw u drawand u-bish u miyānachīkīh ī mihr u srōsh u rashn u trōjānitārīh, ī rashn ī rāst pa trōjuk ī mānishn kē hēch kustag angarāe nē kuned, nē ahlawān rāy u nē-ch drawandān, nē khwadāyān rāy nē-ch dahyupadān. chand mui-e tāg bē nē vardēd u abaram nē dārēd. u ān ī khwadāy u dahyupad abāg ān ī khwadāgtōm mard pa dādīstān rāst dārēd. (Mino-ī-Kherad II.110,111,115~,118-122.)

Do not depend upon life, since death overtakes one after all. On the dawn of the fourth day, with the help of Sraosh (who presides over Obedience or all lawful order), of Vae the Good (which presides over contentment), and of Behrām the courageous (who presides over moral courage and victory) ... the soul goes before the lofty awful Chinwad Bridge, over which pass all – the righteous and the unrighteous - to be judged by Meher and Sraosh and Rashna. It passes through the weighing (of his actions in this world) of Rashna, the Just, who holds a spiritual balance, which is never unjust towards any one, neither towards the righteous nor towards the unrighteous, neither towards a ruler nor towards a chief. (His balance of Justice) does not turn (one way or another). He judges impartially, whether one be a ruler and a chief or the humblest person.

6. avā dushmanān ba-dādastān kush. (Āshirwād or Paiwand Nāmeh, 10~)

Fight with your enemies also by fair means.

7. ahuramazda avizeh veh dādastāni. (Doā-Nām-Setāyashneh, 1~)

Ahura Mazda is the distributor of Justice.

8. yazdān dēn rāstīh u dād frārōnīh u abar dām newagīh kāmag u āfridahishnīg. (Mino-ī-Kherad I. 16)

God's religion is Truth, and His Law or Justice is Virtue and He is benevolent and kind towards His creation.

9. hupādagshāhīh ān bawēd kē shahr ābādān, u dryōshishn abemust, u dād u ewenag rāst dārēd u farmāyast, u dād u evēn ī awārōn spōzēd. (Mino-ī-Kherad XV. 16-17)

A good Government is that, which directs that the city may be prosperous, keeps its poor without troubles, and its laws and rules just, and which removes unjust laws and rules.

X. *FAITH

1. mazdayasnān ī-sh abē-gumān hōm, jud kēshān nē setāyam u nē burzam, u-shān padash nē āstawānam. (Chitak Handarz-ī-Paoiryotakeshān, 23)

I have faith in Mazdayasni religion, I shall not praise other religions, and shall not exalt them, nor shall I believe in them.

2. oem behdin māzdayasnān āgāhi, āstvāni neki rasānad, aedun bād. (Khorshed Nyāish and other Nyāish and Yashts)

May I, belonging to the good Mazdayasni religion, have (religious) knowledge, faith (in the religion) and goodness.

3. fraoretīmcha āstaothwānemchā daēnayāo māzdayasnōish yazamaide. (Yasna XIII.5)

We admire (a man's) faith and steadfastness of the Mazdayasni Religion.

4. frā te varene ahe daēnaya ashāum ahura mazda. (Visparad V.3)

O Holy Ahura Mazda! (On the basis) of the teachings of that creed (revealed by prophet Zarathushtra), I have faith in Thee alone.

5. anā māthrā mazishtem vāurōimaidi khrafastrā hizvā. (Yasna XXVIII.5~)

Through thy Māthra (holy words of prayers) (uttered through) our tongues, may we turn the biggest of the evil ones into faithful ones.

6. yaēchā khshnaoshen ahurem haithyāish shyaothnāish fraoret mazdām (Yasna XXX.5~)

They always choose righteousness who put faith in the religion and perform right actions which please Ahura Mazda.

XI. GOOD MANNERS

(Herodotus says of the ancient Persians): “They (the ancient Persians) are not allowed even to mention the things which is not lawful for them to do. (Herodotus, Book I, 138. Cary’s translation.)

Ādarbād Mārespand, the Iranian moralist gives in his Pand Nameh or the Book of Advice, the following maxims of advice to preserve good manners:

1. wistākh ma baweh. (6~)

abegāh ma khand. (14)

pa hēch kas afsōs ma gireh. (16)

gāh rāy ma kōkhsh. (31)

pa meh dādwar mard afsōs ma kuneh, chē tō-ch abēr mehdādwār baweh. (56)

sakhwan tez pa nigerishn gōw, chē sakhwan hast guftan weh u hast pādan u ān pādan weh az ān ī guftan. (59)

pa pādfrāh ī mardōmān kardan warūnīg ma baweh. (27)

mardōm ma zan. (29)

chand tawān hāt mardōm pa sakhwan ma āzar. (44)

sakhwan charb gōw. (62)

gōwishn charb dār. (63)

khwēsh tan ma stāy. (65~)

spāsdār baweh kū pa nekīh arzānīg baweh. (73)

was dōst baweh kū husraw baweh. (77)

ka-t pa kardan u guftan vāz charbīhā namāz bareh chē az namāz bōrdan pusht bē nē shkanēd u az charb pursīdan dahān gandag nē shawēd. (85)

sakhwan dō ēwēnag ma gōw. (96)

pa hanjaman sūr har az ān gyāg nē āhanjēnd u gyāg ī frōdtar nishinēnd. (88)

agar khwāheh kū az kas dushnām nē āshnaweh ō kas dushnām ma dāh. (92)

har chē pa tō nē nēwag tō-ch pa āne kas ma kuneh. (5)

(Pand Nāmeḥ-ī-Ādarbād Mārespand, 6, 15 et seq.)

Do not be discourteous.

Do not laugh on improper occasions.

Do not mock at others.

Do not quarrel with others to have a higher seat in the assemblies.

Do not look with disrespect to the poor. Beware that perhaps one day you may be poor.
 Do not use harsh words indiscriminately. At times, it is good to use harsh words, and at times it is bad to use harsh words. It is better not to use them than to use them.
 Do not be vindictive with a view to punish.
 Do not injure others.
 Do not offend others with harsh words.
 Speak politely.
 Be sweet in your speech.
 Do not praise yourself.
 Be grateful, and you will be held in esteem for your goodness.
 Live in harmony with others, and you will be spoken of well.
 Bow when you speak and when you do a thing. Bowing will not break your neck; sweet words will not foul the breath of your mouth.
 Do not open conversation with an unseemly face.
 When you take your seat in a public assembly, do not take a seat higher than you deserve, so that one may be compelled to ask you to leave the seat and have a lower one.
 If you do not wish to be abused by others, do not abuse others.
 Do not do unto others, what (you think) is not good for you.

A RESPECT TO, AND GOOD MANNERS TOWARDS, ELDERS

1. *pa khwadāy u sardār mard vastār u wistākh ma baweh. (Pand Nāmeh-ī-Ādarbād Mārespand, 5)*

Be friendly towards your elders and leaders.

2. *andar khwadāyān u dōstān ewagānag baweh. (Pand Nāmeh-ī-Ādarbād Mārespand, 8)*

Act in concert with elders and friends.

3. *pish-gāh mard dānāg gerāmīg dār az-sh sakhwan āshnud. (Pand Nāmeh-ī-Ādarbād Mārespand, 37)*

Respect the elders and the wise, consult them and hear them.

4. *pesho-pāy mard gerāmīg az-sh meh dār u sakhwan az-sh padīraft. (Pand Nāmeh-ī-Ādarbād Mārespand, 48)*

Honour and respect the elders of society and act according to their advice.

5. *az dād ī meh u weh mard sakhwan purs. (Pand Nāmeh-ī-Ādarbād Mārespand, 67)*

Consult those who are (your) elders in age and are good.

6. *mehān rā ba āzarm u nek dārēd. (Ba Nām-ī-Yazad~, by Mr. E.K.Antia, p.210.)*

Treat your elders respectfully and well.

B GOOD BEHAVIOUR TOWARDS ALL - ELDERS, EQUALS OR INFERIORS

**1. *ye ashāune vahishtō, khaētū vā at vā verezenyō;
 airyamnā vā ahurā, vīdās vā thwakhshanghā gavōi;***

at hvō ashahyā anghat, vangheushchā vāstre mananghō. (Gāthā Ahunavad, Yasna 33.3)

He, who behaves well with a righteous person, whether that person be his relation, his fellow-worker, his subordinate, or one who looks after his cattle, is one who is engaged in works of truth and good thoughts.

2. andar ped, mād, khoh, berād, zan, farzand, shoe sālār, khesh, nazdīg, ham-gehānigān, hamkhāstagān, hamsāegān, hamsheheriān, pa irmāniā, jast pa har adādia, chun man ... patet hōm. (Patet-ī-Ādarbād, Section 4.)

If I have committed wrongs, through unrighteousness towards my father, mother, sister, brother, wife, lord or husband,¹ children, relatives, near ones, those who are dear and near to me, towards my companions, partners, neighbours, co-citizens, subordinates, I repent for them.

XII. HABITS AND GOOD COMPANY

(The Avesta often enjoins us to have the company of the righteous and shun that of the unrighteous.)

1. mā chish at ve dregvatō, māthrāschā gūshtā sāsniōschā; āzī demānem visem vā, shōithrem vā dakhyūm vā ādāt (Gāthā Ahunavad, Yasna XXXI.18~).

None of you should listen to the mystic prayers (words) of the unrighteous, because he (who would do so), would thereby put the family, the village, the city and the province into difficulty and ruin.

2. hvō ashava zarathushtrō, urvathem thrōtārem, isōit ashavanem, te ashaonat āfryeidyāi mraomi, urvathem urvathāt tat zī vanghō, hvō zī dregvāo ye dregvāite vahishtō, hvō ashavā yahmāi ashavā fryō. (Yasna LXXI.13)

Holy Zarathushtra himself must look out for a helping friend. (O Zarathushtra!) I ask Thee, for Thy good, to make a person who is holier than the holy, and truer than the true, thy friend. One, who is the best to (i.e., who treats well) the unrighteous is himself unrighteous. He to whom the righteous are friends, is himself righteous.

3. ākhrūrahe haosravanghanahe ashaonō fravashīm yazamaide, paitishtātee hashidvahe drvatō (Fravardin Yasht, Yt.XIII, 137~)

We invoke with reverence the Fravashi (the good spirit) of the holy Akhrura, the son of Haosravanghana, to oppose the wicked person who deceives as a friend (i.e., who shams friendship.)

**5. ...avā āz-var ham-bāz ma-bāsh,
avā spazg ham-rāh ma-bāsh.
avā dush-srub paēvand ma-kun.
avā dush-āgāh ham-kār ma-bāsh.
avā dushmanān ba-dādestān kush. (Āshirwād or Paiwand Nāmeḥ, 10~)**

Never be a partner with an ambitious man.
Do not be a companion of a back-biter or a scandal-monger.
Do not join the company of persons of ill fame.
Do not co-operate with the ill-informed.

¹ Recited in case the worshipper is a woman.

Do not enter into any discussion with persons of ill-fame.

6. *abāg khēshmēn mard ham-rāh ma baweh.*

abāg halāg-ch mard ham-ushkārishn ma baweh.

abāg mastūg mard ham-khwarishn ma baweh.

az sizd u drōz mard sakhwan ma āshnaw.

abāg āzād-chiharag kār-āgāh u zīrag hukhēm mard ham-pursagīh kuneh u dōst baweh.

az kēnwar mard ī pādikhshāy dūr baweh.

abāg mard halāg-gōwishn rāz ī khwad ma gīr.

pish-gāh mard dānāg gerāmīg dār, az-sh sakhwan purs, az-sh āshnaw.

pa hanjaman gyāg kū nishīneh, nazdīg ī drōz ma nishīn, chē tō-ch abēr dardōmand nē baweh.

(Pand Nāmeh-ī-Ādarbād Mārespand, 19, 20, 22, 27, 32, 34, 36, 37, 97)

Do not be the companion of a man, who is easily susceptible to anger.

Do not enter into any discussion with a senseless person.

Do not make your meals with a drunkard.

Do not hear the words of a scandal-monger and a liar.

Consult a man, who is well-behaved, well-informed, intelligent and good natured, and be his companion.

Avoid the company of a man in power who is revengeful.

Do not tell your secrets to a senseless man.

Hold in respect one, who is a man of position and wise; ask his advice and listen to him.

In an assembly, wherever you sit, do not sit before an untruthful man, so that you may not have cause to regret for that.

XIII. HONOUR AND SELF-RESPECT

1. *ān āzād frāmush ma kuneh...*(Pand Nāmeh-ī-Ādarbād Mārespand, 3)

Never forget that which is honourable.

2. *nām ī khwēsh rāy khwēshkārīh ī khwēsh bē ma hīleh.* (Pand Nāmeh-ī-Ādarbād Mārespand, 106)

Do not give up your business for the sake (of a false idea) of honour (i.e., it is not this or that work that makes you honourable, but the way you do that work.)

3. *pa hich ewenag mihr drujīh ma kuneh, kū-t dast-passōkh a-bish nē rasēd.* (Pand Nāmeh-ī-Ādarbād Mārespand, 114)

Do not break your promise so that you may not be dishonoured.

4. *nām pērāyag az khrad.* (Pand Nāmeh-ī-Ādarbād Mārespand, 130)

Family honour can be acquired (and preserved) through wisdom.

5. *spazgīh ma kun, kū-t dush-srawīh a-bish nē rasēd.* (Mino-ī-Kherad, II.8,9)

Do not slander (others), so that dishonour may not come to thee.

6. *u pa anāfarmīh u-besh nē madan khwēsh tan vastākhw weh.* (Mino-ī-Kherad, II.90)

Do keep away dishonour from one's self, it is better that one must know himself (i.e., self-

respect is necessary for one's honour).

7. pa abaram u gerāmīgīh vastākhw ma baweh, chē pa mēnōg abaramīgīh nē frākhtēd. (Mino-ī-Kherad, II.106-107)

Do not be presumptuous of great honours (from others), because such honours will not be of any help to you in the other world (i.e., rely more upon self-respect).

SUMMATION : Men of different professions who have no idea of honour or respect for their respective professions, or lines of business, are disliked in the Avesta. Thus a priest who is not true to his profession is condemned : *divzat hacha āthrava sanghaite, mā dim mruyāo āthra vanem, uiti mraot ahuro mazdāo, āi ashāum zarathushtra. (Common refrain, Vendidad XVIII.1-5).*

Same is the case with a person whose work is that of a sanitary purifier or cleaner (i.e., a Health Officer): *dātare gaēthanām astvaitinām ashāum, yezicha ho nā paiti-hinchōit, yō nōit apivatāite daēnayāo māzdayasnōish, yaozdāthrayat hacha kā he asfī chitha ?yezicha he anya agha shyaothna fravarshata, patita he chitha (Vendidad IX.47-50~).*

If the head of a family, or the head of a village, town or country, does not do his work honourably, eg., if he breaks his promise, he is condemned: *yezi va dim aiwi-druzaiti nmānahe vā nmāno-paitish, vīso vā vīs-paitish, zanteush vā zantu-paitish, daingheush vā dainghu-paitish, frasha upa-schindayeiti mithro granto upa-tbishto... (Meher Yasht 18~).*

Take the case even of the liquor sellers, whose trade is not believed to stand high in estimation. He also can, if he chooses, conduct his business with honour to himself and advantage to others, if he, for example, should not sell liquor to one, who he thinks, would be worse by it (Dādistān-ī-Dini L, 3).

One's honour does not entirely rest upon what kind of work he does, but upon how he does that work. A man who does his work, however low it may be, honestly and honourably, is more honourable than one, who does his work, however high it may stand in public estimation, dishonestly and dishonourably.

XIV. IDEALS --- THE LOFTIEST ZOROASTRIAN IDEALS

The HIGHEST ideal that a man has to keep before himself, is to be 'God-like'. A marrying couple is therefore blessed thus: *kām anjām bed chun ahurmazd khodāy pa dāmāne khish.* "May all your desires be fulfilled as were those of God in the creation of the world."

In his declaration of Faith, a Zoroastrian declares:

1. fravarāne mazdayasnō ahura-tkaēshō. (At the beginning of all Gāhs, Nyāishs and Yashts)

I am of that belief which belongs to Ahura Mazda.

A Zoroastrian prays that he may arrive into the presence of God, into the kingdom of Heaven by righteous conduct. Therefore, the NEXT HIGHEST ideal, that is held by the Avesta, before a Zoroastrian to enable him to be God-like, is that of living the life of Asha (Righteousness, Law, Order, Harmony, Purity, Piety). The Asha, the Righteousness spoken of in the Avesta, has a very broad sense. One has to be right in all things, physical and mental, material and spiritual. So the word Asha carries with it an idea of law, order, harmony, truth, purity and piety. The Avesta is replete with passages enjoining and praising Asha. The greatest and the loftiest wish of Zoroaster and his disciples was: "May we live according to Asha (righteousness)." The very first prayer that a Zoroastrian child learns is 'Ashem Vohu', a short prayer in praise of Asha or Righteousness. It says:

2. ashem vohū vahishtem astī, ushtā astī ushtā ahmāi, hyat ashāi vahishtāi ashem. (Ashem Vohu)

Righteousness is the best of gift and happiness. Happiness to him who is righteous for the sake of best righteousness.

The THIRD HIGHEST ideal, which a Zoroastrian has therefore to keep before him in the matter of righteousness, which would lead him towards Heaven, towards his God, is that of improving himself, bettering himself, from day to day. His very word for Heaven or paradise is ‘Vahishta Ahu’, i.e., the best life. So, to reach Heaven, to go before his God, he has not only to be good, but to advance in goodness and be *better*, and then to advance still further and be *best*. The later Iranian word for Heaven or paradise is Bahesht, which is the superlative of ‘*beh*’ good, and is the same as the English word ‘best’.

The FOURTH ideal, that a Zoroastrian has to keep before himself to better himself, to attain that best state of existence, which, through righteousness, is to take him before his God, is to seek knowledge and wisdom, both physical and mental. In short, he is to educate himself mentally and morally. His education must not end with his youth, but it must be a continuous process.

XV. KINDNESS

A - KINDNESS TO COMPANIONS OR FRIENDS

1. andar yārān air-tan charv hu-chashm bāsh. (Āshirwād or Paiwand Nāmeḥ, 7~)

Be courteous, sweet-tongued and kind towards your friends.

2. avā dostān pa pasand-ī dostān rav. (Āshirwād or Paiwand Nāmeḥ, 10~)

Treat your friends in a way agreeable to them.

3. dōst ī kahwan dōst ī nōg kuneh, chē dost kahwan ogōn omānāg chiyōn may kahwan, ka harw chand kahwantar pa khwarishn ī shahryārān vīs weh u sazāgtar shāyed. (Pand Nāmeḥ-ī-Ādarbād Mārespand, 101)

Be a new friend to an old friend (i.e., renew old friendships), because an old friend is like old wine, which, the older it becomes, improves in quality and becomes fit for kings.

B - KINDNESS TO THE POOR AND DESTITUTE

1. khshathremchā ahurāi ā, yīm dregubyō dadat vāstārem. (Ahunavar~).

He who gives succour to the helpless poor, acknowledges the Kingdom of God.

2. kat ve khshathrem kā ishtish, shyaothnāish mazdā yathā vāo ahmī; ashā vohū mananghā, thrāyōidyāi drigūm yushmākem; pare vāo vispāish pare vaokhemā, daēvāishchā khrafstrāish mashyūishchā. (Gāthā Ahunavad, Yasna XXXIV.5)

“O Mazda! What is your Kingdom? What is your Will, by acting according to which, I may come unto your friendship?” (Ahura Mazda replies:) “You will come unto my friendship by helping your poor fellow-men who live righteously and with good mind.

3. *ava padhō ava zaste dārayadhwem, mazdayasna zarathushtryō uyamna anuyamnāish daste. (Visparad XV.1 ~)*

Ye Zoroastrian Mazdayasnans! Hold your hands and feet steady ... Relieve those who have fallen in distress.

4. *ushtā ahmāi yahmāi ushtā kahmāichit..... (Gāthā Ushtavad, Yasna 43.1~)*

Happiness (comes) to him who seeks happiness for others.

5. *dāyāo me āsnām frazantīm āzō-būjem. (Ātash Nyāish, 5~ = Yasna LXII.5~)*

Grant me ... a child ... who relieves distress.

C - KINDNESS TO ANIMALS

1. *thrāyō haithīm ashavanō āfrivachanghō zavanti, gāushcha aspascha haomascha, gāush zaotārem zavaiti, uta buyāo afrazantish, uta deush-sravāo-hachimnō, yō mām khāstām nōit bakhshahi, āat mām tūm fshaonyehi nairyāo vā puthrahe vā huyāo vā marshuyāo.*

aspō bāshārem zavaiti, mā buyāo aurvatām, yukhta mā aurvatām, aiwishasta mā aurvatām nithakhta, yō mām zāvare nōit jaidhyehi, pouru maiti hanjamaine, pouru-narayāo karshuyāo. (Hom Yasht, Yasna XI. 1-2)

The cow and the horse (which are ill-treated by their masters) curse (their owners). The cow curses the owner (thus): Thou, who does not give me food, and in spite of that, extract work from me for the sake of thy children's bread and thy own bread (lit. belly)! May thou be childless and ill-famed.

The horse curses his rider (thus): Thou, who dost not care to give me strength (i.e., strong nourishing food to enable me to work well) in the midst of large assemblies or thick crowds! May thou never be a yoker of swift horses, a rider of swift horses, a bridler of swift horses.

2. *zartosht guft (ohrmazd) kū : kē-sh yazēm az-sh chish ham tō u ān amahraspandān. ohrmazd guft kū: kē andar gāhān ohrmazd kāmēd shnāyēnīdan u chish ohrmazd kāmēd abzūdan kē ān abāyēd kē-sh ohrmazd hame pa harw gāh abāg bawēd mard ī ahlaw pa harw chē-sh mad ēstēd u harw chē hast ī shnāyēnēd u-sh az wattarān pānagīh kunēd. (The Pahlavi Revāyet attached to the Shāyast lā Shāyast, Ch.XV, 3 and 7)*

Zoroaster asked Ahura Mazda: "How are we to worship Thee and Thy Ameshaspands"? Ahura Mazda replied: "He who desires to please Ahura Mazda in this world, must desire to develop (i.e., further the increase of) the creations of Ahura Mazda. It is necessary that the person, who is attached to Ahura Mazda, should please the righteous by relieving suffering and by protecting them from the evil-minded.

3. *kē andar gāhān wohuman kāmēd, shnāyēnīdan u pa rāmishn kāmēd kardan, kē chīsh ī wohuman kāmēd abzūdan, u-sh ān abāyēd ka-sh hamē wohuman abāg bawēd, pa hamāg gāh u zamān, gōspand ī hudāg pa chē mad ēstēd chē hast u shnāyēnēd, u pa rāmishn u kunēd u-sh andar ān ī sahmēn rāz u ān ī awishtāb gāh, ī-sh az stahmagān u akhwēshkārān pānagīh kunēd.*

pa pārag ī mard ī drawand sāstār mā u dahēd, pa ān ī khwash u garmīg gyāg u gāh u dārēd, u-sh pa hāmīn kōh u yōrdāg ambār u kunēd kū pa zamistān pa chārag nē abāyēd dāshtan u-sh jud az wāchag mā u rāyēnīd, u-sh wāchag az shīr judāg mā kunēd.

chē-sh ān hast andar gehān angūshīdag ī khwēsh gōspand ī hudāg, kē awēshān shnāyēnēd, kē gōspand ī hudāg, ōy andar gehān husrawīh bawēd, u-sh ān ī pāhrōm akhwān, rōshnīh ī ohrmazd, khwēsh bawēd. (The Pahlavi Revāyet attached to the Shāyast lā Shāyast, Ch.XV, 9-11; S.B.E. Vol.V, p.374.)

Whoever wishes to propitiate Vohumana (the divine being presiding over Good Mind and the animal creation) in the world and wishes to act for his happiness, is he, who wishes to promote the things of Vohumana; and it is necessary for him, so that Vohumana may be ever with him, that he should propitiate, at every place and time, the well-yielding cattle, in whatever has happened and whatever occurs, and should act for their happiness; and in the terrible days and hurried times which befall them, he should afford them protection from the oppressive and the idle.

He should not give them as a bribe to a man who is a wicked tyrant, but should keep them in a pleasant and warm location and place; and in summer he should provide them a store of straw and corn, so that it be not necessary to keep them on the pastures in winter.... He should not drive them apart from their young, and should not put the young apart from their milk.

Since the the well-yielding cattle are counterparts of (Vohumana) himself in this world, whoever propitiates those well-yielding cattle, his fame subsists in the world, and the splendour of Ahura Mazda becomes his own in the best existence.”

4. hamā-zor bahman ameshāspand veh-manashne bād ākhshti ez āne vehān dāmān.... osh hast andar gaēthī gospond pūr-sarde, ez har kas osh zivashne va dārashne va parvarashne, gaēthyān ez ānān frāz-vastarde vastarg vasyād avad poshūd. (Āfrin-ī-Rapithwin, 3~, 4)

May we be one in spirit with Bahman Ameshaspand of good mind who spreads peace in the midst of good creation. Cattle of all kinds in the world are under him (i.e., under his protection.). Those, for whom these cattle get help to live (i.e., food), maintenance, and protection, become (i.e., are blessed with the gift of being) well-clothed. Sufficient clothing clothes them.

5. az hamoin har āin gunāh har āin margarzān, har āin farodmānd, har āin mānīd, har āin gunāh az gunāh, oem andar bahman gāo gospond, gospond sardagān jast pa patet hōm. (Patet Pashemāni, 8~)

I repent for all the sins that I may have committed against cattle, against all sorts of cattle that are under the care of Bahman Ameshaspand.

*** 6. gave verezyātām, tām ne kharethāi fshuyō. (Behram Yasht 61~)**

We should endeavour for (better living condition) of cattle, as they are the increasers of our sustenance (food).

XVI. MODERATION

1. Question - kū ohrmazd u amshāspandān u wahisht ī hubōy ī hūram pa chē abērtar ī khwēsh shāyad kardan ?

Answer - kū ... khrad ... hunsandīh ... rāstīh ...spāsdārīh...bawandag mēnishnīh...rādīh ...padmān...tōkhshīh awist u mēnōg...pa ān evenag ī wahisht ī wēnishn ī yazdān mad. (Mino-ī-Kherad, XLIII. 1-14~)

Question - By what means can we make Ahura Mazda, the Ameshaspands and the fragrant

Heaven our own?

Answer - By wisdom, contentment, truthfulness, gratefulness, devotedness, generosity, moderation, endeavour and trust in spiritual beings. By these means one reaches Heaven and is in sight of God.

2. u mēnōg ī padmān nēzag ī mēnōg kunēnd. (Mino-ī-Kherad, XLIII. 12)

The spirit of moderation is useful like a javelin.

3. u andar tan drustīh padmānīg khwarishnīh u tan pa kār dāshtan weh. (Mino-ī-Kherad, II.82)

For (the preservation of) health, moderation in eating and keeping body active, are good.

XVII. OBEDIENCE

A - OBEDIENCE TO GOD

(PRAYER EXPRESSIVE OF REVERENCE DEVOTION & WORSHIP)

1. āat yathā tū ī ahura mazdā, menghācha vaochaschā dāoschā vareshchā yā vohū, athā tōi dademahī, athā chishmahī, athā thwā āish yazamaide. athā nemakhyāmahī, athā ishuidyāmahī, thwā mazdā ahurā. (Yasna XIII.5~)

O Ahura Mazda! Whatever Thou hast thought, whatever Thou hast uttered, whatever Thou hast created, whatever Thou hast done, has all been good. So, O Ahura Mazda! We offer and dedicate ourselves to Thee, worship Thee, offer our homage to Thee and render our thanks to Thee.

2. paiti mām erezvō peresanguha, yim dadhwāonghem spenishtemcha vaēdhishtemcha, paiti vachishtemcha, parshtem avatha te anghat, vanghō avatha anghāo spanyāo yezi mām paiti peresāonghe. (Vendidād XVIII.7)

(Says Ahura Mazda to Zoroaster) O Righteous (Zarathushtra)! Ask from me who am the Creator, the Increaser, the Most Knowing, the Most pleased to reply. Ask (for your desires) from me and you will be better and wiser.

3. ahurāi mazdāi vanghave vohū maide, vispā vohū chinahmī, ashāune raēvaite khvarenanghaite, yā zī chī chā vahishtā, yenghe gāush, yenghe ashem, yenghe raochāo, yenghe raochebīsh rōithwen khāthrā. (Yasna XII.1~)

I attribute (the creation of) all things to Ahura Mazda, the Good, the Righteous, the Holy, the Resplendent, the Glorious, to whom belong all good things— the World, Order or Righteousness (prevailing in the world), and the luminous globe, with whose light all brilliant objects shine.

4. tem baghem tem ratūm yazamaide, yim ahurem mazdām, dadhwāonghem rapentem tarshvāonghem vīspā vohū. (Yasna LXX.1~)

We worship with devotion, that Divine Power, that Lord, who is Ahura Mazda, the Creator, the Giver of all joy, the Architect of all good things.

5. ithā āat yazamaide, ahurem mazdām ye gāmchā ashemchā dāt, apaschā dāt urvarāoschā vanghuhīsh, raochāoschā dāt būmīchā vīspāchā vohū. (Yasna XXXVII.1= Yasna V.1)

We worship here, Ahura Mazda, who has created the cattle, grain, water, the beneficent vegetation, light, the earth and all good things.

6. nivaēdhayemi hankārayemi dathushō ahurahe mazdāo raēvatō khvarenanghatō, mazishtahecha vahishtahecha sraēshtahecha, khraozdishtahecha khrathwishtahecha hukereptemahecha, ashāt apanōtemahecha, hudhāomanō vouru-rafnanghō, yō nō dadha, yō tatasha, yō tuthruye, yō mainyush spentōtemō. (Yasna I.1)

I invite and invoke Ahura Mazda, who is the most Brilliant, Glorious, Great, Best, Excellent, Strong, Wise, Beautiful, Holy, who knows the best, who rejoices (for all that is good), who created us, who shaped us and who is the most munificent among the invisible.

(PRAYER ASKING FOR RIGHTEOUSNESS)

7. ahyā yāsā nemanghā, ushtānazastō rafedhrahyā, mainyeush mazdāo paourvīm, spentahyā ashā vīspeng shyaothnā, vangheush khratūm mananghā, yā khshnevisā geushchā urvānem. (Gāthā Ahunavad, Yasna XXVIII.1)

O Omniscient Lord ! Lifting up my hands in all humility to Thee, who art Invisible and Munificent, I pray with joy for righteous actions, for benevolent thoughts, so that, I may thereby, let the Soul of the Universe rejoice.

(PRAYER EXPRESSIVE OF OBEDIENCE)

8. stūtō garō vahmeng ahurāi mazdāi ashāichā vahishtāi, dademahichā chīshmahichā ācha āvaēdayamahī.

vohū khshathrem tōi mazdā ahurā apaēmā vīspāi yave, hukshathrashtū ne nā vā nāirī vā, khshaētā ubōyā anghvō hātām hudāstemā. (Yasna XLI.1,2)

Praise, Prayer and Homage to Ahura Mazda and Asha Vahishta (the Best Righteousness). We acknowledge them and announce our allegiance to them.

O Ahura Mazda! May we approach ever and ever to Thy good Kingdom. O the wisest Ruler among all the beings of both the worlds ! You are a good Ruler for us – men and women.

(PRAYER ASKING FOR FORGIVENESS)

9. yezi thwā didvaēsha, yezi manangha yezi vachangha yezi shyaothna, yezi zaosha yezi azaosha, ā te anghe fracha stuye nī te vaēdhayemi yezi te anghe avā-ururaodha yat yasnahecha vahmahecha. (Yasna I.21)

O Ahura Mazda! If I have offended Thee, deliberately or unknowingly, with my thoughts, words or actions, (or) if I have been neglectful in my praises and prayers, I bow to Thee in repentance, I invoke Thee in prayers.

(THE EXISTENCE AND CONTINUITY OF THE WORLD THROUGH GOD'S WISDOM)

10. vaethācha tatcha kathacha āi ashāum zarathushtra, mana khrathwācha chistīcha, yāish ā anghush paouruyō bavūt, yathācha anghat apemem anghush. (Hormazd Yasht, 26)

O holy Zarathushtra ! Know how it is (i.e., how the creation exists). The world came into existence at the beginning through my wisdom. In the same way, the world will continue upto the end.

(A PRAYER ACKNOWLEDGING GOD AS THE RULER OF THE WORLD)

11. vasascha tū ahura mazda ushtācha khshaēsha havanām dāmanām, vasō āpō vasō urvarāo vasō vispa vohū asha chithra, khshayamnem ashavanem dāyata akshayamnem dravantem. vasō

khshathrō khyāt ashava, avasō khshathrō khyāt drvāo, gatō hamistō nizberetō, hacha spentahe mainyeush dāmabyō varatō avasō-khshathrō. (Yasna VIII.5,6)

O Ahura Mazda ! May Thou rule in all Glory, as Thou likest, over Thy creation – over water, over cattle, over all good things, which bear the seed of Righteousness. Let the Righteous be powerful. Let the unrighteous be powerless. May the Righteous rule as they like. May the unrighteous be without the rule of their choice.

(PRAYERS ACKNOWLEDGING THE POWER AND WISDOM OF GOD)

*12. tat thwā peresā eresh mōi vaochā ahurā,
kasnā zāthā patā ashahyā paouruyō,
kasnā kheng staremchā dāt advānem,
kē yā māo ukhshyeitī nerefsaitī thwat,
tāchit mazdā vasemī anyāchā viduye.*

*tat thwā peresā eresh mōi vaochā ahurā,
kasnā deretā zāmchā adenabāoschā,
avapastōish kē apō urvarāoschā,
kē vātāish dvānmaibyaschā yaoget āsu,
kasnā vangheush mazdā dāmish mananghā.*

*tat thwā peresā eresh mōi vaochā ahurā,
kē hvāpāo raochāoschā dāt temāoschā,
kē hvāpāo khvafnemchā dāt zaēmāchā,
kē yā ushāo arem-pithwā khshapāchā,
yā manothrīsh cazdōnghvantem arethahyā.*

*tat thwā peresā eresh mōi vaochā ahurā,
yā fravakhshyā yezī tā athā haithyā,
ashem shyaothanāish debāzaitī ārmaītīsh,
taibyō khshathrem vohū chinas mananghā,
kaēibyō azīm rānyō-skeretīm gām tashō.*

*tat thwā peresā eresh mōi vaochā ahurā,
kē berekhdhām tāsht khshathrā mat ārmaītīm,
kē uzemem choret vyānayā puthrem pithre,
azem tāish thwā frākhshne avāmī mazdā,
spentā mainyū vispanām dātārem. (Gāthā Ushtavad, Yasna XLIV.3-7)*

O Ahura! I ask Thee this, tell me aright. Who was the first Creator, the Father of Righteous Order? Who fixed the path of the Sun and the Stars? Who else, but Thee? Through whom does the Moon increase and decrease? O Ahura Mazda! I desire to know these and other facts.

O Ahura! I ask Thee this, tell me aright. Who supports the earth and the sky (preventing them) from falling down? Who created water and the plants? Who connected speed with wind and clouds? O Mazda ! Who inspires (our) good mind?

O Ahura! I ask Thee this, tell me aright. Who is the Architect who created light and darkness? Who caused the dawn, the midday and the night, which (by the rotation of time) remind the wise of their duty? Who else but Thee, O Ahura Mazda!

O Ahura! I ask Thee this, tell me aright. Say whether what I say is correct. Doth Armaiti

(Devotion, Piety, Humility) increase Righteousness by its action? Hast Thou founded Thy kingdom upon good mind? For whom hast Thou made this pleasure giving moving earth?

O Ahura! I ask Thee this, tell me aright. Who created Armaiti the chosen one with its kingly power? Who, through his wisdom, made the son revere his father? O Mazda, Creator of all things, the Beneficent Spirit ! I desire to know all these things from Thee.

(PASSAGES TEACHING DEVOTION)

13. yascha me aētahmi anghvō, yat astvainti spitama zarathushtra! imāo nāmenīsh drenjyō framrava, paiti vā asni paiti vā khshafne nōit vīsentī asānō avasyāt.... imāo nāmenīsh parshtascha pairi-vārascha vīsentē mānāyēn ahe yatha hazanghrem narām ōyūm narem aiwyākhshayōit. (Hormazd Yasht, 16-19~)

(Ahura Mazda says to Zoroaster:) O Spitama Zarathushtra! He, who in this material world, would recite my names aloud, day and night....shall not be harmed by evil influences Those names shall advise, support and protect him in the same way as one thousand persons would protect one single person.

**14. at fravakhshyā angheush ahyā vahishtem,
ashāt hachā mazdāo vaēdā ye īm dāt,
ptarem vangheush verezyantō mananghō,
at hōi duggedā hushyaōtha ārmaitīsh,
nōit diwzaidyāi vispā hishas ahurō.**

**at fravakhshyā yat mōi mraot spentōtemō,
vache srūidyāi yat maretaēibyō vahishtem,
yōi mōi ahmāi seraoshem dān chayaschā,
upā jīmen hurvātā ameretātā,
vangheush manyeush shyaothanāish mazdāo ahurō.**

**at fravakhshyā vispanām mazishtem,
stavas ashā ye hudāo yōi henti,
spentā mainyū sraotū mazdāo ahurō,
yehyā vahme vohū frashī mananghā,
ahyā khratū frō mā sāstū vahishtā. (Gāthā Ushtavad, Yasna XLV.4-6)**

(Zarathushtra says to his disciples:) I declare this world's best thing to you. Mazda knows through Righteousness all things which He has created. He is the Father of the active good mind in us. Piety, through good deeds, is his daughter. Ahura, the all-seeing, is not to be deceived by any one.

I declare to you the word, which the most Beneficent told me, and which is the best to be heard by mankind. Those, who will grant me (a hearing) with obedience and attention, will be blessed with health and immortality. (The word is this:) "Ahura Mazda (is approached) through deeds of good mind."

I declare unto you (knowledge) about Him, who is the Best of all. I sing, through Righteousness, the praise of Him who is wise, and of those (Ameshaspands who are wise). May Ahura Mazda hear me through Spenta Mainyu (the Good Spirit), with whose praise, blessings were asked (by me) with good mind. May He teach me through His best wisdom.

**15. at thwā menghī paourvīm, mazdā yazūm stōi mananghā;
vangheush patarem mananghō, hyat thwā hem chashmaini hengrabem;**

haithīm ashahyā dāmīm, angheush ahurem shyaothanaēshū. (Gāthā Ahunavad, Yasna XXXI.8)

O Ahura Mazda! Ever since I first conceived Thee in my mind, I have taken Thee as worthy of worship with good mind, as the Father of good mind, as the rightful Creator of Righteousness, as the Lord (ruling) over all the deeds of this world.

(A PRAYER TO THE SUPREME DEITY)

16. ba nāme yazad bakhshāyendehe bakhshāyeshgar meherbān. nām setayashne ahurmazd, hamābud ō hamāhast ō hamābed, nāme yazad spenāminō, andarach minoān minō, azash khudash yak nām ahuramazdach. khodāe mehest, ō tavānā ō dānā ō dādār, ō parvartār ō pānā ō khāvar, ō kerfehgar ō avakhshidar, avizeh veh dādastāni hamāzor. (Doā Nām-Setāyashneh, 1)

May Ahura Mazda be pleased. In the name of God, the Beneficent, the Forgiver, the Kind. May there be praise for the name of Ahura Mazda, who has always existed, exists, and will always exist. One of his names is God, the Beneficent Spirit, the most Spiritual among the spiritual ones. One of His names is Ahura Mazda (the Omniscient Lord). He is the Lord, great, mighty, wise, creator, nourisher, protector, supporter, righteous, forgiver, holy dispenser of good justice, all powerful.

17. ahyā thwā āthro verezenā, paouruye pairi jasāmaide mazdā ahurā, thwā thwā mainyū spenishā (Yasna XXXVI.1~)

O Most Beneficent Ahura Mazda! We approach Thee and Thee alone through Thy fire.

(PASSAGES EXPRESSIVE OF WORSHIP, HOMAGE AND GRATITUDE)

18. vohū thwā mananghā, vohū thwā ashā, vanghuyā thwā chistōish, shyaothnāishchā vachebīshchā pairi-jasāmaide. nemakhyāmahi ishūidyāmahi thwā mazdā ahurā, vīspāish thwā humatāish, vīspāish hukhtāish, vīspāish hvarshāish pairi-jasāmaide. (Yasna XXXVI.4-5)

O Ahura Mazda! We come to Thee through our good mind, through our best Righteousness, through our wise actions and words. We pay our homage to Thee, we express our indebtedness to Thee, We come to Thee through all good thoughts, all good words, all good deeds.

19. vangheush khvaēteush khvaētāchā vangheush, ashahyā thwā pairi-jasāmaide, vanghuyāo fsheratvō vanghuyāo ārmatōish. (Yasna XIII.6)

We approach Thee through the relationship of our good kinship with Thee, through good Righteousness, through good control (of mind), through good Piety.

*20. tem ne yasnāish ārmatōish mimaghzhō,
ye ānmenī mazdāo srāvī ahurō,
yat mōi ashā vohuchā chōisht mananghā,
khshathrōi hōi haurvātā ameretātā,
ahmāi stōi dām tevīshī utayūitī. (Gāthā Ushtavad, Yasna XLV.10)*

We desire to worship through piety, Him, who is known by the name of Ahura Mazda, who has, by righteous order and good mind, spread health and immortality in His kingdom and who always grants power and strength.

21. ahyā khshathrāchā mazenāchā hvapanghāishchā tem at yasanām paurvātātā yazamaide, yōi geush hachā shyentī. tem at āhūiryā nāmenī, mazdā varā spentōtemā yazamaide, tem ahmākāish azdibīshchā ushtānāishchā yazamaide. (Haptan Yasht, Yasna XXXVII.2,3~)

We worship Him, who lives in the midst of His nature, with the best of our homage, for His kingly Power, Greatness and Virtue. We worship Him under His name of Ahura, the beloved Mazda, the Beneficent. We worship Him with our body and life.

22. sepās oe buzorg hastiān, kē āfrid avanid, ō pa khesh angāmbati zor dānāi, avartar shash ameshāspandān, avad vas yazdān, roshan behesht garothmān, ō gerde āsmān, ō khure tāvā ō māhe bāmi, ō stare vas-tokhme, bād andarvāe, ō āv, ō ātash, ō zamin, ō orvar, ō gospand, ō ayokhshast, ō mardum.

yazashne va niyāyashne, az oe khodāe kerfehgar, kē meh kard az har getihā dehashnān, mardum pa gavāesh, mādān dād ō sheheriāreshe angām rāenidāresh dāmān, pa rakhma angejashne parhej devān. (Doā Nām-Setāyashneh, 2,3)

(My) gratitude to the Highest among the existent, who creates (things) and brings (them) to an end. He has, by His existence at all times, and by His strength and wisdom, created the six superior Ameshaspands, several great Yazatas, the brilliant paradise Garothman, the revolving sky, the brilliant sun, the splendid moon, the stars of various kinds, the wind, the air, the water, the fire, the land, the trees, the cattle, the metal and mankind.

Praise and homage to the righteous God, who, by (the gift of) speech, elevated man over all creatures of the world, and who gave him the power of reasoning, the power of rising superior to time, and the gift of ruling over the creations for the purpose of fighting, warring against, and shunning Daevas (evil influences).

(PASSAGES EXPRESSIVE OF SUBMISSION OR DEPENDENCE)

**23. kem nā mazdā mavaite pāyūm dadāt,
hyat mā dregvāo didareshtā aēnanghē,
anyem thwahmāt āthraschā mananghaschā (Gāthā Ushtavad, Yasna XLVI.7~)**

O Mazda! When an evil-minded person will look at me with an eye to do harm, who else but Thee, will protect me and mine, for the safety of my (hearth) fire and my mind?

**24. ye vāo mazdāo ahurā, pairi-jasāi vohū mananghā;
maibyō dāvōi ahvāo, astvataschā hyatchā mananghā;
āyaptā ashāt hachā, yāish rapentō daidūt khvāthre. (Gāthā Ahunavad, Yasna XXXVIII.2)**

O Ahura Mazda ! May I approach Thee through my good mind. Grant me, through righteousness, the gifts of both the worlds – the corporeal world and the spiritual world – gifts, by which can be obtained the joy-giving happiness.

25. thwōi staotaraschā māthranaschā ahura mazdā, aogemadaēchā usmahichā vīsāmadaēchā, yat mizdem mavaēthem fradadāthā daēnābyō mazdā ahurā. ahyā hvō ne dāidī, ahmāichā ahuye manakhyāchā, tat ahyā yā tat upajamyāma, tavachā sarem ashakhyāchā vispāi yave. (Haptan Yasht, Yasna XLI.5,6)

O Ahura Mazda! We declare ourselves as the reciters of Thy praise and Thy sacred Word. We wish to be so. We announce ourselves to be so. O Ahura Mazda! Grant us that reward in this (material world) and the spiritual (world), which Thou hast granted (ere this) to the religious-minded like myself, so that, we may, for ever, approach Thee, for seeking Thee and Thy Righteous guidance.

**26. hukhshathrōtemāi bāt khshathrem ahmat, hyat aibī-dademahīchā chīshmahīchā hvānmahīchā,
hyat mazdāi ahurāi ashāichā vahishtāi. (Haptan Yasht, Yasna XXXV.5)**

May Sovereignty abide in (Ahura Mazda) that Best of Sovereigns. We offer ourselves to Ahura Mazda who is the best in righteousness. We acknowledge Him, we take Him as our own.

27. at hōi vohū sraoshō jantū mananghā mazdā ahmāi yahmāi vashī kahmāichīt. (Gāthā Ushtavad, Yasna XLIV.16~)

O Mazda! He, whom Thou lovest, is helped with good mind by (The divine being) Sraosha.

28. mraot ahurō mazdāo spitamāi zarathushtrāi, azem yō ahurō mazdāo, azem yō dāta vanghvīm, yase tat nmānem ākerenem, srīrem, raokhshnem, frāderesrem. (Vendidād XXII.1)

(Ahura Mazda said to Spitama Zarathushtra:) I, who am Ahura Mazda, I who am the creator of good things, have made this world beautiful, brilliant, worth-seeing.

29. bāstān u harw gāh umēd ī yazdān dār, u dōst ān kuneh pa tō shudōmandtar hāt. (Pand Nāmeht-Ādarbād Mārespand, 10)

Always and at all times lay your hope in God and endear that which is good for you.

30. pa chish ī yazdān u amahrspandān, tukhshāg u jān apaspār baweh. (Pand Nāmeht-Ādarbād Mārespand, 11)

Work hard and sacrifice yourself for what is liked by God and His Ameshaspands.

31. yazdān āfrīn kun, u dēl pa rāmishn dār, kū-t az yazdān abzāyishn u pa nekīh windeh. (Pand Nāmeht-Ādarbād Mārespand, 102)

Pray to God and fill your heart with His pleasure so that you may be sure to be filled with goodness by Him.

(HOMAGE TO THE DEITY)

32. namāz oe vispa-āgāh ash khāvar, kesh farestid pa zartosht spitamān asho farohar, ashtash oe dāmān dīn-dāneshne varoyashne, āsne-kheradi goshosrute kheradi, dānāesh ō rāenidāresh, vispa hastān ō budān ō bedān, frahangān frahanga māthra spenta, kū bed ravān hu pul bokhtāresh, az dozakh vadārdār, oe āne pehlum akhān ashoān, roshan hend hu-boe hamā nikash. (Doā Nām-Setāyashneh, 4)

I bow before the Omniscient Lord who sent peace, the understanding of religion, faith in religion, innate wisdom, acquired wisdom, knowledge and guidance to the creatures (of the world), through Spitama Zarathushtra of holy spirit, and (who sent) for those who now live, who once lived and will live in future, the Māthra Spenta (i.e., the Beneficent Divine word) – the knowledge of knowledge – which brings salvation from an evil state for the soul at the Chinvat Bridge¹ and (ensure) a safe passage to the best mansion of the righteous, which is brilliant, all-fragrant and all good.

(A PRAYER IMPLORING OBEDIENCE AND OTHER VIRTUES)

33. tāo ahmi nmāne jamyāresh, yāo ashaonām khshnūtascha, ashayascha vyādaibīshcha paiti-zantayascha, us nū anghāi vīse jamyāt, ashemcha khshathremcha savascha kharenascha khāthremcha.

¹ This allegorical bridge is supposed to be between this and the next world.

dareghō-fratemathwemcha anghāo daenayāo, yat āhūrīsh zarathushtrīsh, asishta nū anghat hacha vīsat gāush buyāt, asishtem ashem, asishtem narsh ashaonō aojō, asishtō āhūrōish tkaēshō.

jamyān ithra ashaonām vanghuhīsh surāo spentāo fravashayō, ashōie baēshaza hachimnāo, zem-frathangha, dānu-drājangha, hvare-berezangha, ishte-e vanghanghām paitishtāte-e ātaranām, frasha-vakhshyāi rayāmcha khvarenanghāmcha.

vainīt ahmi nmāne, sraoshō asrushīm, ākhshtīsh anākhshtīm, rāitīsh arāitīm, ārmaitīsh tarō-maitīm, arshukhdhō vākhsh mithaokhtem vāchim, asha drujem. (Yasna LX.2-5)

May there come to this house pleasure, blessings, innocence and gratitude for the righteous. May there arise now, in this family righteousness, sovereignty, prosperity, glory and happiness.

May there now come in this family, truthfulness, power, prosperity, glory, happiness and the continued stay of the religion of Ahura Mazda as taught by Zarathushtra.

May there be for ever, for this family, (abundance of) cattle, righteousness, influence of righteous persons and the righteous Order of Ahura.

May there come hither, the good, powerful, beneficent holy spirits of the righteous, carrying with them the healing virtues of righteousness, as extensive in width as the earth, in length as the river, in height as the sun, to help the virtuous to withstand the vicious and add to the Honour and Glory (of God).

May obedience prevail over disobedience in this house, peace over discord, charity over stinginess, humility over arrogance, truth over falsehood, righteousness over wickedness.

(EFFICACY OF PRAYERS)

34. nemō vohu nemō vahishtem zarathushtra gaēthābyō. tat dravatō dravatām urvatō paiti-dāreshta, tat dravatō dravaityāoscha ashi ushi karena gava dvarethra zafare derezvān pairi-urvaēshtem, yat nemō vohū adahvīm atbaēshem naire hām-varetish, drujō vārethma dāreshta. (Sarosh Yasht Hādokht, 1,2)

O Zarathushtra! Prayer is a good thing, prayer is an excellent thing, for the people of this world. It is a protection against the most wicked of the wicked. It is a protection and check against the evil action of the eyes, minds, ears, hands, feet, mouths, tongues of the wicked, whether male or female. A good, pure-hearted, well-intended prayer is (i.e., serves as) a protection for a man. (It is like) a protective shield against Druj (an evil-minded person.)

35. A list of the names of Ahura Mazda in the Avesta, gives one an idea of His powers and attributes as the Omnipotent, Omnipresent and Omniscient Lord.

1. nāma ahmi.

The Self-existent.

2. vāthwyō.

The Protector of the herds.

3. avi-tanyō.

The All-pervading or Omnipresent.

4. asha vahishta.

The Best Purity.

5. vīspa vohu mazdadhāta asha-chithra.
All-goodness of pure origin, created by Mazda.

6. khratush.
Prudence.

7. khratumāo.
One endowed with Prudence.

8. chistish.
Wisdom.

9. chistivāo.
The Wise.

10. spāno.
The Promoter.

11. spananghāo.
The one endowed with (the power of) Prudence.

12. ahurō.
The Lord.

13. sevishtō.
The most Benevolent.

14. vīdvaeshtvō.
The One without harm.

15. avanemna.
The Unconquerable

16. hāta marenish.
The Reckoner

17. vīspa hishas.
The All-observer

18. baeshazya.
The Health-giver

19. dātō.
The Creator

20. mazdāo.
The Omniscient

21. pāyushcha.
The Protector

22. dātācha.

The Creator

23. *thrātācha.*

The Nourisher

24. *znātācha.*

The Knower

25. *mainyushcha spentotemō.*

The Beneficent Spirit

26. *baeshazya.*

The Healer

27. *baeshazyotema.*

The best of the Healers

28. *āthrava.*

The Priest (Athravan)

29. *āthravatema.*

The most priestly.

30. *ahura.*

The bestower of Life

31. *mazdāo.*

The All-knowing

32. *ashava.*

The Holy

33. *ashavastema.*

The Holiest.

34. *khvarenangha.*

The Glorious

35. *khvarenanghastema.*

The Most Glorious.

36. *pourudarshhta.*

The All-seeing.

37. *pourudarshtema.*

The Most All-seeing.

38. *duraedarshhta.*

The Far-seeing.

39. *duraedarshtema.*

The Most Far-seeing.

40. *spashta.*

The Watcher.

41. *vīta.*

The Well-wisher.

42. *dāta.*

The Giver.

43. *pāta.*

The Protector.

44. *thrāta.*

The Preserver.

45. *znāta.*

The Knower.

46. *znoishta.*

The Most Knowing One.

47. *fshumāo.*

The Increaser.

48. *fshushō māthra.*

The Holy Word (Māthra) for increase.

49. *ise-khshathrō.*

The Independent Ruler.

50. *ise-khshathryotema.*

The best of the Independent Rulers.

51. *nāmo-khshathrō.*

The Illustrious Ruler.

52. *nāmo-khshathryotemō.*

The best of the Illustrious Rulers.

53. *adhavish.*

The One who never deceives.

54. *vīdhavish.*

The One who is never deceived.

55. *paiti-pāyush.*

The Protector of the Chiefs.

56. *tbaēsho-taurvāo.*

The Destroyer of Evil.

57. hathravana.

The prompt Smiter.

58. vīspavana.

The Smiter of all (evil ones).

59. vīspatash.

The All-artificer.

60. vīspa-khvāthra.

The All-Nourisher.

61. pourū-khvāthra.

The Full-Nourisher.

62. khvāthravāo.

The Lord of Nourishment.

63. verezi-saoka.

The intelligent in work.

64. verezi-savāo.

The Useful in work.

65. sevī.

The Beneficent.

66. sūrāo.

The Brave.

67. sevishta.

The Most Beneficent.

68. asha.

The Righteous.

69. bereza.

The Highest.

70. khshathraya.

The Ruler.

71. khshathrayotemō.

The Greatest of Rulers.

72. hudhānush.

The one versed in Wisdom.

73. hudhanushtemō.

The best of those versed in Wisdom

74. dūraē-sūka

The one who spreads benefit all around. (Hormazd Yasht, 8,12-15)

B - OBEDIENCE TO THE KING

(A PRAYER FOR THE KING)

[The ancient Persians always included the king in their prayers. According to Herodotus (Book I.132) “He that sacrifices is not permitted to pray for blessings for himself alone; but he is obliged to offer prayers for the prosperity of all the Persians and the king, for he is himself included in the Persian.” The following is one of these characteristic prayers preserved in the Āfringāns and recited in the Āfringāns or Myazd ceremony of offerings.]

1. āfrināmi khshathrayān dainghupaiti, uparāi ahmāi uparāi verethrāi, uparāi khshathrāi khshathremcha paiti-astimcha, dareghō khshathrem khshathrahe, dareghō jūtm ushtānahe drvatātem tanubyō.

amem hutāshtem huraodhem, verethraghnemcha ahuradhātem, vanaintīmcha uparatātem pouru-spakhštīm tbishyantām, paiti-jaitīm dushmainyavanām, hathrā-nivāitīm hamerethanām aurvathanām tbishyantām.

āfrināmi vavanvāo vanat-peshane buye, vispem aurvathem tbishyantem, vispem aghem tbishyantem, arathwyō-mananghem, arathwyō-vachanghem, arathwyō-shyaohnem.

vavane buye rathwya manangha, rathwya vachangha, rathwya shyaohna. nizane buye vispe dushmainyava vispe daevayasna, zaze buye vanghāucha mizde, vanghāhucha sravahi, urunaecha dareghe havanghe.

āfrināmi dareghem jva, ushta jva, avanghe narām ashaonām, āzanghe duzhvarshūtā varezām, vahishtem ahūm ashaonām raochanghem vispō-khāthrem. (Āfringān~)

O Ahura Mazda! I pray for great courage, grand victory and superb majestic sovereignty for my King.

I pray for his rule, for allegiance to his throne, for a long period of his reign, for his long life, and for strength to his body.

I pray that he may have powerful beautiful courage, God-granted victory, and victorious superiority, that he may suppress those who are evil-minded, overpower the hostile, and quell the evil-disposed and quarrelsome.

I pray that our King may be victorious over all those who are revengeful enemies and malicious persons and who entertain evil thoughts, utter evil words and do evil actions.

I pray that our King may be victorious, through his good thoughts, good words and good actions. May he smite all the enemies, all the evil-doers. May he be gifted with all these boons in return for his good life. May that bring all glory to him and may all that enhance the piety of his soul.

O Ruler! May you live long. May you live happily to help the righteous and to punish the unrighteous. May the best brilliant life of the righteous and pious be your lot.

(RESPECT FOR KINGS)

2. hukhshathrā khshentām ... vanghuyāo chishtōish shyaohnāish ārmaite. (Yasna XLVIII.5~)

O Ārmaiti! May good kings rule over us with wisdom.

3. ... dangheush danghu-paitīm ashavanem ashahe ratūm yazamaide.... (Aiwisruthrem Gāh 7~)

We remember here with homage, the King of the country who is the leader of Righteousness.

4. ...andar khudāyān yegān rāst-sakhun farmān kār bāsh.... (Āshirwād or Paiwand Nāmeh, 7~)

Be always truthful and obedient to your kings.

5. khodāvande ālamrā ... hazār sāl der bedār shād bedār tan-dorost bedār. (Tan-darusti ~)

O Almighty God! Give a long life, a happy life and a healthy life to the ruler of our lands.

**6. andar khwadāyān u pādikhshāyān anāmorzīd nē baweh.
dehpad mard rāy niḡrān ma kun chē pa shahr pāsbān hend u nekth ī gehānīgān handāzēnd. (Pand Nāmeh-ī-Ādarbād Mārespand, 66, 103)**

Commit no faults in the presence of your rulers or kings.

Never speak evil of your rulers, because they protect the country and do good to the people of the world. (i.e. their subjects.)

7. pīsh-ī pādshāhān paēmān sakhun bāsh. (Āshirwād or Paiwand Nāmeh, 11~)

Speak with moderation before kings.

8. u-t khwadāyīth dēn, u dēn khwadāyīth dehān hastīh az weh dēn nikīz, andar ān wachag ishān-ch hambājishn kīsh padash ham-dādastānīh, pa ān shān khwadāyīth abar dēn, dēn abar khwadāyīth winnārdagīth ki-sh az weh dēn fragān būn wachag astavānīh abar ohrmazd bawandag menishnīh dēn. (Dinkard by Dastur Dr.Peshotan B.Sanjana, Vol.I, p.54.)

Be it known that, the life of citizens consists in (civil) government (being) connected with religion and religion (being) connected with (civil) government (If there be) those whose Government is for (the purposes of) religion and whose religion is for the improvement of Government, then the faithful must assuredly live in accord with them; for, the rule of such a state is like a manifest support to the doers of generous deeds... To render obedience to the State and to confer greatness upon it, (all) these are owing to remaining in obedience to the religion of Ahura Mazda.

(A STORY FROM HERODOTUS, ILLUSTRATING THE LOVE OF THE ANCIENT PERSIANS FOR THEIR KING.)

Herodotus gives the following story, which shows that the ancient Persians were always ready to sacrifice their lives for that of their good king.

“During his (Xerxes’) voyage a violent and tempestuous wind from the Strymon overtook him; and then, for the storm increased in violence, the ship being overloaded, so that many of the Persians who accompanied Xerxes were on the deck. Thereupon the king becoming alarmed, and calling aloud, asked the pilot if there were any hope of safety for them; and he said: ‘There is none, Sire! Unless we get rid of some of those many passengers.’ It is further related, that Xerxes, having heard this answer, said: O Persians! Now let some among you show his regard for the king, for on you my safety seems to depend.’ That he spoke thus; and that they, having done homage, leapt into the sea; and that the ship, being lightened, thus got safe to Asia.”

- OBEDIENCE TO PARENTS

**1. *tat thwā peresā eresh mōi vaochā ahurā ...
kē uzemem choret vyānayā puthrem pithre,
azem tāish thwā frākhshne avāmi mazdā,
spentā mainyū vīspanām dātārem. (Gāthā Ushtavad, Yasna XLIV.7~)***

O Ahura! I ask Thee this, tell me aright. Who, through his wisdom, made the son revere his father? O Mazda, Creator of all things, the Beneficent Spirit! I desire to know all these things from Thee. (The implied reply is, that it is God Himself who has ordained that a son should be reverent to his father.)

2. *mā āzārayōish zarathushtra, mā pourushaspem, mā dughdhem, mā aēthrapaitish. (Hādokht Nusk, Quoted in Saddar, Ch.40)*

(Ahura Mazda! to Zoroaster) O Zarathushtra! Do not offend thy father Pourushaspa, thy mother Dogdho and thy teacher.

3. *dāyāo me āsnām frazaintim, karshō-rāzām vyākhanām, hām-raodhām hvāpām, āzo-būjim hvīrām, yā me frādhayāt, nmānemcha vīsimcha zantūmcha dakhyūmcha dainghu-sastūmcha. (Ātash Nyāish, 5~ = Yasna LXII.5~)*

Grant me a child, that would support (me and those dependent upon him), has innate wisdom, would rule well and participate in the deliberations of the Anjuman (public assembly), who is well-grown and respectable, who relieves the distress of others, who is strong and advances the good of his house, his family, his town, his country and that of the government of the country.

4. *jaidhyāmi frazantūmcha khvāparām, yenghāo paourūshcha berezyān, naēchishcha anghāo yāsāiti zyānāi, nōit snathāi, nōit mahrkāi, nōit aēnanghe, nōit apayate-e. (Āvān Ardivisura Nyāish, 11~ = Yasna LXV.11~)*

I pray for a progeny which would support (those that are dependent upon them), and many members of which (progeny) may scatter blessings (among those around them), and none of whom may desire to harm, to lift arms against, to injure, to be revengeful to, and to ruin others.

5. *bande va tarsāgāh rāmēnitārīh ī pīd aburnāyagīh būd. (Dinkard by Dastur Dr.Peshotan B.Sanjana, Vol.IV, p.233.)*

It is the duty of the child to be obedient and respectful to its father and to secure his love and keep him pleased.

6. *andar pīd u mād khwēsh tarsāgāh u niyōkhshidār u aframānbordār baweh. (Pand Nāmeḥ-Ī-Ādarbād Mārespand, 90~)*

Be obedient to your father and mother, hear their words and obey them.

7. *abāg ān mard saxwan pīd u mād u-sh āzard u nē khushnūd hamkār ma baweh. (Pand Nāmeḥ-Ī-Ādarbād Mārespand, 94)*

My son! Never associate yourself with those, with whom their parents are annoyed or displeased.

8. *pus e kē az mādar u pīdar widarg kunēd, frā widarg ī rāh girāyēnēnd chinwad puhl buland warrōyishn harw chē tan varzēd estēd rawān gehan āwurēd. (Pand Nāmeḥ-ī-Ādarbād Mārespand, 148)*

A son, who disobeys his parents, will, when he passes away (from this world) via (Chekāt) Dāiti to the Chinvat bridge (leading to the other world), see through his spirit, the consequence of what he must have done during his corporeal state.

D - OBEDIENCE TO THE TEACHER

1. *at hvō vangheush vahyō nā aibī jamyāt,
ye nāo erezūsh savanghō pathō sīshōit,
ahyā angheush astvatō mananghaschā,
haithyeng ā sīsh yeng ā shaēti ahurō... (Gāthā Ushtavad, Yasna XLIII.3~)*

May the good man, who shows us the righteous paths which brings profit, whether in this world or in the next, enjoy the greatest of good.

2. *... mithrō haptaitivāo antare aēthrya aēthra-paiti...(Meher Yasht, Yasht X, 116~)*

Mithra (i.e., loving friendship) is seventy-fold between a pupil and his teacher.

3. *ustādān ... az hame guneh vanāhi avākhsh va pashemān pa patet hōm. (Patet Irāni, 13)*

I repent for any kind of fault which I may have committed against my teacher.

4. *saēnahe ahūm-stūtō ashaonō fravashīm yazamaide, yō paoiryō satō-aēthryō frakhshtat paiti āya zemā....(Fravardin Yasht, Yasht XIII, 97~)*

We invoke with respect, the holy spirit of Saēna, the son of Ahūm Stūta, who was the first person known on this earth, having one hundred pupils.

5. *māthravākahe sāimuzōish aēthrapatōish hamidhapatōish ashaonō fravashīm yazamaide, yō fraēshtem usaghanām gāthrō-rayantām, ashemaoghanām anashaonām, anahunām aratunām, simanām avaschatō-fravashinām ava-jaghnat, paitishtāte-e ashava-karshtahe tbaēshanghō. (Fravardin Yasht, Yasht XIII, 105.)*

We invoke with respect, the holy spirit of the teacher Māthra-vāka, the son of Sāimuzi, who punished the evil-minded unrighteous Āshmoghs who misused sacred hymns and acknowledged neither temporal nor spiritual leaders.

E - OBEDIENCE TO ELDERS

1. *humatahe ahmi dushmatahe nōit ahmi, hūkhatahe ahmi duzhūkhtahe nōit ahmi, hvarshtahe ahmi duzhvarshtahe nōit ahmi, sraoshahe ahmi asrūshtōish nōit ahmi.... (Hom Yasht, II.16 = Yasna X.16)*

I acknowledge good thoughts, and discard evil thoughts.

I acknowledge good words, and discard evil words.

I acknowledge good actions, and discard evil actions.

I acknowledge obedience (to elders), and discard disobedience.

2. *hufamān baweh kū hubahr baweh. (Pand Nāmeḥ-ī-Ādarbād Mārespand, 71)*

(My son!) Be obedient in a fitting way, so that you may reap advantages in life.

XVIII. ORDER AND DISCIPLINE

[The Avesta lays great stress upon, and attaches great importance to Order; and it runs down disorder, both in physical and mental matters. The word ‘Asha’ is used in the Avesta in a very broad and noble sense. It signifies order, discipline, system and harmony. In the strictly moral and spiritual sense, it signifies righteousness, truth, piety, purity. Druj is the opposite of ‘Asha’, and it signifies disorder, want of harmony, discord, unrighteousness and falsehood. It is the duty of a Zoroastrian to uphold Asha (Order) everywhere and at all times. It is said: *yaozhdāo mashyāi aipī zāthem vahishtā* (Vendidād X, 18; Gāthā Spentomad, Yasna XLVIII.5) “Purity is best from the very birth.” Order and discipline are included in the word ‘purity’ used in a broad sense. In righteousness (Asha), so often praised in the Avesta, Order is always included. Righteousness proceeds from Order and Discipline; unrighteousness from the reverse. All that is said in the Avesta in praise of ‘Asha’ (righteousness, truth, purity etc.) is also in the praise of Order and Discipline.]

1. *vainīt ahmi nmāne rāitish arāitīm (Āfringān, Yasna LX.5)*

May order (Righteousness) prevail over disorder in this house.

2. *ashaonō ahmi, darvatō nōit ahmi (Hom Yasht, Yasna X.16~)*

I am on the side of those who preserve order, not on that of those who create disorder.

3. ... *mazdāo gavōi khshvīdemchā, hvō urushaēibyō spentō sāsnyā... (Gāthā Ahunavad, Yasna XXVIII.7~).*

Ahura Mazda, The Beneficent, created prosperity for the world and discipline for the righteous.

4. *aēvō pathāo yō ashahe, vispāhe anyaēshām apantām. (An Avestan maxim, A quotation in Mino-ī-Kherad)*

There is only one path and that is (the path) of Asha (Order or righteousness). All other paths are not proper.

5. *tāo ahmi nmāne jamyāresh ashemcha ... savascha khvarenascha khvāthremcha. (Yasna LX.2~)*

May there come to the family, order (righteousness), prosperity, fame and happiness.

XIX. PATRIOTISM - DUTY AS CITIZENS - THE GOVERNMENT

A Zoroastrian father is asked to pray for a child, that would be useful to his family, neighbours, village, country and Government. He prays:

1. *dāyāo mefrazaintīm ... yā me frādhayāt nmānemcha, vīsemcha zantūmcha, dakhyūmcha, danghu-sastīmcha. (Ātash Nyāish, 5~ = Yasna LXII.5~)*

Grant me a child who may advance the prosperity of my house, my street, my town, my country and the Government of my country.

2. u frazand ān wadtar ī nē nāmbōrdār. (Mino-ī-Kherad, XXXIII.15, Question XXXII)

A child that does not add to the (glorious) name (of its family) is a bad child.

(DUTY AS A CITIZEN)

In one of his prayers, a Zoroastrian thus prays for the prosperity of his city:

**3. nērang pērozgar bād nām cheshti hātar andar kām bād; hast sheherestān andar _____
(to mention the name of the particular city in which the prayer is recited) sheherestān, porī firozī
shādi ō rādashnī. (Dibācheh-ī-Āfringān)**

May this prayers and rituals be efficacious May the desires of all individuals be fulfilled.
May prosperity, success, joy and cheerfulness prevail in this city.

(GOVERNMENT)

**4. hupādakshāhīh ān bawēd kē shahr ābādān u dryōshishn abemust, u dād u ēvēnag rāst dāred, u
framāyast u dād u ēvēn ī awārōn spāzēd ... u yazishn ī yazdān kār, u kirbag pa rawāg dārēd, u
dryōshishn ayārōmandīh u jādangōwīh kunēd u agar hast kas kē az rāh ī yazdān bē estēd, adak-
sh warrōyishn padash kardan farmāyast. az-sh griftār kunēd, u abāz ō rāh ī yazdān āwārēd, u az
khwāstāg ī-sh hast bahr ī yazdān u arzānīgān kirbag dryōshishn bē bazēd... hupādakshāhīh ī pa
ān ēvēnag hamtāg, ī yazdān u amahrspandān guft estēd. (Mino-ī-Kherad, XV.16-26~)**

A good Government is that which keeps and directs the country to be prosperous, its poor to be without distress, its laws and customs to be just, which cancels unjust laws and customs which keeps going as usual the worship of God and the performance of good and meritorious works, (which) keeps and assists the poor If there is anybody who is away from the path of God, it directs that he may be reclaimed. It takes hold of him and brings him back upon the path of God and out of its wealth (i.e., its income) gives a share for (the worship of) God and for the worthy, for good and meritorious works, and for the poor. A good king of that kind is spoken of as one like God and the Ameshaspands.

5. kū kē pa deh-ē hupādagshāhīh weh, kū kē pa kishwar ī dushpādagshāhīh. (Mino-ī-Kherad, XV.13)

Good Government over a village is better than bad Government over a (whole) continent.

(DUTY TOWARDS THE STATE OR GOVERNMENT)

**6. ewag az dād anasānishn aērīh, khwadāyīh masānitārīhā az dēn ohrmazd bawandagīh, mahestīh
dēn az khwadāyīh hast khwadāyīh weh dēnān u ham wāchag, chiyōn khwadāyīh dēn, dēn
khwadāyīh dehān. (Dinkard, Dastur Dr.Peshotan's Vol. I.55)**

Not to destroy another, to tender obedience to the State, and to confer greatness upon it - all these are due to being obedient to the religion of Ahura Mazda. The highest greatness to religion is from (civil) Government A Government is related to the Good Religion owing to there being a complete connection with the good religion. As from this, the proposition that Government is identical with religion and that religion is the Government of citizens, is clearly apparent.

7. hukshathrā khshentām mā ne dush-khshathrā khshentā.... (Gāthā Spentomad, Yasna XLVIII.5~)

O Ārmaiti! May good kings rule over us with wisdom. May bad kings never rule over us.

**8. ... vehān pādshāh bed, vattarān apādshāh bed dānā pādshāh bād, dushdānā apādshāh
bād.... (Āfrin-ī-Haft Ameshāspandān, 15~, 17~)**

May good kings rule over us. May bad kings not rule over us. May wise kings rule over us. May unwise kings not rule over us.

9. Question- u andar kē farmānbōrdār āwāyad budan.

Answer- u frazand andar pīd u mād u sardār u dastōbar u ōstād. (Mino-ī-Kherad, XXXIX.16, 40~)

Question - To whom must one be obedient?

Answer - A child must be (obedient) to his father and mother, to the ruler, to the chief, to the priest, (and) to its teacher.

XX. PHILANTHROPY - KINDNESS - UNSELFISHNESS.

1. atchā tōi vaēm khyāmā, yōi īm frashem kerenaon ahūm,

mazdāoschā ahurāonghō, āmoyastrā baranā ashāchā. (Gāthā Ahunavad, Yasna XXX.9~)

May we be surely like those (of our predecessors), who made this world prosperous. May the chosen leaders of Mazda be helpers and supporters (of the world).

2. vainīt ahmi nmānē rāitīsh arāitīm (Yasna LX.5~)

May generosity prevail over stinginess in this house.

3. dāyāo me frazantīm ... āzō-būjem. (Ātash Nyāish, 5~ = Yasna LXII.5~)

Grant me a child ... who would relieve distress.

4. ashāunām vanghuhīsh fravashayō yazamaide frazantōish āzō-bujō... (Fravardin Yasht, 134~)

We invoke the holy spirits of the righteous to have the boon of a child ... which would relieve the distress of others.

5. nōit avāo zaotrāo paiti-vīse yāo māvoya franghuharenti ...dravāoscha mūrāoscha, arāoscha.... (Ābān Yasht, 93~)

I will not accept the offerings offered to me by the wicked, cruel, selfish persons.

6. sevishō bavāhi yatha mazdāo(Āfrin-ī-Spītamān Zarthusht, 2~)

May you God-like spread most benefits.

7.kerdār bed chūn ahura mazda khodāy pa dāmāne khīsh. (Āfrin-ī-Buzorgān 3~)

May you be as beneficent amongst those around you, as Ahura Mazda is in His creation.

8. pursēd dānāg ō mēnōg ī khrad kū : mardōmān pa chand rāh u bēgān ī kirbag ō wahisht was rasēnd.

mēnōg ī khrad passokh kard kū : fratōm kirbag rādīh, u ditigar rāsītīh, u sitigar spāsdārāh, u chāhrōm hunsandīh, u panjōm newagīh kard āwāyastan pa wehān u dōst budan harw kas. (Mino-ī-Kherad, XXXVII.1-8)

A sage asked the Spirit of Wisdom: Through how many ways and means of righteousness can man reach Heaven.

The Spirit of Wisdom replied: (Through various ways, like) The first is Charity, second Truth, third Gratitude or gratefulness, fourth Contentment; fifth Goodness towards the victorious and Friendliness towards all.

9. yazishn ī yazdān ān wehnewagīh u sūd ī khwēsh pa ziyān pa anya kas nē khwāstan, u pa dāmān ī ohrmazd āwāyashnīg bawēd. (Mino-ī-Kherad, LII 5~,11, 12)

The worship of God (by a worshipper) is good ... which does not seek one's own good and advantage at the cost of harm to others. This is necessary for Ahura Mazda's creations.

(ACTIVE PHILANTHROPY)

Zoroastrianism preaches not only passive virtues, but active virtues also. Philanthropy consists, not only in looking to the material wants, but also to the moral and spiritual wants of those around us. A man, however virtuous he personally may be, is brought to task for not doing his best to make others virtuous. So, we read the following of the future state of life:

10. pas bawēd hanjaman ī sad wāstārān kū mardōm pa ēn zamīg hamāg bē ēstēnd andar ān hanjaman harw kas newag kunishnīh ī khwēsh u wadtar kunishnīh ī khwēsh wēnēd, pas andar ān hanjaman drawand ēdōn paidāg chiyōn gōspand sapīd andar ān siyāh bawēd andar ān hanjaman ahlaw abar pa getīg drawand dōst būd drawand garzēd az ān ahlaw kū chēm ka andar getīg az kunishn newag ī khwad warzidār āgāh nē kard agar ān ī ahlaw ōy nē āgāhēnēd adak-sh pa ān hanjaman sharm ēdōn āwāyad wadardan. (Bundahesh XXX.10,11)

Everybody will see (the consequence of) his good actions or evil actions at the end, in the midst of the Anjuman (the whole assembly or community). The sinful will be conspicuous, in the same way, as a white sheep becomes conspicuous in the midst of black sheep. In that assembly a sinful person will thus complain for the righteous, who may have been his friend in this world: "Why did you not instruct me to perform the virtuous deeds which you performed?" The righteous man shall have to pass by from the assembly much ashamed for not having done so.

***11. ohrmazd bē ō zartusht guft kū, kē rādīh shnāsagīhā u wizidārīhā kunēd man hāwand, kē ohrmazd hōm. u kē a-dānīhā u a-shnāsagīhā u awizidārīhā kunēd hāwand ī ahreman. (Pahlavi Rivāyat Accompanying the Dādestān ī Dēnīg 10c1)**

Ahura Mazda said to Zarathushtra : He who performs charity knowingly and discerningly (is) like me, I who am Ahura Mazda. And he who performs charity ignorantly and without understanding and without discerning (is like) Ahriman.

***12. ēn-iz paydāg kū ohrmazd bē ō zartusht guft kū harw chē rādān bē dahēnd a-sh man ēk dō abāz dahēm u hambārēm. (Pahlavi Rivāyat Accompanying the Dādistān ī Dēnīg 10n1)**

This also (is) revealed, that Ahura Mazda said to Zarathushtra : Whatever charitable men give, I give them twofold in return, and I store it up.

***13. ēn-iz paydāg kū ohrmazd bē ō zartusht guft kū hamāg mardōm rāy bē ō tō gōwēm kē zartusht heh kū-shān garōdmān wahisht ī ohrmazd khwēsh kē ō ahlawān rādīh kunēd. (Pahlavi Rivāyat Accompanying the Dādestān ī Dēnīg 10q1)**

This also (is) revealed, that Ahura Mazda said to Zarathushtra : For the sake of all men I say to you, Zarathushtra, that Garothmān, the Paradise of Ahura Mazda, belongs to those who give charity to

righteous men.

**14. u rādān ī abārōn rādān kē wadtar u a-khwēshkārīg (dahēnd) gēg u rāhdār ō khānag rasēnd awēshān drawandān andar ān khānag wināh ī menēnd u gōwēnd u kunēnd, rād ī abārōn rād ēdōn bawēd chiyōn ka-sh pa dast ī khwēsh kard heh. (Pahlavi Rivāyat Accompanying the Dādestān ī Dēnīg 10b3)*

As regards the charitable who (are) sinful in their charity, who (give to) very bad and undutiful men, thieves and robbers come to their houses. ...the evil which those wicked ones think and speak and do in that house will be just as though the charitable man who is sinful shall have performed it with his own hands.

(PRAYERS FOR THE GOOD OF ALL MEN)

15. rāmashnīh va shādīh va padgānīh va nekīh, az sue nīm-roz andar āyād. dard, va vīmārīh, va dushkhārīh, va anākīh vastākīh, harwesp patyāre ez sūe avākhtar bē-dvārād. wehān pādshāh bend, vatarān apādshāh bend. ez kard va kunashne khīsh avākshsh pashemān bed, mā emā-ch-rā manashne gavashne kunashne andar frārōnīh bād.

hech kas ez myān pa dīvyāz kardan kē pa tan ayōp pa khāste, ayōp pa ravān zyān bād. kē rā vīsh āvāyad vīsh bād, kē rā weh āvāyad weh bād, kē rā zan āvāyad zan bād, kē rā farzand āvāyad farzand bād, getīhā aēdūn bād, chūn tan kām andar frārōnī, mīnōihā aēdūn bād, chūn ravān-kām andar ashahī.

bē-rasād īn āfrīn ōy tane shōmā wehān hanjamanān weh-dīnān, avazūnihātar pa-kām bād, ayāft-khāstār-hōm bahere zīdagānī kē orā dādār ahuramazd barhenīd estād. ehreman dravand ez ayove varzīd, nabānazdishtān yak yak-sad pa avazūn bād. ayāft-khāstār-hōm kē rād āvād bād, rāst goāfrīngān bād, dānā pādshāh bād, dush-dānā apādshāh bād. dīne weh māzdayasnān pa haft-keshtar-zamīn ravā zīān bād. āv tajashne, urvarān vakhshashne, zōrdāyān pa chamashne, mā emā-ach rā manashne gavashne kunashne rāst frārōn bād. kē ān baher andā-sar pa mardān rā, pād-daheshne daheshstār, tā emā pād-daheshnīhātar būndīhātar yād bād ayōp pa getī ayōp pa mīno.... (Āfrīn-ī-Haft Ameshāspandān 15~, 16, 17~)

May cheerfulness, joy, good fortune and goodness arrive from the South. May disease, sickness, misery, harm, selfishness and all such evils fly to the North.¹ May the good be powerful. May the evil-mind be powerless and may they repent for their evil deeds. May our thoughts, words and actions be on the line of righteousness.

If any one of us have these (i.e., our thoughts, words and actions) in the line of the Daēvas (i.e., of unrighteousness), let that result in harm to our body, to our soul, to our property. He who is in need of more, may he have more. He who is in need of more goodness, may he have (more) goodness. He who is in need of a wife, may he have a wife. He who is in need of children, may he have children. May it be so in the physical world, as they bodily desire them through righteousness. May it be so in the spiritual world, as they spiritually desire through righteousness.

Ye, good men of the community! Ye, good men of the religion! May my prayers be efficacious for you. May it be more and more so, according to your desires. I pray for the good of the life of all living creatures, which Ahura Mazda, the creator, has created. May the evil spirit be far from doing them any harm. May your near and dear ones increase from one to one hundred fold. I pray that the generous may be prosperous, the truthful may be blessed, the wise may be powerful, the unwise

¹ In Persia, the damp, marshy regions of the North were supposed to be the seat of all illnesses and evils, and the Southern regions, the seat of all health and good.

powerless. May the faith, which worships one omniscient God, spread and continue in the wide world. May the waters be ever and ever flowing, the trees be ever and ever growing, the corn be ever and ever ripening. May the thoughts, words and actions of us all be truthful and righteous, so that, in the end, the whole mankind may be benefited in this world and in the other world.

16. az āsmān nek wārēd, az zamīn nek rōyēd, mardōme weh rād ezash bahr bād. (Āfrin-ī-Rapithwin, 28)

May good rain from the heavens; may good grow from the earth; may good charitable persons derive benefit from these.

XXI. PRACTICAL WISDOM

[The practical wisdom most taught by Zoroastrian books is this: One must always remember that he will reap as he will sow. So, in all paths of life, one must follow Righteousness and discard Evil.]

1. spentām ārmaitīm vanghuhīm varene, hā mōi astū, us geush stuye, tāyātchā hazanghatchā, us māzdayasnanām visām, zyānayaēchā vīvāpatchā. frā manaēibyō rāonghe vase-yāitīm vase-shaeitīm, yāish upairi āya zemā gaobish shyanti, nemanghā ashāi uzdatā, paiitī avat stuye, nōit ahmat āzyāonīm, nōit vīvāpem khshatā māzdayasnīsh, aoi vīsō, nōit astō nōit ushtānahe chinmānī.

vī daēvāish aghāish avanghūsh anaretāish, akō-dābīsh sarem mruye, hātām draojishtāish, hātām paoshishtāish, hātām avanghutemāish, vī manebish, vī vachebīsh, vī shyaothnāish yathanā dregvātā rākhshyantā. (Yasna XII. 2,3,4~)

I prefer wisdom, the bounteous, the good. May it be mine. May I protect the cattle from thieves and robbers. May I protect the streets of the worshippers of Ahura Mazda from all harm and from the want of water. I pray with fervent prayers for all those who live upon this land with their worldly things, that the spiritual powers may help them to live as they like, and to rule (over their family circle) as they like through righteousness. Never may I stand - even at the risk of my body or life - (as the cause) to bring about any harm or any want of water to the streets of the worshippers of Ahura Mazda.

I discard the leadership of the evil, unrighteous, unstraight-forward, ill-advised Daevas (wicked persons), who are among the present living persons, the most untruthful, the most loathsome, the most evil-minded I discard their leadership with my thoughts, words and actions.

2. āstuye humatem manō, āstuye hūkhtem vachō, āstuye hvarshitem shyaothnem, āstuye daēnām vanghuhīm māzdayasnīm fraspāyaokhedhrām, nidhāsnaithishem. (Yasna XII. 8~)

I praise good thoughts, I praise good words, I praise good deeds. I praise the good Mazdayasni religion, which allays dissensions and quarrels, and brings about kinship and brotherhood.

3. Question - kū pa dārishn ī tan u bujishn ī rawān, chish chē weh u pahrōmtar ?

Answer - pa newagīh ī-sh ō mardōmān rasēd khrad weh. chē getīg pa nērōg ī khrad shāyēd rāyenidan, u mēnōg-ch pa nērōg ī khrad ī khwēsh shāyēd kardan. (Mino-ī-Kherad, I.44-48)

Question - What is the best and most excellent thing for the preservation (of the health) of the body and for the salvation of the soul?

Answer - From what is known in the (books of) religion (it appears) that from the point of view of the the good of mankind, wisdom is the best, because this world can be managed by wisdom, and the next world can also be managed by wisdom.

4. Zoroaster asked Ahura Mazda: O Ahura Mazda, the Beneficent, the Increaser, the Creator! How should men perform their deeds in this world. Let me know how they can save their souls?

Ahura Mazda replied: O Spitama Zarathushtra! The deeds which one does in this world present themselves before him in the next world (i.e., you reap as you sow). (Darab Hormazdyar's Revayat, 10)

5. ...*akem akāi vanguhīm ashīm vanghave (Gāthā Ushtavad, Yasna XLIII.5)*

Evil (results) to the evil-minded and good recompense to the good-minded.

XXII. PRAISE OF VIRTUES

1. *khanvaitīsh ashahe verezō yazamaide, yāhu iristanām urvānō shāyante, yāo ashaonām fravashayō.... (Yasna XVI.7~)*

We praise the brilliant deeds of righteousness, by which (even) the souls of the departed ones and the spirits of the Holy ones are pleased.

2. *u khwāstag ān weh u khwashtar, ī az frārōnīh andōkht estēd u abāg kār u kirbag khwarēd u dārēd. u rāmishn frāztar ī az harw rāmishn frāztar tan drustīh u ape-bēmīh u husrawīh u ahlāyīh weh. (Mino-ī-Kherad, XIV.13, 14)*

That wealth is better and pleasanter, which is acquired through honesty, and which (a man) uses and preserves with industry and righteousness. The pleasure, which is higher than that of any other pleasure, is the pleasure of having good health, fearlessness, good reputation and righteousness.

3. *kū dryōshīh pa frārōnīh weh, kū tawāngarīh ī khīr ī kasān, chē guft estēd kū ōy ī dryōshtōm u armēshtōm, kas hame ka-sh mēnishn u gōwishn u kunishn, ī frārōn pa kār ī yazdān dārēd, az harw kār u kirbag ī mardōmān andar gehān kunēd, ōy-ch dādīhā bahr andar bawēd.*

ōy-ch ī tawāngar ī was khwāstag mard, ka khwāstag nē az frārōnīh kard estēd, ka pa kār u kirbag ahlawdād ozānag kunēd, adak-sh kirbag khwēsh nē bawēd. chē kirbag ōy khwēsh kē az-sh stūd estēd.

bē ōy ī was khwāstag mard nē-sh az frārōn tokhshagīh andokht estēd, u abāg kār u kirbag u rāmishn khwārēd u dārēd az-sh weh nē-st chē ān pa pāhrom awāyad dāsht. (Mino-ī-Kherad, XV.4-11)

Poverty, which is (the result) of honesty, is better than riches, which is the result of (dishonestly taking away) the wealth of others, because, it is said that, he who is the poorest and most destitute person, when he always entertains honest thoughts, words and deeds, and when he holds them (in service) for the work of God, has justly a share in all good works and meritorious acts that people do in the world.

And, he who is rich and is a very wealthy person, when he has not earned his wealth honestly, the merit of whatever he spends upon good works, meritorious acts and gift to the poor righteous, does not go to him, because his good works proceed from what he had snatched from others.

(Again) even that much of his wealth, which the rich man has acquired by honest means, and

which he spends (lit. eats) and preserves for good works, meritorious acts, and pleasure, is not for his good, (i.e., does not go to his merit). That must prominently be kept in view (i.e., the merit, resulting from spending honestly-acquired money on good works is lost, when the honestly-acquired money forms a part of the owner's wealth which largely is made up of dishonestly-acquired money.)

XXIII. *PRAYERS

1. *kē verethrem jā thwā pōi senghā yōi henti. (Kem nā mazdā, Gāthā Ushtavad, Yasna XXXIV.16~)*

Which enemy can harm me, when Thy words of prayers protect me.

2. See Faith – 5.

3. *tat nō dāyata yuzem, yazata ashavanō, khshayamna isāna, moshucha āsuyācha, hathra ana gāthwya vacha. (Āvan Nyāish, 14~)*

O righteous Yazatas, who wield authority, and whose desires are fulfilled! Do you grant us (wishes) quickly and swiftly, by means of these Gathic words (of prayers).

4. *yenghe ahunō vairyō snaithish vīsat verhtrajāo, yasnasha haptanghāitish, fshushascha māthrō yō verethraghnish, vīspāoscha yasnō-keretayō. (Sarosh Yasht Vadi, IX. 22)*

For (Sarosh Yazad) Ahunavar is a ready and victorious weapon, and so is Yasna Haptanghaiti, Fshusha Mathra¹ which is victorious, and all performances of Yasna².

5. *aēshō zī vākhsh zarathushtrō erezukhdhō framravānō vachō ahunō vairyō fraokhtō amahecha verethraghnahecha urunacha daēnacha spanvantō.*

erezaiti zī spitama zarathushtra aēva ashō-stūitish, oyum vā ashaonō khshnaothrem satem khafnanām hazanghrem geush khareitinām, baēvare anumayanām, kanghāoschit tanunām parō-asti jasōithyāo. (Hādokht Nusk 4,5)

O Zarathushtra ! A righteously spoken chant (of Ashem Vohu), and a distinctly pronounced Ahunavar, indeed increases the courage and conviction in the soul of the reciter and his faith in the religion.

O Zarathushtra ! Reciting an Ashem Vohu is like pleasing a righteous man. It is as valuable as hundred chants when recited at bed-time, a thousand chants when recited at meal times, and is more precious than any other prayer when recited during the last moments of life.

6. *hāu bā yīm bā nā usteme urvāēse gayehe ashem staoiti, frastavani humatacha hūkhtacha hvarshatacha, nizbaremna dushmatacha duzhūkhtacha duzhvarshatacha. (Hādokht Nusk 15)*

If a man in the last moments of his life recites an Ashem Vohu with good thoughts, good words and good deeds, and forsaking all evil thoughts, evil words and evil actions, it is of the value of the entire region of Khvanirath.

7. *māthrem spentem ash-kharenanghem yazamaide. (Yasna XXV.6)*

¹ Names of ancient collections of prayers.

² Name of a ritual which includes recital of 72 chapters from the Avestan text by the same name.

We revere Māthra Spenta - the holy words of prayer (which bestows) abundant Glory.

8. yāo nō henti gāthāo harethravaitīshcha pāthravaitīshcha mainyush-kharethāoscha, tāo no henti urune vaēm kharethemcha vastremcha. tāo nō henti gāthāo harethravaitīshcha pāthravaitīshcha mainyush-kharethāoscha. tāo nō buyāt humizhdāo ash-mizhdāo asho-mizhdāo, parō asnāi anguhe pascha astascha baodhanghascha vī-urvishīm.

tā nō ama, tā verethraghna, tā dasvara, tā baēshaza, tā fradatha, tā varedatha, tā avangha, tā aiwyāvangha, tā hudhāongha, tā ashavasta, tā frārāite, tā vīdushe. (Yasna LV.2)

The Gathas are our protectors, defenders and our spiritual food. These Gathas which are our protectors, defenders and our spiritual food are also the food and clothing for our soul. They give us good rewards, abundant rewards and righteous rewards in the other world after the separation of our body from our consciousness (i.e., after death).

May they (the Gathas, which are) having good wisdom, righteousness, generosity and knowledge, bring for us – courage, victory, happiness, health, prosperity, growth, help and protection.

9. dāyāo me ātarsh puthra ahurahe mazdāo frazaintīm yā me frādhayat, nmānemcha, vīsemcha, zantūmcha dakhyūmcha dainghu-sastīmcha. (Ātash Nyāish 4,5~)

O Fire ! Son of Ahura Mazda, dost thou grant me .. a progeny ... who may render the house, village, town, country and the authority of the country prosperous.

**10. vispāo stōi hujitayō, yāo zī āongharē yāoschā hentī,
yāoschā mazdā bavaintī, thwahmī hish zaoshe ābakhshohvā,
vohū ukhshyā mananghā, khshathrā ashāchā ushtā tanūm. (Gāthā Ahunavad, Yasna XXXIII.10)**

O Ahura Mazda! Do You grant me, verily in Thy love for me, all the happy states of life, which were enjoyed in the past (by men), which are enjoyed at present, and which will be enjoyed hereafter. Also, do You strengthen my body, through good thought, truth, power and prosperity.

XXIV. *PROSPERITY

1. nemaschā yā ārmaitish izhāchā. (Kem nā Mazda, Gāthā Spenta Mainyu XXXIX.10~)

Homage unto Armaiti who gives prosperity.

2. ahuramazd khodāe avazunie mardum mardum sardagān, hamā sardagān, hambāyaste vehān. (Khorshed Nyāish and other Nyāish and Yashts)

O Lord Hormazd ! (Thou art) the giver of prosperity to all men, all creations and all who contribute towards goodness.

XXV. * PROTECTION

1. nīpāyōish mashīm urvathem yavaētāite zarathushtra aurvathāt parō dushmainyaot. mā tem urvathem frāyavayōish snathāi mā duzberete zyānāi apayatee. (Hormazd Yasht 24)

(Ohrmazd says:) O Zarathushtra ! Thou shouldst always protect the friendly man from evil-minded enemy. Do not let that friend suffer any longer from the strokes (of the enemy) nor let him

suffer pain from injury.

2. ahunem vairīm tanūm pāiti. (Sarosh Bāj)

(The prayer of) Ahunavar protects the body.

XXVI. PRUDENCE, DISCRETION AND MODESTY

(For prudence, vide some passages in the extract on “Practical wisdom”)

1. vainīt ahmi nmāne..... ārmaitīsh tarō-maitīm (Yasna LX.5~)

May modesty prevail over arrogance in this house.

2. pa hēch newagīh ī getīg vastākhwa ma baweh, chē newagīh ī getīg ēdōn omānag chiyōn awra ī pa awdīharān rōz āyēd kē pa hich kōp abāz nē pānēd. (Mino-ī-Kherad, II.98, 99)

Do not be presumptuous (i.e., be modest) for any good (that you may be enjoying) in this world, because the good of the world is like a cloud, moving on a rainy day, which no hill can keep back (i.e., it disappears like a cloud).

3. The student must sit perseveringly for studies that lead to an increase of knowledge righteously and modestly. (Gist of Vendidad IV.45)

***4. nihād-snehīh ān bawēd kē abāg hamāg dām ī ohrmazd sneh bē nihād u hēnīh abāg kas-ch nē kunēd, u pa harw chish ī abārōn ī ahreman u dēwān wattarīh jud bawēd, chē wizīdār menishnīh u wizīdār kunishnīh andar nihād snehīh bawēd. (Pahlavi Rivāyat Accompanying the Dādestān ī Dēnīg 62.17)**

‘Laying down of weapons’ is that, he who lays down (his) weapon with all creatures of Ahura Mazda and does not make an attack on any person at all; in all the unlawful things of the evil of Ahriman and the demons it is different, for discriminating thought and discriminating action are (necessary) with regard to laying down of weapons.

***5. nihānīh ān bawēd, kē hunar u dānishn abzīr ī-sh nēst dānēd. (Pahlavi Rivāyat Accompanying the Dādestān ī Dēnīg 62.21)**

‘Discretion’ is that, when the person knows the powers of virtue and knowledge which he does not possess (that is, he knows his limitations).

XXVII. SELF CONTROL

1. Self-control is considered to be a requisite virtue of righteous persons. According to Xenophon, the ancient Iranians taught self-control to their boys from a very tender age. The example of their teachers “contributed much towards their learning to control themselves.” (Cryopaedia Bk.II, Ch.II.8. The translation of Watson and Dale, 1886, p.5)

paiti-perene aēshmem khrvī-drūm.....(Vendidad X.13)

I fight against Aēshma (anger), (who is) armed with terrible weapons.

2. *nē-sh chish grift kē-sh nē rawān grift. (Avesta Fragment in Mino-ī-Kherad I.28, 29)*

He who will not win his own soul, will not win anything.

3. *mard ān tagīgtar, kē abāg druj ī khwēsh kūshidan tawān, u pa nāmchisht kē ān panj drōz az tan dur dārēd ī chiyōn hast az, u khēshm, u varūn, u nang, u ahunsandīh. (Mino-ī-Kherad, XLI.8-11)*

That man is stronger, who is able to fight with his own evil passions, and who especially keeps away from his body these five vices of avarice, anger, lust, disgrace and discontentment.

4. *wehīh ī mard andar khēshm, u khrad ī mard andar awārōnīh, chē kē khēshm oshtāwēd, u-sh khwēsh tan wirāztan tawān pa wehīh, u kē warūn oshtāwēd u-sh khwēsh tan wirāztan tawān pa khrad. u kē may oshtāwēd u-sh khwēsh tan virāstan tawān pa gōhar. (Mino-ī-Kherad, XVI.21-24)*

The goodness of a person appears in (the matter of) anger, and the wisdom of a person in (the matter of) an improper desire, because, when anger excites one, he can keep himself in control through wisdom. He whom wine excites, can keep himself under control by good nature.

5. According to the Avesta, Aēsham Daēva¹ is the demon presiding over anger. Anger or wrath injures a man mentally, in the same way as his enemy would injure him physically with a weapon. So he is represented with a weapon in his hand. One is often asked to fight against that demon, i.e., to exert self-control and suppress anger. On the fourth day after one's death, when his virtues of obedience and piety go in his favour, the vice of anger is opposed to him.

u srōsh ī ahlaw khēshm bē zanēd. (Mino-ī-Kherad, II,115,117 & VIII.14~)

Sraosha, the righteous (presiding over well-regulated disciplined life) will kill anger.

6. *chē ahreman mitōkht khēshm u kēn u anāshīh. (Mino-ī-Kherad, X.5~)*

(It is) Ahriman (the evil spirit, who) thinks of anger, revenge and hostility.

7. *pūrsēd dānāg u mēnōg ī khrad kū : pa nērōg katām āwāyashnīgtar ? mēnōg ī khrad passokh kard kū : pa nērōg ōy āwāyashnīgtar kē ka-sh khēshm kunēd, khēshm bē nishāstan, u wināh nē kardan, u khwēsh tan rāmēnidan tawān. (Mino-ī-Kherad, XXXIX.1,2 & 21,22)*

A wise man asked the Spirit of Wisdom: What (kind of power or strength) is more dignified (or necessary) for man?

(The Spirit of Wisdom replied:) In the matter of power, that man is more dignified, who, when anger overtakes him, is able to suppress his anger to abstain from committing a sin, and (thus) to please himself.

8. *Question - mardōmān pa chand rāh u wahān u kirbag u wahisht was rasēnd ? Answer - wist-ewakōm kē khēshm u tan nē hilēd. (Mino-ī-Kherad, XXXVII.24)*

Question - By how many and what ways or means (virtues) can a man go to Heaven?

Answer - (The Spirit enumerates thirty-three ways.) The twenty-first (virtue is that of a person) who does not entertain anger in his body.

¹ It is Asmodeus, spoken of in the *Apocryphal Book of Tobit* (III,8)

9. khēshmīh ma kun chē mard ka khēshm kunēd, adak-sh kār u kirbag u namāz u parastishn ī yazdān framōsh bawēd. u-sh hamāgēn wināh u bajag u mēnishn oftēd u tā bē nishastan ī khēshm. khānēnd ī ahreman guft estēd. (Mino-ī-Kherad, II.116-19)

Do not be angry, because, when a person becomes angry he neglects good works, meritorious acts, prayer and worship of God. Sin and crime of every kind settle in his mind till his anger is suppressed. It is said that (anger is) like Ahriman (the evil spirit)

10. khēshm u kēn rāy rawān khwēsh tabāh ma kuneh. (Pand Nāmeh-ī-Ādarbād Mārespand, 84)

Do not destroy (the beauty of) your soul by anger and revenge.

11. khashmagnī ma-bar (Āshirwād or Paiwand Nāmeh 8~)

Avoid being angry.

12. ... khashmagnī ... pa patet hōm...(Patet Pashemāni, 10~)

I repent for the sin of anger.

*** 13. andar gētīg tā bē frēb, u-d anāgīh u tō kāmēd kardan, u tangīh u khwāstag, u tō dūshman hād; tā sakhwan abāg ōy charbīhā u dādestānagīhā gōw, chē ka sakhwan ōy charbīhā u-d dādestānagīhā gōwīh, u-d pa dādestānagīh ōy weh tawān zadan u ērakhtan chiyōn ka-d pa dōbahrīh u drushītīh abāg gōwīh. (Pahlavi Rivāyat Accompanying the Dādestān ī Dēnig 4.1)**

If (someone) were to deceive you in the material world and were to want to do you harm, that is, deprivation of property, then he would be your enemy. Speak to him mildly and lawfully then you can better oppose and condemn him in law than if you were to speak to him angrily and harshly.

XXVIII. SPIRIT OF ADVENTURE

**1. kudā ashem vohuchā manō, khshathremchā at mā masā;
yuzem mazdā frākhshnene, mazōi magāi ā paiī zānatā;
ahurā nī-nāo avare(Gāthā Ahunavad, Yasna XXIX.11~).**

O Ahura Mazda! When shall I acquire righteousness, good mind and self-control? Give me sufficient help (by granting me these) for the great work of adventure.

2. ivizayathā mageush tem at ve vayō, anghaiī apemem vachō. (Gāthā Vahistōishti, Yasna LIII.7~)

Work hard for the great work of adventure, otherwise you shall have to repent.

XXIX. TOLERANCE & APPRECIATION OF OPPONENTS

1. ...ratush shyaothanā razishtā, dregvataēchā yatchā ashaone ... (Gāthā Ahunavad, Yasna XXXIII.1~)

(Zarathushtra) will act justly towards the wicked and the righteous.

2. abāg dushmanān pa dādestān kush. abāg dōstān pa pasand ī dōstān raw. (Mino-ī-Kherad, II.52,53)

Fight with your enemies in a just way. Behave with your friends in a way which friends would like.

3. *avā dushmanān ba-dādastān kush.* (*Āshirwād or Paiwand Nāmeh 10~*)

Fight with your enemies only by fair means.

4. *pa pādfrāh ī mardōmān kardan warānīg ma baweh.* (*Pand Nāmeh-ī-Ādarbād Mārespand, 28*)

Do not be revengeful in punishing others.

XXX. TRUTHFULNESS

**1. *at hvō vangheush vahyō nā aibī jamyāt,
ye nāo erezūsh savanghō pathō sīshōit,
ahyā angheush astvatō mananghaschā,
haithyeng ā sīsh yeng ā shaētī ahurō.....* (*Gāthā Ushtavad, Yasna XLIII.3~*)**

He attains supreme good fortune, who shows the advantageous paths of truthfulness in this corporeal world and in the spiritual world, wherein dwells Ahura Mazda Himself.

2. *apānō ashāt ā erezūsh pathō, yaēshū mazdāo ahurō shaētī.* (*Gāthā Ahunavad, Yasna XXXIII.5~*)

Let us reach the paths of truthfulness, wherein lives Ahura Mazda.

3. *ye zaotā ashā erezush, hvō manyeush ā vahishtāt kayā.* (*Gāthā Ahunavad, Yasna XXXIII.6~*)

I, a worshipper, prefer truth through righteousness and good mind.

4. *erezūsh pathō ahurō dadāt.* (*Gāthā Vahishtoish, Yasna LIII.2~*)

The path of truth is made by Ahura Mazda.

5. *nōit erezizyōi frajyāitīsh.....* (*Gāthā Ahunavad, Yasna XXIX.5~*)

There is never any harm to a truthful person.

6. *yaēchā khshnaoshen ahurem, haithyāish shyaothnāish fraoret mazdām.* (*Gāthā Ahunavad, Yasna XXX.5~*)

Men please Ahura Mazda by (practicing) truth.

7. *aēvō pathāo yō ashahe, vispahe anyaēshām apantām.* (*An Avestan maxim, A quotation in Mino-ī-Kherad*)

There is only one path and that is (the path) of Asha (Order or righteousness). All other paths are not proper.

8. *vainīt ahmi nmāne arshukhdhō vākhsh mithaokhtem vāchim.* (*Yasna LX.5~*)

May truth prevail over falsehood in this house.

9. zātō....zarathushtrō.....draoghō mithaokhtō. (Vendidād XIX. 46)

Zarathushtra..... smites down the false-speaking lie.

10. imem thwām tūirīm yānem haoma jaidhyemi dūraosha, yatha aēshō amavāo thrāfdhō frakhshtāne zemā paiti tbaēshō-taurvāo drujem vanō. (Hom Yasht, Yasna IX.20~)

O Haoma, who keeps off death! I ask of Thee, this fourth gift: May I move about on this earth with my desires fulfilled, with courage, with contentment, as one breaking the power of evil, as one smiting falsehood.

11. vacha arshukhdha vārethraghnīsh daēvō-ghnita yazamaide yat asti framereti humatanāmcha hūkhtanāmcha hvarshatanāmcha, paitishtāte-e dushmatanāmcha duzhūkhtanāmcha duzhvarshatanāmcha, uzvarežāi māvōya mithō-matanāmcha mithōkhtanāmcha mithōvarshatanāmcha. (Visparad XX.1-2~)

12. We praise the right-spoken word, which is (always) victorious and which smites the Daevas (i.e., all evil influences) so that, by the practice of good thoughts, good words and good deeds, and by opposing evil thoughts, evil words and evil deeds, we may give up false thoughts, false words and false deeds.

The Daevas i.e., the evil powers, are represented as being sorry for the birth of Zoroaster, because he was to support the cause of truth and oppose that of untruth. So they say:

zātō bē yō hava zarathushtrō nmānahe pourushaspahe. kva he aoshō windāma ? hāu daēvanām snathō, hāu daēvanām paityārō, hāu drukhsh-vīdrukhsh? nyāonchō daēvayāzō nasush daēvō-dātō draoghō mithaokhtō. (Vendidād XIX. 46)

Alas! Zarathushtra is born in the house of Pourushaspa. How shall we seek his death? He would be the weapon that smites the Daevas, he would oppose the Daevas, he would contradict falsehoods, he would run down the Daeva-worshippers, the Daeva-made *nasu* (destruction) and the false-speaking liars.

13. vīspaya arena hachimna naire ashaone arshmanangha arshvachangha arshshyaothna.... (Yasna XIX.17~)

Glory entirely follows a righteous man, through (his) truthful thoughts, truthful words (and) truthful deeds.

14. draoghō-vākhsh draojishta apa-dvarata! (Ardibehesht Yasht 9~)

May ye, the most untruthful ones who speak lies, be driven out.

15. āvoya me bagha asha vahishta draoghō-vākhsh draojishta janāt... (Ardibehesht Yasht 14-16~)

The best righteousness will strike the most untruthful, who speak untruth.

16. āat yat hām aēma draoghem vāchīm anghaithīm, chinmāne paiti barata, vaēnemnem ahmat hacha khvarenō mereghahe kehrpa frashusat. avaēnō khvarenō fraēshtō, yō yimō khshaētō

hvāthwō brāsat yimō ashātō deush-manahyāicha yō staretō nidārat upairi zām. (Zamyād Yasht, 34)

When he (King Jamshed) carried (i.e., showed) a liking for lying words, for untruthfulness, then his visible Glory left him, (as it were) in the form of a bird. When Jamshed, the great, the protector of the subjects, saw his Glory disappear, he trembled with sorrow, and being afraid of his enemy fell down upon the ground.

17. arsh-tkaēshem bavāhi yatha rashnūsh. (Āfrin-ī-Spitamān Zarthosht, 7.)

May you follow the path of Truthfulness like Rashna (the Yazata presiding over fairness and justice).

18. āoschā hudhāonghō, eresh vishyātā nōit duzhdāonghō. (Gāthā Ahunavad, Yasna XXX.3~)

Truth is the characteristic of the Good Spirit, Falsehood, that of the Evil Spirit.

19. ye vāo mazdā ahurā, pairi-jasāi vohū mananghā. (Gāthā Ahunavad, Yasna XXVIII.2~)

O Ahura Mazda! I approach Thee through my Good Mind.

20. apa nō hacha āzanghat, apa hacha āzanghibyō, mithra barōish anādrukhtō. (Meher Yasht, 23~)

O Mithra! Free us from distress, as we have not lied.

21. tuvam kā khshāyathya hya aparam ahiy hachā draugō darsham patipayauvā. (King Darius in Behistun Inscriptions, IV, 5)

Ye, Kings who will come in future! Always try to put down falsehood.

** 22. ereshvāish tū ukhdhāish mazdā, zarathushtrāi aojanghvat rafeno, ahmaibyāchā ahurā, yā daibishvato dabeshāo taurvayāmā (Gāthā Ahunavad, Yasna XXVIII.6~)*

O Ahura Mazda! On account of true utterances, immense joy verily arises unto Zarathushtra and unto us (his disciples), whereby we may overcome the evils of a wicked person.

** 23. ashichā ārmaiti, vahishtā ishasā mananghā, maibyō khshathrem ajonghvat, yehyū varedā vanaemā drujem. (Gāthā Ahunavad, Yasna XXXI.4~)*

I desire for myself mighty power through truth, humility and best mind, through which power we may overcome evil.

** 24. Question - pa mardōmān hunar-ē chē weh ?*

Answer - rāst-gōwishnīh weh chē andar rāst-gōwishnīh husrawīh andar gehān u hu-akhwīh u ahlāyīh pa wahisht. (Pahlavi Rivāyat Accompanying the Dādestan ī Dēnīg 10a.1,2)

Question - Which is the one virtue that is best for mankind ?

Answer - Truthful speech is best, because in truthful speech there is good repute in the world and good life and salvation in Paradise.

** 25. fshumāo astī ashavā verethrajāo vahishtō fshushe charekeremahī. he ptā geushchā ashanghāchā ashaonaschā ashā vairyāoschā stōish. (Yasna LVIII.4)*

The man who tends cattle is righteous and victorious. We strive to be like such benefactors, who are the nourishers not only of cattle, but also of righteousness and all righteous creations.

***26. yō ashem staoiti, fraoret-frakhshni avi manō zarzdātōit anghuyat hacha, ho mām staoiti yim ahurem mazdām. (Hādokht Nusk I.3)**

The man praising (that is, practicing) Righteousness with a loving heart full of dedication, is like praising me, who am Ahura Mazda.

A – TRUTHFULNESS, PROMISE, SIN OF BREAKING A PROMISE

1. mithrem mā janyāo spitama mā yim dravatat peresāonghahe, mā yim khvādaēnāt ashaonat. vayāo zi asti mithrō dravataēcha ashaonaēcha. (Meher Yasht, 2~)

O Spitama (Zarathushtra)! Never break your promise, whether it is given to an evil person or a righteous co-religionist, because a promise is the same for both (whether given to) an evil or a righteous person.

2. apa nō hacha āzanghat, apa hacha āzanghibyō, mithra barōish anādrukhtō tām ana mithrō-drujīm mashyānām, avi khaēpaithyāose tanvō thwyām ava-barahi. tām grantō khshayamnā barahi, apa pādhayāo zāvare, apa chashmanāo sūkem, apa gaoshayāo sraoma. (Meher Yasht, 23)

O Mithra,¹ whom we have not deceived (i.e., whose promise we have not broken)! Relieve us from distress. Thou bringest terror upon the bodies of those persons who break their promises. Thou who art angry (with those who break their promises) and who art powerful (to punish them), takest away from them, the strength of their two feet, the strength of their two hands, the power of sight of their two eyes, the power of hearing of their two ears.

3. ahunemcha vairīm fraēshyāmahī antarecha zām antarecha asmanem, ashemcha vahishtem fraēshyāmah, antarecha zām antarecha asmanem, yenghe hātāmchā hufrāyashtām fraēshyāmahī antarecha zām antarecha asmanem, dahmahecha narsh ashaonō dahmāmcha vanghuhīm āfritīm fraēshyāmah, antarecha zām antarecha asmanem. hamistayaēcha nizberetayaēcha mithrō-zyāmcha mithrō-drujāmcha. (Yasna LXI.1,3~)

We devotedly recite the Ahunavar (prayer) between the Heaven and the Earth; we devotedly recite the Ashem Vohu between the Heaven and the Earth; we devotedly recite the praise-worthy Yenghe Hātām between the Heaven and the Earth; we devotedly recite the good Dahma Āfriti for righteous and pious persons between the Heaven and the Earth. We do all these in order to oppose and drive away those who break their promises and play false to their promises.

4. merenchaite vispām danghaom mairyō mithrō-druksh, spitama ! yatha satem kayadhanām avavat ashava-jachit. (Meher Yasht, 2~)

O Spitāma (Zarathushtra)! The sinful person who breaks his promise, does harm to the whole country. (He does) as much harm to the righteous, as one hundred evil-minded persons can do.

5. āsu-aspīm dadhāiti, mithrō yō vourū-gaoyaoitoish, yōi mithrem nōit aiwi-druzinti. razishtem pantām dadhāitī ātarsh mazdāo ahurahe, yōi mithrem nōit aiwi-druzinti. ashaonām vanghuhīsh surāo spentāo fravashayō dadhāiti, āsnām frazainfīm, yōi mithrem nōit aiwi-druzinti. (Meher Yasht, 3)

¹ Mithra is the Yazata or angel presiding over faithfulness of promise.

Mithra, the master of wide fields, grants swift horses to those who do not break their promises. The Fire of Ahura Mazda grants (shows) a truthful path to those, who do not break their promises. The good, brave beneficent Fravashis of the righteous grant children of innate wisdom to those who do not break their promises.

6. yezi vā dim aiwi-druzaiti nmānahe vā nmānō-paitish, visō vā vīs-paitish, zanteush vā zantu-paitish, dangheush vā danghu-paitish, frasha upa-schindayaēiti, mithrō grantō upa-tbishtō, uta nmānem, uta vīsem, uta zantūm, uta dakhyūm, uta nmānem nmānō-paitish, uta vīsīm vīs-paitish, uta zantunām zantu-paitish, uta dakhyunām danghu-paitish, uta dakhyunām fratemadhātō. (Meher Yasht, 18)

If the master of a house (or family), the headman of a village, the chief of a town, or the head (i.e., ruler) of a country, deceives Mithra (i.e., breaks his promise), offended and displeased (at the breach of promise), he brings about the ruin of the house, of the village, of the town, of the country, of the master of the house, of the headman of the village, of the chief of the town and of the ruler of the country.

B - TRUTHFULNESS LEADS TO HAPPINESS AND ADVANCEMENT

1. Question - kū kirbag katām meh u weh.

Answer - mahest kirbag rādth, u ditigar rāstth. (Mino-ī-Kherad, Ch.IV. 2,4)

Question – Which work of righteousness is great and good?

Answer – The greatest act of righteousness is charity. The second best is truthfulness.

2. yazdān dīn rāstth, u dād frārōnīh..... (Mino-ī-Kherad, Ch.I.16~)

The religion of God is Truth. His law is virtue.

3. rashna rāst-ravashni. (Āshirwād or Paiwand Nāmeh 14~)

May you have the truthful path through Rashna.

4. az sīzd u drōgh mard saxwan ma āshnaw.

kas-ch rāy drōz ma gōw.

rāst gōwishn mard paygāambar kuneh.

pa hanjaman gyāg kū nishineh, nazdīg ī drōz ma nishin, chē tō-ch abēr dardōmand nē baweh. (Pand Nāmeh-ī-Ādarbād Mārespand, 27, 38, 59, 97)

Do not hear the words of an untruthful man.

Never utter a lie before anybody.

Make a truthful speaker your messenger.

When you take your seat in an assembly, do not sit near an untruthful man, so that you may not have cause to suffer.

5. Question - kū ohrmazd u amshāspandān, u wahisht ī hubōe ī haram, pa chē abērtar ī khwēsh shāyad kardan ?

Answer - kū khrad, u hunsandth, u rāstth, u spāsdārth, u bawandag mēnishnīh, u rādth, u padmān, u thwakshīh, awist u mēnōg. ān evenag ī wahisht u wēnishn ī yazdān mad. (Mino-ī-Kherad, XLIII. 1, 7-13)

Question – By what means can one make Ahura Mazda, His Ameshaspands and the fragrant and pleasant Heaven, his own?

Answer – By Wisdom, Contentment, Truthfulness, Gratefulness, Devotedness, Generosity, Moderation, Endeavour and Trust in Spiritual Beings. By these means one reaches Heaven and in sight of God.

6. u ohrmazd ahlāyīh mēnēd, u az-sh kār kirbag u wehīh rāstīh. u ohrmazd newag goharīh rāy, hēch wadtārīh u drūjīh nē pasandēd. (Mino-ī-Kherad, Ch.X. 6, 9)

Ahura Mazda thinks of righteousness and His deeds are of righteousness, goodness and truth. Ahura Mazda, on account of His good nature, never approves of any evil or falsehood.

7. kū pa bēm u mitōkht zīwastan az margīh wadtar. (Mino-ī-Kherad, Ch.XIX. 4)

To live in fear and falsehood is worse than death.

8. Question - kū zīndagīh katām wadtar?

Answer - zīndagīh ī ān wadtar, kē pa bēm u mitōkht zīwēd. (Mino-ī-Kherad, Ch.30. 2,5)

Question – Whose life is (considered) worse?

Answer - The life of that person is worse who lives in fear and falsehood.

9. pa hēch ewenag mihr drūjīh ma kuneh, kū-t dast passokh abish nē rasēd. (Pand Nāmeh-ī-Ādarbād Mārespand, 114)

On any account, do not break your promise, so that retribution may not reach thee.

C - GREEK WRITERS ON THE IRANIAN'S LOVE FOR TRUTH

Many Greek authors speak of the virtue of truthfulness among the ancient Iranians. Herodotus thus speaks of the ancient Persians: “Beginning from the age of five years to twenty, they instruct their sons in three things only - to ride, to use the bow, and to speak truth.” - (Bk.I, 136, Cary's Translation, p.61)

Xenophon (Cyropoedia I, Ch.2), Strabo (BK.XV, Ch.III,18), Plato (Alcibides I.121), and Nicolaus Demoscenus (Fragment 67) refer to the virtue of truthfulness among the ancient Iranians. According to Herodotus, it was owing to their love of truth that Iranian schools were kept far away from public Bazars, where sellers often spoke untruth to raise the value of their goods.

According to Herodotus and Plutarch, the ancient Iranians considered lie to be the first great sin and debt to be the second.

“To tell a lie, is considered by them the greatest disgrace; next to that, to be in debt; and this for many other reasons, but especially because they think, that one who is in debt must of necessity tell lies.- (Herodotus Bk.I, 138.)

The Vendidad therefore enjoins not to incur debt.

1. nē awām; chē awām pa ān duz bawēd. (Pahlavi Vendidād, IV, 1)

No body should incur debt. By incurring debt we become like a thief.

2. The hatred of untruthfulness led the ancient Persians to refrain from swearing.

ma pa rāst u ma pa drōgh sōgand ma khwar. (Pand Nāmeh-ī-Ādarbād Mārespand, 41)

Do not swear, whether for the sake of truth or untruth.

XXXI. WORK OR INDUSTRY

1. ava padhō ava zaste ava ushi dārayadhewem, mazdayasna zarathushtryō, dāityanām rathwyanām hvarshnanām shyaothnanām, varezāi pairi adhāityanām arathwyanām duzhvrahtanām shyaothnanām, varezāi verezyatāmcha idha vohu vāstrya, uyamna anuyamnāish daste. (Visparad XV.1)

Ye Zoroastrian Mazdayasnans! Hold your hands, feet and minds steady to do suitable and timely deeds of goodness and charity, and to avoid unsuitable, untimely deeds of evil. Perform works of industry. Relieve those who have fallen in distress.

*yat us ashā naptyaēshū nafshuchā,
tūrahyā uzjen fryānahyā aojyaēshū,
ārmatōish gaēthāo frādō thwakhshanghā,
at ish vohū hem aibī-mōist mananghā,
aēbyō rafedhrāi mazdāo saste ahurō. (Gāthā Ushtavad, Yasna XLVI.12)*

They (the members) of the Fryāna family advance (the prosperity of) the world of piety by their industry. Ahura Mazda associates himself with them through (his) good mind and guides them for their happiness.

2. In the Vendidad, the rooster, crowing in the early morning, is thus represented as calling men to work and duty:

usehishtat masyāka! staota ashem yat vahishtem. nista daēva. aēsha vā dvaraite būshyāsta dareghō-gava. hō vīspem ahūm astvantem, hakāt raochanem, fraghrātō nikhvabdayeiti, khvafsa dareghō masyāka nōit te sachaiti. (Vendidad XVIII. 16)

O men! Arise. Praise the best piety. Extirpate the demons. The long-handed Bushyāsh (the demon of idleness), who lulls men to sleep, comes down upon you. He lulls to sleep again, the whole material world when it awakens at dawn. O men! It does not behoove you to sleep long.

3. In the Avesta, agriculture is considered the best type of industry and work. The Earth is thus represented, as blessing the hard-working man, who tills the ground industriously, and as cursing the man, who idly neglects his work:

dātare gaēthanām astvaitinām ashāum ! kō tūirīm imām zām mazishta khshnaoma khshnāvayeiti. āat mraot ahurō mazdāo : yat bā paiti fraēshtem kārayeiti spitama zarathushta! yavanāmcha, vāstranāmcha, urvaranāmcha khvarethō-bairyanām, yat vā anāpem āi āpem kerenaōiti, yat vā āpem āi anāpem kerenaōiti.

yō imām zām aiwi-verezyeiti spitama zarathushtra ! hāvōya bāzvō dashinacha, dashina bāzvō hāvayacha, upa he gaonem baraiti.

yō imām zām nōit aiwi-verezyeiti spitama zarathushtra ! hāvōya bāzvō dashinacha, dashina bāzvō hāvayacha, āat aokhtō im zāo. nara yō mām nōit aiwi-verezyehi hāvōya bāzvō dashinacha, dashina bāzvō hāvayacha, bādha idha hishtahi anyehe dvare srayanō khvarentīsh peresmanaēshucha. bādha thwām tarascha āonghānō saraschantīsh khvarethāo bairyeinte, te ābya bairyeinte yaēshām dim frāyō-vohunām. (Vendidad III. 23, 25, 28, 29)

(Zoroaster asks Ahura Mazda:) O Holy Creator of the material world! Who is the fourth person that rejoices this Earth with the greatest of joys? Ahura Mazda replied: O Spitama Zarathushtra! He

who most cultivates (the ground), for corn, pasture, and fruit-bearing trees, who irrigates the waterless ground, who dries (i.e., reclaims) watery or damp ground (and rejoices the Earth).

O Spitāma Zarathushtra! When a man cultivates the earth with the left hand and with the right, and with the right hand and with the left (i.e., earnestly with both hands), the earth says unto him: O man! (As) thou tillest me with the left hand and with the right, with the right hand and the left, I will bear food of fruit and corn.

O Spitāma Zarathushtra! When a man does not cultivate the earth with the left hand and with the right, and with the right hand and with the left (i.e., earnestly with both hands), the earth says unto him: O man! Thou, who tillest me not with the left hand and with the right, and with the right hand and with the left, thou shalt undoubtedly stand at the door of others as a vagrant; and when thou shalt sit (begging) at their doors, they will keep thee waiting and will bring thee some stale food fetched out of their plenty.

4. Zoroastrianism elevated Work to the position of Worship. Agricultural industry is taken as the best type of all good work :

*dātare gaēthanām astvaitinām ashāum ! kat asti daēnayāo māzdayasnōish uruthware ?
āat mraot ahurō mazdāo : yat ughrem paiti yaokarshiti spitama zarathushtra ! yō yaom kārayeiti hō
ashem kārayeiti. hō daēnām māzdayasnīm fravāza vazaiti. hō imām daēnām māzdayasnīm
frapinaoiti satem paitishtanām, hazangrem paiti-dāranām, baēvare paiti yasnō-keretinām. yat yavō
dayāt, āat daēvō khisen. (Vendidād III. 30-32~)*

(Zoroaster asks Ahura Mazda:) “O Holy Creator of the material world! Wherein lies the spread of the Mazdayasni religion?”

(Ahura Mazda replies:) “O Spitama Zarathushtra! In the plentiful sowing of the corn (lies the spread of religion). He who sows corn, sows Holiness or Piety. He (thereby) cause the spread of the Mazdayasni religion. He thereby brings about the prosperity of the Mazdayasni religion (as if) with hundred-fold acts of devotion, thousand-fold acts of reverence, and ten thousand-fold acts of Yasna (prayer) recitals.... Wherever grows corn, there the Daevas (all evil influences) are destroyed.¹

5. He who gets up early in the morning and goes to his work, is thus represented in the Vendidād, as being blessed by the fire of the household hearth:

*āat aoshete hakha hashā ana barezish sayamnanām: usehishta tu, vyārayeite mām. yatārō paourvō
āthre ahurahe mazdāo, aēsmanām paiti-baraiti yaozdātanām frasnātaēibya zastaēibya. ahmāi
ātarsh āfrinat khshnūtō atbistō hagh danghum. upa thwā hakhshōit geush vāthwa, upa vīranām
pourutās, upa thwā verezvatcha manō verezvaticha, hakhshōit anghuha urvākhsh anghuha, gaya
jighaēsha, tāo khshapanō yāo jvāhi. (Vendidād XVIII. 26, 27~)*

A friend in bed tells other friends in bed: “Get up. Time advances. He, who out of two, gets up early, goes first to Paradise.” He who, out of two, first carried with his two well-washed hands, for the fire of Ahura Mazda, clean fuel, is thus blessed by that well-pleased, undisturbed, well-fed fire: May cattle increase (in numbers) in thy house. May thy progeny increase. May thy mind be active. May thy life be active. For all nights that thou mayest happen to live (i.e., for all thy life) may thou live in the pleasure of a happy life.

6. ... perene būshyāsta yō zairina, perene būshyāsta yō dareghō-gava.....(Vendidād XI.9)

¹ Gibbon refers to this teaching of the Vendidād as “a wise and benevolent maxim”. (Vide Gibbon’s *Decline and Fall of the Roman Empire* (1845) Vol.I, p.120.)

I will stand against Bushyasta (demon of idleness) which weakens us. I will stand against the long-handed Bushyasta (i.e., idleness which makes men stretch their hands and go to sleep.)

7. āsān pāy baweh kū roshan chasm baweh. shab ākhez baweh kū kār rawāg baweh. (Pand Nāmeḥ-ī-Ādarbād Mārespand, 98-99)

Be light-footed (i.e., industrious), so that you may be brilliant-eyed (i.e., brilliant). Be an early-riser, so that you may always be able to finish your work.

8. būshāsp ma varz kū-t kār u kirbag ī āwāyad kardan akard nē mānēd. (Mino-ī-Kherad, II.29, 30)

Do not practise idleness, so that, duty and righteousness which you ought to do, may not remain undone.

9. tūkhshāg u padmānīg baweh, u az frārōn tūkhshāgīh ī khwēsh khwar, u yazdān u wehān bahar kun, u-t ōgōn edōn varzidārīh u khwēshkārīh ī mahest kirbag. az khwāstag ī kasānān ma stāh, kū-t frārōn tūkhshāgīh ī khwēsh awēn nē bawēd, chē guft estēd, kū kē nē az frārōn tūkhshāgīh ī khwēsh bē az anyā chish khwarēd ī ēdōn ōmānāg chiyōn ōy sar ī mardōmān pa dast dārēd u mazg ī mardōmān khwarēd. (Mino-ī-Kherad, II.42-49)

Be industrious and discreet, and eat (bread earned) by your own honest labour, and make a share for God and the Good (i.e., set apart a share of your earning for charity and help to the virtuous poor). Such habit in your work is the greatest righteousness. Do not get hold of the wealth of others, so that, (the wealth acquired by) your own honest work may not disappear, because, it is said, that he, who eats something that is not from (the earnings of) his own honest work but from others, is like one who holds in his hands heads of men and eats the brains of men.

10. u pa kār raftārīh tūkhshāgīh weh. u pa har gāh u zamān khwēsh tan az wēnīh pahrīkhtan u pa kirbag kār tūkhshag bēdan weh u bē khwēshkārīh u pādhuzwānīh azabar ī harw chish. pa hambār kardan ī kirbag tūkhshāg baweh, kū-t pa mānayēn u faryād rasēd. (Mino-ī-Kherad, II.70, 88,92, 96,97)

Industry is good for the progress of work. It is good, at any place and at any time, to keep one's self, away from sin, and to be diligent in works of goodness Industry and purity of language are good above everything. Be industrious in making a store of righteous works, because that will be of use to you in Heaven.

11. avarmanashnī, tarmanashnī, āzurī, pandī, khashmaghnī asgehanī .. pa patet hōm. (Patet Pashemāni, 10~)

I repent if I have committed the faults of arrogance, pride, slander for the dead, avarice, anger and sloth.

12. vīspā tā peresās, yathā ashāt hachā gām vidat; vāstryō shyaothnāish ereshvō, hās hukhratush nemanghā. (Gāthā Vohukhshathra, Yasna LI.5)

The diligent (man) (who is) righteous through his (good) deeds and the man possessing good wisdom through humility, questions all the (affairs of the world), so that he may render the world prosperous through righteousness.

***13. vāstrīm fshuyantem ashavanem ashahē ratūm yazamaide. (Aiwisruthrem Gāh 7~)**

We revere the righteous farmer, tilling the land, lord of holiness.

** 14. fshaonīm vāthwām yazamaide, aspinācha yevinō yazamaide (Sirozā Yasht 7~)*

We revere the flocks (indicating) prosperity, we revere the growing of corns.

XXXII. ZEAL & PERSEVERANCE

Perseverance is a noble characteristic. A learned lady, while speaking of the Ancient Persians says :¹ “The ideal life of the Persian was a continual conquest, even his symbol of Ormazd being a winged warrior with bow and threatening hand.” This conquest points to perseverance.

1. mēnōg ī tōkhshīh awist. (Mino-ī-Kherad, XLIII.13~)

The spirit of perseverance is like a gauntlet.

2. pa kār nē kunēd ash-gehānīh bakht nē bē kunishn āmōrēnēd. (Pand Nāmeh-ī-Ādarbād Mārespand, 119)

One who continuously works, becomes a gainer of benefit by good fortune.

3. avīr tokhshāi āsmān (Āshirwād or Paiwand Nameh, 14~)

May Ahura Mazda bestow upon you great activity through Āsmān.

¹ Persian Literature, Ancient and Modern, by Elizabeth A.Reed, p.12

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