

## Translation

May it be good fortune!

May (you) be good in body and soul and wealth!

May it be so!

(1) I, Vazurgmihr son of Bōxtag, the observer of the gynaeceum of the capital, confident of Husrō, chief of Court, made this memorial with the help and strength of the Yazata and all other good spirits (Av. *mainyu- vanhu-*), and at the command of Husrō king of kings, as a textbook for the betterment of the education of him (lit. ‘those’ = Husrō) who, with the welcome of those who work above (Av. *uparō.kairya-*), has been created in a well-destined and worthy manner, and deposited it in the royal treasury.

(2) Since all worldly thing is ephemeral, liable to destruction and changeable, even he who is from the royal family, and Fortune is given to him by chance, and even endeavour of least pain helps him, and he accumulates much wealth, and attains to the most important position and authority, reaches the highest status, seeks very great fame, and performs the most illustrious deeds which illuminate the house and home(-stead), and enjoys longevity and increase of progeny and lineage, is of great hope and of good luck in affairs and cases, and (moreover) profit of men, continuity of the creation (= the world), and work of rule, and all other bliss in the world of life one by one testify and agree, (3) [so that] he relying on these many things displays excessive self-esteem; however, (even) if he is longest(-lived), within a period of a hundred years his body will come to an end, and his rule to naught, and within a period of four-hundred years family will become destroyed, and name will fall into oblivion and non-remembrance, and the house and home into decay and

pollution, and descent and lineage will face lowness and lack of protection, and efforts will become useless, labours and toils will remain vain, rule will belong to the lords of the period, and wealth to the one whom Time has destined bliss at that time.

The things pertaining to Frašō.kərəiti ('Renovation') last and will not be destroyed; only the creation (/ world) of righteousness pertains to Frašō.kərəiti, and the upright deed of any person can not be stolen.

(4) Now as my will is to work righteousness and abstain from committing sin, so except what has happened by my actions on the orders of the kings and bad rulers of the period and I have been compelled to do it, I at will have abstained from intentional sins to the extent of my knowledge, I am without doubt about the existence of the Yazata and the non-existence of the Daēva, about the Daēnā ('religion, vision soul') and the (individual) soul, the Best (Existence) and the bad existence (= hell), the settling of the accounts of the deceased (at the end of "the three nights"), and the Resurrection and the Final Body, I prefer righteousness to the ease of my body and (breathing) soul and (individual) soul and (also to) all goodness of both worlds of thought and life.

For worldly fame also I have written a few words in this memorial, thus:

- (5) Which man is more fortunate?
- (6) He who is more sinless.
- (7) Who is more sinless?
- (8) He who is more abiding by the law of the Yazata and more refraining from the law of the Daēva.
- (9) Which is the law of the Yazata and which of the Daēva?
- (10) The law of the Yazata is good and the law of the Daēva evil.
- (11) What is good and what is evil?

(12) Good is Humata (good thought), Hūxta (good word), and Hvaršta (good deed); evil is Dušmata (bad thought), Dužūxta (bad word), and Dužvaršta (bad deed).

(13) What are Humata and Hūxta and Hvaršta, and what are Dušmata and Dužūxta and Dužvaršta?

(14) Humata is (or, means) moderate thinking, Hūxta generosity, Hvaršta truthfulness. (15) Dušmata is immoderate thinking, Dužūxta meanness, and Dužvaršta liefulness.

(16) What is moderate thinking, what is generosity, and what is truthfulness? What is immoderate thinking, what is meanness, and what is liefulness?

(17) Moderate thinking is this that one sees the transience of worldly things and desires that thing through which the body might not be punished and the soul might not go to hell. (18) Generosity is this that one does not take back the share of the body from the body, and the share of the soul from the soul. (19) Truthfulness is this that one conducts oneself in a truthful and undeceitful way. (20) Immoderate thinking is this that one regards the world of life as dwelling (place) and the world of thought to be violent, and desires that thing whose end is decay of the body and punishment of the soul. (21) Meanness is this that one keeps away the share of the body from the body, and the share of the soul from the soul. (22) Liefulness is this that one takes the body for (attaining his) desire and the soul for deceiving.

(23) Who is more perfect in goodness?

(24) He who is more learned.

(25) Who is more learned?

(26) He who knows the end of the body, recognizes the opponent of the soul, and more knows how to protect oneself from the opponent of the soul and to keep it fearless.

(27) What is the end of the body? Which is the opponent (of the soul) whom the learned can know more?

(28) End of the body is destruction of the (bodily) form. The opponent of the soul consists of these several lies (*Av. druj-*) which

were procreated by Angra Mainyu (Evil Spirit) to deceive people and lead them astray and to act against people.

(29) Which and how many are the Lies?

(30) Greed, and Drought, and Wrath, and Envy, and Disgrace, and Lust, and Revenge, and Lethargy, and the Lie of Heresy and Calumny.

(31) Of these several Lies which is more impetuous?

(32) Greed is more discontented and more remediless. (33)

Drought is more tormenting and more sorrowful. (34) Wrath is more wicked ruler. (35) Envy is more desirous of evil and more malevolent. (36) Disgrace is more fighting. (37) Lust is more self-loving and more disturber. (38) Revenge is more terrible and more cruel. (39) Lethargy is more indolent and more forgetful. (40) The Lie of Heresy is more concealing and more deceiving. (41) Calumny is more ungrateful.

(42) This is revealed too that: Angra Mainyu (Evil Spirit) did something even more grievous against Ahura Mazdā's creations when he concealed the reward of good deeds and punishment for sins at the end from the mind of people. (43) The creator Ahura Mazdā for keeping away these several Lies and for the help of mankind created a few spiritual keeping things: innate wisdom, acquired wisdom, character (or, disposition), hope, contentment, religion (or, religious vision), and consultation of the wise.

(44) What are the functions of these spiritual (things) one by one?

(45) The function of innate wisdom is to protect the body from the fear of committing intentional sins and from useless pains, to remember the transience of worldly things and the end of the body, not to reduce one's own things pertaining to Renovation, and thereby not to increase one's own malfeasance. (46) The function of acquired wisdom is to know the upright path and way and to abide by it, to ponder the thing which has occurred before, to be aware of that which will occur afterward, not to believe anything impossible, and not to undertake the work which could not be brought to an end. (47) The function of character (or, morale) is to protect the body from bad habit and (bad) desire and lust and to do according to it (i.e., morale), to

adjust one's good character and habit and to remember it. (48) The function of hope is to connect the share of action to the body (or, self), to devote oneself to upright effort and work. (49) The function of contentment is to protect the body (or, person) from immoderate desire, to remember the pain from discontentment and the fear of immoderateness, not to give (up) that thing whereby there will be one's final trust by no means, not to highly admire the thing which has passed away, and not to experience pain and suffering for that which cannot be changed. (50) The function of religion is to inform the person of the punishment of sins and the reward of good deeds, and to separate the path and way of the Yazata from that of the Daēva. (51) The function of consultation of the wise is to protect (one-)self from lust and self-love (or, egoism), to direct (oneself) in such a way that if he may be afflicted with calamities his actions may not be faulty.

(52) Of these several spiritual (things) which is more powerful?

(53) Wisdom is more seeing, mind more flaming, intelligence more preserving, (54) character more awe-inspiring, habit more arranging, (55) contentment more reliable, (56) hope more patient, spirit purer, consciousness more knowing, *fravarti* more painstaking.

(57) For men which talent (or, virtue) is better?

(58) Knowledge and wisdom.

(59) Which (knowledge) is better?

(60) That which knows how to direct the person more fearless, more sinless, and more painless.

(61) In men is wisdom better or chance?

(62) Wisdom is the acquaintance of an affair, and chance is the approval of an affair.

(63) [For men] which substance is better?

(64) Humility and sweet talk.

(65) Which habit is better?

(66) Heroism and peacefulness.

(67) Which law is better?

(68) Goodness.

(69) Which desire is more virtuous?

- (70) Sinlessness.
- (71) Which good deed is better?
- (72) Satisfaction with one's possessions.
- (73) Which ceremonial act is better?
- (74) The recitation of religion (or, Avesta).
- (75) Which instruction is better?
- (76) That whereby one knows better how to organize the time, and thereby redeem the soul.
- (77) Which honour is better?
- (78) Friendship of the good and majesty.
- (79) Which name is greater?
- (80) Duty.
- (81) Which opponent is more oppressive?
- (82) Bad deed.
- (83) For men is education better or natural wisdom?
- (84) Growth of body is through education, and dwelling of disposition (or, character) is (one's) natural wisdom; education is the establishment of the body, and disposition the shelter of body and (breath) soul.
- (85) How do disposition and habit and wisdom and all other virtues in the body of men, become of less adversity and less prejudicial?
- (86) Wisdom when there is no arrogance. (87) Talent (or, skill) when there is no insolence. (88) Scholarship when there is no heresy. (89) Heroism when there is no vengeance. (90) Contentment when there is no illiberality. (91) Good character when there is no meanness. (92) Good planning when there is no disturbance. (93) Truth when there is no misbehaviour. (94) Hope when there is no education. (95) Generosity when there is no wasting. (96) Majesty when there is no discontentment. (97) Protection of body when there is no affliction. (98) Humility when there is no deceit. (99) Reverence when there is no negligence. (100) Friendship of the good when there is no simulation. (101) Loyalty when there is no back-down. (102) Duty when there is

no slackness. (103) Diligence when there is no jealousy. (104)

Sagacity when there is no hypocrisy.

(105) Do the things that happen to man happen through fate or through action?

(106) Fate and action jointly are like body and (breath) soul. (107) For a body separate from (breath) soul is like a useless carcase, and the (breath) soul separate from the body an impalpable wind, and when they are mixed to each other they are powerful and greatly beneficial.

(108) What is fate and what is action?

(109) Fate is the reason and action the cause of the things that happen to man.

(110) What does the worldly wealth resemble?

(111) To the things which one sees in a sleep, whether good or bad, and when he wakes up from sleep nothing is there.

(112) In the world of life who is more esteemed?

(113) The lord of the land (= king) who is strong, victorious, and pious (lit. 'who desires to do good').

(114) And who is more indigent?

(115) The miserable who is physically weak and (mentally) wicked.

(116) Who is more of evil fortune?

(117) The one versed in the religion who is infidel.

(118) Who is less needy?

(119) He who is contented.

(120) Who is more contented in wealth?

(121) He who is more majestic (or, with more dignity).

(122) Who is more majestic?

(123) He to whom reproaches of men seem worse than neediness.

(124) Who is more hopeful?

(125) A diligent man who is lucky.

(126) What is diligence and what luck?

(127) Diligence is this: to follow virtue, and to be diligent in doing a work which he has undertaken without sin or pain. (128) Luck is a good fame (during one's life) and a good completion of work.

- (129) Who is more sovereign?
- (130) The (celestial) sphere which makes distribution to this world.
- (131) What is more true?
- (132) Destined time (or, decisive time).
- (133) What is more wonderful?
- (134) He to whom Time comes more.
- (135) Who is more discriminating?
- (136) The wise man who has much experience.
- (137) Who is more tranquil?
- (138) He who has been saved from grievous fear and distress.
- (139) Who is more approved?
- (140) He who keeps lust mostly under the control of shame (or, indignance), wrath under the control of patience, envy under the control of good reputation, greed under the control of contentment, and stroke (or, repression) under the control of law.
- (141) Who is of better repute?
- (142) He who considers doing good to men as more lawful.
- (143) Who is more renowned?
- (144) He who is more competent and more triumphant.
- (145) Who is [more competent and] more triumphant?
- (146) He who has better luck in his (religious and secular) acts.
- (147) Who is more propitiating?
- (148) A competent (or, meritorious) child and a wife who desires (or, loves) her husband.
- (149) Who is more forbearing?
- (150) A necessitous man, helpless and without family, who strives for great hope.
- (151) Who is more discontented?
- (152) A revengeful (man) who is powerful and has been irritated.
- (153) Who is more tormenting?
- (154) A terrible and misbehaving husband, and a wandering child.
- (155) Who is more terrible?
- (156) A delicate (or, proud) ruler who is killer.
- (157) Who is more sorrowful?



(158) A capable man who loses his capacity, a powerful man who loses his power, a hopeful man who loses his hope, and a self-loving man who arrives at the end of his work (= life).

(159) Who is more painful?

(160) A powerful man who has no child, a wise and competent man who has an incompetent (or, undeserving) and wandering child.

(161) Who is more distressful?

(162) A competent man over whom an incompetent one prevails, a wise one of whom an ignorant one is in command, a good man when he is under the rule of a bad one.

(163) Who is more forgivable?

(164) An oppressed man, hopeless and innocent.

(165) Who is more repenting?

(166) A self-loving man who has reached the end of his work, one who is learned in the science of soul but is infidel, a lustful man who is wise after the event, one who has no family and strives for the ungrateful (in the hope of) benefiting.

(167) Who is more blameworthy?

(168) He who is grateful towards that one from whom he obtains goodness.

(169) Who is more infamous?

(170) He who regards causing calamity to men as more lawful.

(171) In the (material) world what does seem more requisite to man?

(172) He who so long as the body is healthy (looks for) success, and when the body is ill for good health, and when the body is hopeless for the salvation of the soul.

(173) Of what do men become more desirous?

(174) fruition and freedom from want.

(175) What is fruition and what freedom from want.

(176) Fruition is this: to obtain every thing for which one expresses a wish. Freedom from want is this: (to obtain) what is required.

(177) What is (that thing) for which man is more thirsty?

(178) That thing on which one has a good trust (or, that thing of which one has hope of goodness).

(179) In the world about what should man be more worried?

(180) About bad times, unjust deeds, deceitful friend, and infidel pitiless ruler.

(181) Of what should one be more confident?

(182) Of good times, upright deeds, an undeceitful friend of the same religion, and a merciful leader who is law-abiding.

(183) Which time is good (or, better)?

(184) That in which the victory and dominance of the wicked less occur.

(185) Which religion is good?

(186) That whereby the divinity of the Yazata and the devilry of the Daēva, the reward of good deeds and punishment for sins are more manifest, its path and way is more upright, and in it good deeds are more lawful.

(187) which king and ruler is better?

(188) He who is more friendly to people, who is the better elect of his time, and who considers doing good to men more lawful.

(189) Which friend is better?

(190) He who comes more to another rescue, and renders more help to hardship.

(191) Who has more friends?

(192) He who is more humble, and more tolerant, and more sweet-voiced.

(193) Who has more enemies?

(194) He who is haughty, arrogant, illiberal, and coarse-voiced.

(195) Who is one's friend [at the time] of Renovation?

(196) Upright deed.

(197) Who is one's enemy [at the time] of Renovation?

(198) Bad deed.

(199) What thing pertaining to Renovation lasts and (never) will be destroyed?

(200) The store of good deeds.

- (201) What is nicer?
- (202) Association with the good.
- (203) What is more beneficial?
- (204) To keep company with the wise.
- (205) What is more reliable?
- (206) The tongue of truthful ones.
- (207) What is sweeter?
- (208) Fearlessness.
- (209) What is more fearless?
- (210) Good time and duty.
- (211) What is more fortunate?
- (212) Sinlessness and good completion.
- (213) What is more comfortable?
- (214) Satisfaction with one's possessions.
- (215) What is worthier?
- (216) Friendship with the wise and the good.
- (217) What is more bright?
- (218) Deed of the wise.
- (219) What is broader (or, more extended)?
- (220) Hand of the generous.
- (221) What is narrower?
- (222) Hand of the stingy.
- (223) What is more trustworthy?
- (224) Law of the Yazata.
- (225) What is more reasonable?
- (226) Recompense of the benefactor.
- (227) What is more unreasonable?
- (228) Reward of the sinner.
- (229) What is more moderate?
- (230) Desire of those contented in wealth.
- (231) What is more fragrant?
- (232) Good reputation.
- (233) What is dearer?

(234) Acceptance from lords and leaders, and compliment from comrades and friends.

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(235) What is worse?

(236) Eye of the greedy.

(237) What is more futile?

(238) Gift to the ungrateful, and connection with the wicked.

(239) What is more empty?

(240) Hand of the stingy.

(241) What is more painful?

(242) To serve a sovereign who is slow-witted.

(243) What is swifter?

(244) Mind of the lustful.

(245) What is more disagreeable?

(246) To be with the wicked.

(247) What is more delicate?

(248) Mind (or, heart) of rulers.

(249) What is more fearful?

(250) Vexation of pitiless rulers.

(251) What is harder?

(252) The learned one who is unlucky.

(253) What is more surprising?

(254) The ignorant one who is lucky.

(255) What is heavier?

(256) Mind (or, heart) of promise-breakers.

(257) What is more distressful?

(258) Association with the wicked and the ignorant.

( ) ... ?

( ) ... the right things for men.

(259) What is worse?

(260) Lack of faith and mental confusion (or, delusion).

(261) What is milder?

(262) Generosity of the Yazata.

(263) What is that which is above all things?

(264) Decree of the Yazata.