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THE PERSIAN
FARZIÂT-NÂMEH
AND
KHOLÂSEH-I DÎN
OF
DASTUR DÂRÂB PÂHLAN
TEXT AND VERSION WITH NOTES

BY

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TO

THE KUTAR BROTHERS

Meherjibhoy and Framroz Nowrojee Kutar

AS A POOR TOKEN

OF MY APPRECIATION OF THEIR WORK.

P R E F A C E

IN this volume, I give the text and version with notes of the following two works of Dastur Darab Pahlān, a learned Dastur of Naosari, who lived about 300 years ago :—(1) The Farziāt-nāmeḥ, and (2) The Kholāseh-i Dīn. I also give the text of his *monajāts*.

The text of the Kholāseh-i Dīn is published herein for the first time. That of the Farziāt-nāmeḥ was first published (lithographed) at Calcutta on *roz* Tishtar, *māh* Khordād, in 1223 Yazdazardī (1854 A.C.), at the joint desire (*ba hasb al khwāhesh*) of Dastur Khodabandeh, son of Dastur Bahman, and Dastur Khudāmorād, son of Dastur Behmard.¹ It is not mentioned as to who published it at the desire of the above Dasturs, but it appears that these two persons were themselves the publishers.² On inquiry, I find that the publishers may be the Irānī priests of the Banaji Fire-Temple at Calcutta.

The Farziāt-nāmeḥ, thus published, formed, as it were, an appendix of a book, named Avesta ba ma'ni (آوستا با معنی), i.e., Avesta with its meaning. The Avesta is lithographed in Persian characters. This portion of the book has 312 pages. Then begins the Farziāt-nāmeḥ with a fresh numbering of pages. It is named

1 *Vide* p 1 which begins with the words of Invocation *فر* یا .

2 They pray for God's mercy upon the following persons : (a) Dastur Kaikhoṣru, son of Dastur Khodabakhsh, and his wife and children, (b) Dastur Behmard Dastur Hoṣhang and his wife and children; (c) Dastur Bahman Dastur Khodābakhsh and his wife and children. Of these three above-named Dasturs, the two latter, *viz.*, Dastur Behmard and Dastur Bahman, seem to be the fathers of the above two publishers. The first named Dastur Kaikhoṣru Khodābakhsh seems to be one of their common ancestors or relatives. What the writers mean to say seems to be, that they have done this meritorious act of publishing the book for the good of the soul of their ancestors. Then, one of the two publishers, Dastur Khodābandeh Dastur Bahman asks for God's blessings upon himself and his wife and children. Lastly, such a blessing is prayed for Dastur Ardešir Dastur Rustam and his wife and children.

not as Farziât nâmeḥ but as Nasihat-nâmeḥ (نصیحت نامه, Book of Advice), both in the beginning of the book (p. 1, ll. 1-2) and at the top of the text itself. The publishers do not even give the name of Darab Pahlān as the author.¹ Some scribes of the last and the preceding centuries, at times, first wrote out the texts of their books and postponed the writing of the headings till the end, when, they wrote them, at times, with red ink. At times, this work remained

1 There are no headings. So, for the sake of reference, I give below the pages of the book for the various subjects. We find, that the order of the various subjects varies from that of our texts. The order of subjects in this lithographed text is as follows

- 1 The order in both is the same till we come to the subject of saying "Ba nâm-i yazad" on seeing a thing of beauty (Its page 60, couplet 6, our text p. 21, coup 13)
- 2 Abstinence from meat diet (Its p. 60, coup 7, our text p 26, c. 21).
- 3 The Invocation of Behrām Yazad at the time of starting on a journey (p. 61, c 6)
- 4 The sight of a Naozud or Nâvar (p. 67, c. 6)
- 7 The Birth of a son (p. 67, c 9)
- 8 Sneeze (p 69, c. 7).
- 9 The Recital of the Prayer of Grace (p 70, c 5)
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- 16 Advices of Âdarbâd Mârespand, p 82, c. 10
- 17 *Kharfartus*, p. 92
- 18 Righteous Deeds and freedom from scepticism, p. 94
- 19 Ceremonies for the disposal of the Dead, p. 96 (on p 10, c. 9, the lithographed copy has a blank space for a heading. The writer seems to have separated here the subject of the prohibition against lamentation).
- 20 Roz-nâmeḥ, p. 113
- 21 The three great sins, p. 144.
- 22 Account of every day.
- 32 Some admonitions for acquiring knowledge, p. 115, c. 10. There is no heading. These 21 couplets are not found in our text.
- 33 *Mundjât*.
- 34 *Tir Yasht* تیر یشت in Persian characters, p. 180.

undone and we find several manuscripts without the headings in the blank parts intended for them. The MS. which these publishers have followed for their lithographed edition seems to have been one of that kind. The *Farziât-nâmeh* is followed by *Tir Yasht* (p. 130), *Haftan Yasht* (p. 151) and the *Pâzend* prayer of *Nemâz-i Ahurmazd*, p. 171. The order of the subjects varies somewhat from the order of our text and the wording of the text also varies a little here and there.

The *Farziât-nâmeh* was translated into Gujarâtî in 1212 A.Y. (1843 A.C.)¹ by Herbad Farîdun Behramjî Khurshedjî.² The title-page of this translation runs thus: એ કેતાવ્ય ફરજિયાત નાંમાંની

દશતુરં ન દશતુર દ્વાવ્ય પાલયુ શ્રી નેશારીનાં રેહવાશીએ ફારશી બેઆંને।
બનવિલી તેહને યુજરાતી બેઆંનેમો તરજમો કરી કમતરીન ખાકશાર જરર
એ બે મેકદાર હેરબદ ફરેદુન ખીન દશતુર બેહેરાંમજ દશતુરાં ન દશતુર ખુરશેદજીએ
છાવી પરગટ કીધીછે. શને ૧૨૧૨ ખમ્બજજરદી શને ૧૮૪૩ ખશવી.

Both the Persian treatises published in this volume are the work of a well-known learned Dastur of Naosari. We find preserved in the Persian *Rivâyat*s, the works of some of the Dasturs of mediæval Persia, but such works from the pen of Indian Dasturs are rare. These Dasturs, whether of Persia or India, wrote their works more in verse than in prose, because they believed, that what was said in verse was more effective and carried greater weight among the readers. Again, it was more likely to spread among the people of their own generation and of the coming generations. The Persian of these Dasturs, cannot, of course be given any importance from a purely literary point of view, but their writings show, that they were pretty well versed in the knowledge of the language. Again, they showed that their authors were familiar with their Avesta Scriptures, and that, especially through their Pahlavi renderings.

1 The Translator speaks of himself modestly as جبرائي مقدار, *Jarrâ-i bi-miqdar*, poor little thing For *Jarrâ*, cf. Gujarâtî જર્રા.

2 The author Farîdun Behrâmjî Khurshedjî Jamaspasana was latterly appointed in 1848 the Dastur of Kurrachee (*Parsee Prakash*, I, p. 501).

‘Several MSS. of the two treatises of Dastur Darab Pahlān given in this volume, are found in various
My Version. libraries. The work of collating the texts given in this volume with them has not been attempted, because, it is not necessary. I have not attempted in my version, any literal translation of the works for which a collation would be held necessary. Again as said above, the works in themselves are not of any high literary merit from the point of view of its language. Their importance lies, not in their literary composition, but in their contents. So, a literal translation is not necessary, and I have not attempted it. I have tried to be free from the verbosity of the text and have given my own version, and that, rather a full version, in my own words, though I have tried to stick to the original as far as possible in the expression of the author’s views. The author’s attempt to produce his work in Persian verse instead of in prose, has, in the case of some important matters, lessened the value of the work. At times, the real meaning is lost in his verbosity. For example, one would have liked to learn clearly from him the correct significations of the 100 names of God. Different writers, both original writers and their copyists, have, while giving the names, differed much in the spelling. We know that a change in the position and the number of the *nukhtehs* of a Persian letter changes the meaning altogether. So, to trace the word to its proper origin, one would have liked to know, how a learned Dastur of about 300 years ago understood the names. But Dastur Darab Pahlān’s attempt to versify his rendering of the meaning of the names and their signification has, in many places, left the correct meaning in the dark. Had he told us in simple prose, how he understood the 100 names of God, our work of understanding their proper significations would have been easy.¹

1 In some writings, the names are 101. These names, as given by different authors, vary to some extent. *Vide* the following for these names :—

(a) Hyde's *Veterum Persarum Religionis Historia* (2nd Ed., 1760), pp 175-78 His list gives 117 names in the Avesta character. Some of the names are merely variants, e.g., 𐬀𐬎𐬎𐬀 , 𐬀𐬎𐬎𐬀𐬎𐬀

အလုပ်အကိုင် - အလုပ်အကိုင်

I beg to connect my work with the names of two learned brothers who form chips of the same block to which Dastur Darab Pahlān belonged. The traditional learning and the conservative way of life of these two brothers give us, at present when things are fast changing, some faint idea of what the learned priests and scribes of the past and preceding centuries were. I have spoken of these two brothers elsewhere in this volume as our "Warner brothers," because they have done for Gujarātī readers what the Warner Brothers have done for the English readers. They have given to the Parsee community a complete text in Gujarātī characters and a Gujarātī translation with notes, here and there, of the whole of the Shah-nāmeḥ. I had the pleasure of writing an Introduction in the first volume of their series, and therein, I have spoken at some length about them and their work. So I will not dilate upon the subject. Their ten volumes of the Gujarātī Shah-nāmeḥ and the four volumes of the translation of the Shah-nāmeḥ by the late lamented Dastur Minocheher Jāmasjī Jamaspasa, an unassuming learned high-priest and a perfect gentleman, whose untimely death in 1922

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- b Ervad Tehmuras Dinshaw Anklesaria's Gujarātī Yazashna bā Nirang (યજ્ઞને બા નીરંગ (1888), pp. 24-26 of the Paragnā portion.
- c પાજ્ઞે આફરીન બા માએની તથા એકસે એક નામે, by Ervad Phiroze Shapurji Masani, M.A., (1916) pp. 138-147 In the footnotes of my version of the Kholāseh-i Din, wherein they are mentioned, I have spoken of the meanings attached to them by the late Ervad Kavasji Kanga in his Khordeh-Avesta bā māni. I have, later on, found that the renderings are not by Mr Kanga, but by Mr. Masani, with whose permission the list has been added in the last edition of Mr Kanga
- d Darab Hormuzdyār's Persian Rivayet (*Vide* Ervad Manockjee Rustamjee Unwala's Edition with my Introduction, Vol. II, pp. 132 to 134) The writer speaks of giving the names on the authority of Ādar-Khorād bin Farrokhzād *Vide* Dārāb Hormuzdyār's Gujarātī Rivāyet (રીવાયતે દસરુદ દરાબ હમજીઆર, 1896) by Rustamji Jamasji Dastur, pp 1-3.
- e Trandaz's Khordeh-Avesta in Persian characters (pp. 46-48) Besides these, generally all printed books on Yasna and some containing the whole of the Khordeh-Avesta give these names.

at an early age is a loss to the Parsee community, have placed in the hands of the Parsees, who do not know Persian, sufficient materials to know something, in an attractive form of the early history of their ancient fatherland of Iran. The present activity among the Parsees to know something more of this fatherland, as evidenced by the Shah-nâmeh readings in the original or in musical or metrical versions, is, to some extent, due to the publications of these Shah-nâmeh translations. All honour to the translators for their good work

I beg to thank Ervad Bahmanji Nusserwanji Dhabhar for kindly assisting me in seeing the Persian text through the Press. I also beg to thank Ervad Meherjibhai Nowrojee Kutar for kindly lending me his MS. copies of Darab's works.

JIVANJI JAMSHEDJI MODI.

BYRAMJEE JEEJEEBHAY HOUSE, }
Khandala, 3rd June 1924.



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કદીમ ઇરાનીઓ, હીરોડોટસ અને સ્ટ્રાબો મુજબ, અવસ્તા અને બીજા પારસી પુસ્તકોની સરખામણી સાથે. The Ancient Iranians, according to Herodotus and Strabo, compared with the Avesta and other Parsee Books.

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ધરાનનું પેશદાદીઅન વંશ અવસ્તા, પેહેલવી, પાજંદ, ફારસી પુસ્તકો પ્રમાણે.
The Peshâdâdian Dynasty of Persia according to the Avesta, Pahlavi
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ધરાનનું કૈઆનીઅન વંશ, અવસ્તા. પેહેલવી, પાજંદ, ફારસી પુસ્તકો
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Pahlavi, and Persian Books

સુકતાદના દીવસો કેટલા છે ? તે આબેની પેહેલવી, પાજંદ ફારસી વીગેરે
પુસ્તકોને આધારે તપાસ. An Inquiry from Pahlavi, Pazend, Persian
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Religion and Persian History.

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પુસ્તક છઠું. પુરાતન ધરાનનો ઇતીહાસ, ભાગ પેહલો.

THE BOOK OF DUTIES

Invoking the name of the Holy God, who is the giver of
courage¹, the author declares the object of his
Introduction. treatise to be twofold—

1. To collect in one treatise an account of all the duties which a Behdîn, i.e. a follower of the good religion of Zoroaster, has to undergo from his birth to his old age when he passes away to the other world.
2. To describe the advices and admonitions given by Dastur Adarbâd as read by him in Pahlavi.

Though the heading of the first subject is "Giving Parâ-Hom Requirements for a Child from Birth upto the Age of fifteen to Children," it treats of all the requirements for a child from its birth to the age of 15 when it is supposed to reach manhood.

(a) No sooner a child is born, it should be made to drink a few drops of Parâ-Hom.² If the Parâ-Hom is not available at the time, Urvarân³ and Haoma twigs may be pounded together

1 *Hamāvand*, Av. ୧୨୫-୩୩-୬-୫

2 Parâ-Hom is the Haoma juice ceremoniously prepared by the officiating priests during the liturgical ceremony of the Yaçna *Vide* my "Religious Ceremonies and Customs of the Parsis", *vide* Index for the references.

3 Av Urvarām from (Urvar, Lat. *arbour tree*) The pomegranate tree is specially spoken of as "the tree" used in the Yacna. (*Vide Ibid*)

with water with the recital of the Ahunavar ¹, and a few drops of the drink so prepared may be given. This drink would make the child virtuous, wise and intelligent. (b) After this first drink, they may give sugar-candy ² or milk or whatever that is required for the child (c) Then for three days and nights, they must keep a fire ³ burning before the child, in order to protect the child from the harm of demons (*div*), who rush towards it like a swift horse (*navand*). When Zoroaster was born and when he laughed immediately after birth, 150 demons rushed towards him every night to do him harm, but on fire being kindled, they all ran away towards hell. (d) For 40 days the child must never be left alone, but somebody must always be by its side ; otherwise demons, illness or some defect may overtake it. After 40 days, the child is free from any kind of danger. (e) The mother must suckle the child for a year and a half, if the child is male, and fifteen months, if it is female. (f) When the child begins to speak, the first thing to be taught is the name of God, and then that of prophet Zoroaster, who is our guide in both the worlds (g) The child must be brought up with all care and fondness, and for that purpose, all necessary trouble and inconvenience must be borne (by the parents). (h) When it grows up to the age of seven ⁴, it shall be entrusted to a Mobad ⁵ (priest) who can give him good religious and secular education and teach him its duties and good manners. As a

1 For the efficacy of Ahunavar where long recitals of prayers are not possible, *vide* my Introduction to the Rivayat of Darab Hormazdyâr by Ervad Manokji R Unvalla, pp 13-15. The Gujrati translator says that the Haoma and the Urvarân are two of the 33 âlâts required in the Yagna The Hâvanim and the Lâlâ are other two

2 There was a custom among the Parsis which is even now prevalent to some extent, that a few drops of water sweetened with molasses *âir* were given to a child after birth, as a symbol of good luck This is spoken of as *âirâvâd*.

3 Instead of fire, they generally keep a lamp burning. Perhaps, the author also means a lamp by using the word *âtarsh*, i.e fire

4 Herodotus and other classical authors also speak of the age of education as seven *Vide* my ' Education among the Ancient Iranians,' p 48

5 Even upto a few years ago, indigenous Parsee schools were conducted by priests.

principal part of religious education, the child must be taught the Nyāishes, the Yashts and the Baj of Nasrusht,¹ as ordered by Zoroaster. (i) At the age of twelve,² the child must be invested with the sacred shirt and thread (*sudreh* and *kusti*). (j) At the age of 12, the child, if it is a son, may be betrothed with the daughter of a virtuous man. If it is a daughter she must be betrothed at the age of nine.³ (k) Marriage should take place early after the girl's age of thirteen. (l) At the age of fourteen, the male child must be taken as a full grown man from whom the fulfilment of all duties as a Zoroastrian is expected. Daily, at first, he must do all his religious duties, and then do his professional work. He must first invoke Sarosh Yazad. One may say a thousand Yasht prayers, but they will be of no avail before Meher, the Judge, if he has not invoked Sarosh first. So, a Zoroastrian must order (*farmāyad*) the invocation of Sarosh, to whom God has entrusted the work of the founding of a religious life.⁴ (m) Then after the above age of fourteen⁵,

1 Nasrusht. The Gujrati translator speaks of it as Sarosh-bâj. This seems to be a corrupted form of Nasûsh, contamination. As the Sarosh-bâj is recited with âb-i zar for the removal of contamination it is so called. *Vide* Bundehas XXVIII 29, Shayast la Shayast X 32, S B E Vol. V, pp 111, 332; Sad-dar XXXV 2, XXXVI, 7, S.B.E. XXIV, pp 296-7.

2 The proper age generally proposed for the investiture is seven to eight. But if the child is not intelligent, the investiture may take place at any age up to twelve. In exceptional cases, due to want of intelligence or unavoidable exceptional circumstances, the utmost limit of age before which the investiture must take place is fifteen. According to the prevalent custom, if a child dies aged seven years, or, according to some, six years and three months (making up with the nine months of existence in the mother's womb, the age of seven), *sudreh* and *kusti* are put upon the body even after death, to signify that the child is properly invested with the insignia of the Zoroastrian religion.

• 3 *Vide* my "Religious Ceremonies and Customs" p 16, for marriageable age according to the Avesta.

4 The ceremony, required to be performed in honour of Sarosh who is spoken of in the Sarosh Yasht as guiding the life of a man in both the worlds, is known as Sarosh or more popularly as *Zنده-Ravân* (*Vide* my "Religious Ceremonies and Customs", pp. 445-46)

5 According to the Avesta, the proper age of Zoroastrian manhood is fifteen. Whenever the age is spoken of as fourteen, it seems that, as generally taken, it is fourteen years and three months, which, together with the nine months of existence in the mother's womb, make up fifteen.

he must appoint or recognize three persons as his guides or helpers. Firstly, a Hirbad,¹ or a Dastur or a Mobad must be his spiritual guide whom he can consult whenever he is sad or depressed (*malûl*) or is in difficulties. He may from time to time learn or inquire from him what were his duties. Secondly, from that age of fourteen, one must recognize a particular angel as his "guiding angel", so that, in case of difficulty, he may appeal to him for help. Thirdly, he must have a chosen, wise friend whom he may consult in case of difficulty. When Spendârmad (Ameshâspand) advised (King) Minochehr², the first thing he told him was to consult a friend. Notwithstanding that you yourself may possess wisdom and prudence, it is better to consult others.

The author now describes what a good Zoroastrian should do in the matter of religious observances and
Daily Religious Duties from Morning to Evening prayers during the five *gâhs* (periods) of the day—the Hâvan, the Rapithvan, the Uziran, the Aiwisruthrem and the Ushahen.³ He begins with the Hâvan :

Hâvan—The following are the injunctions for the *gâh* :—

1. On getting out of bed the first thing which a Zoroastrian should do is to recite the Ashem Vohû⁴ prayer. An Ashem Vohû, so recited first in the morning, is worth one hundred recited at any other time. 2. Then, he must perform *kusti* on the very spot i.e. just near the bed.⁵ 3. Then, he must apply to the exposed parts of his body *âb-i-zar*⁶, i.e. the urine of a cow

1 The customs of having a priest's son initiated into priesthood, spoken of as "making a Herbad" seems to have risen from such an enjoinder. The person so initiated, at times, becomes the family priest of his patron, whose Herbad he had become.

2 Vide S B E., Vol. XLVII, p. 134, *Zîdsparam*, XII, 3-6 for the interview of Spendârmad with Minochehr

3 Vide my "Religious Ceremonies and Customs of the Parsees" for these five *gâhs* p 232

4 Vide Hâdokht Nask, Chap. I, 17. where it is said, that it is worth 1000 recited at other times.

5 This is spoken of as *vasuli /usti* (𐬯𐬀𐬭𐬀𐬵𐬀𐬵𐬀), i.e. unwashed *kusti*, because it is performed before ablution.

6 Vide my "Religious Ceremonies and Customs", pp. 98, 191.

immediately. He should rub it on his hands, face and feet. 4. Then he shall recite the Vâj-i-nasrôst, i.e. Srosh-bâj as directed ¹ by Zoroaster. 5. He shall then perform the *pâdyâb* ² *kusti*, i.e. wash his face with water ³ and perform the *kusti*. This purification of the *pâdyâb* should be made according to set rules. (a) First of all, before washing the face he must recite an Ashem Vohû.⁴ (b) Then the ablution shall be performed in the following manner: The mouth should be closed at the time of washing the face to prevent any drop of water entering into it. Then the different parts of the exposed body shall be washed in the following order:—At first, the claws of the hand (*panjeh*) shall be washed thrice. Then the face shall be washed from (above the forehead) where the hair grows and from below the chin (*zanakh* زناخ) to the tip of the ear (*benâ-gûsh*). Then the fore-arms (*Sâ'ud* ساعد) shall be washed thrice from the claws of the hand down to the elbow (آرنج). Then the feet shall be washed thrice upto the stem of the leg from the ankle to the knee (*sâq*). Then the face and hands may be wiped dry with a napkin (*ri-mâl*). 6. He shall then recite the Avestâ of the 'Kemnâ (Mazdâ)' ⁵ prayer upto 'nemaschâ (yâ ârmaitish izâchâ)'. 7. Then he shall untie and re-tie the *kusti* or the

1 The application of the Âb-i-Zar or nirang, during the recital of the Sarosh-bâj is as follows. On the recital of the five Ahunavars, it may be applied respectively to the right hand, left hand, face, right foot and left foot (*Vide* Kanga's Khordeh Avesta, 8th Ed, p. 4)

2 *Vide* my "Religious Ceremonies and Customs", p. 9

3 As to the water used for the face, the Gujrati translator says that, if the water has been lying exposed during the night, it shall not be proper to use it for ablution. It may do, if it was kept covered. If it is not kept covered, fresh water should be drawn from a well. If it is still dark when the water has to be drawn fresh from the well, then, at first, a burning lamp should be shown to the water of the well, and then 10 Ahunavars should be recited before drawing the water. The burning lamp is meant to serve the purpose of sunlight, because it is enjoined that, as far as possible, water shall not be drawn from a well during night hours.

4 The modern practice is, that before washing the face, one must say "Khshnaothra Ahurahê Mazdâo (i.e., May God be pleased) and then an Ashem Vohu.

5 Yasna Hâ XLVI 7, XLIV 16, Vend. VIII 21, XLIX 10.

sacred thread.¹ 8. He shall then recite the Sarosh Bāj.

The explanation (*sharha*) of the *kusti* is given thus : The *kusti*, when tied, has three bands (Δ or turns) and four knots. The three bands signify *humata*, *hukhta* and *hvarsheta* (i.e. good thoughts, goods words and good deeds). The *kusti* is like water and the religion is like a cultivated field (*kusht*).² The significations for the four knots are as follows . When, on putting on the *kusti*, you put on the first front knot, you think in your mind that there is only one God, who is all Existence, whether high above or down below (i.e. in heaven or on earth) He is holy and matchless. One does not know all His mysteries. When you put on the second front knot, then entertain a thought of perfect good faith in the Mazdayasnān religion and have no doubts. In the case of the third knot, think of the virtuous prophet, Zoroaster, who is an unequalled guide of the world. When you put on the fourth knot, think of observing Righteousness and shunning Vice. When the *kusti*, is put on with such thoughts, the recital of the Avesta prayers is efficacious. The whole foundation of religion is on such a performance of the *kusti*. If one performs the *kusti* without the above observations and thoughts, it is the same as not performing the *kusti*.

9. He shall then recite a Sarosh-bāj for the second time.³

10. Then the following prayers shall be recited one after another : Hormazd Yasht, Ardibehesht Yasht, Sarosh Yasht and Hāvan gāh. Then, standing on one side, i.e. in a quiet corner or

1 *Vide* Sad-dar Ch. XXXV, S B E Vol. XXIV, p. 296. *Vide* the Pers Sāddar by Mr B N Dhabhar, Ch. XXXV p. 27, Dastur Jamsappi's Gujarat Sāddar-i Behr-tavi, Ch. XXXIX, p. 207, for this recital.

2 The signification seems to be that as water is a requisite for good cultivation, so *kusti* is a necessary symbol for the observance of religion.

3 We find that, here, two recitals of Sarosh-bāj are enjoined after the performance of the *puḍyāb kusti*. But, the practice and the order of recitals are different. The practice is, that one recital of the Sarosh Bāj precedes the performance of the *kusti*, and, during its recital, the *ab-i-zar* or *nirang* is applied to the exposed parts of the body in a certain way. The details are, as given above, in connection with the recital of the five Ahu navars of the Sarosh Bāj.

way, he shall recite Khurshed nyâish, Meher nyâish.¹

Then our author enumerates as follows the prayers to be recited in the other four gâhs or periods of the day :

The Rapithvan gâh :—The two *nyâishes* (Khurshed and Meher), then the Rapithvan gâh and lastly the Hormazd Yasht.

The Uziren-gâh .—In this *gâh*, one shall recite Khurshed and Meher nyâishes, Uziren gâh, and Sarosh Yasht (Sarosh Hâdokht).

The Aiwisruthrem gâh.—The Aiwisruthrem gâh begins in the evening at the time when the stars² appear. Then shall be recited the Sarosh, Hormazd, Ardibehesht, and Sarosh Hâdokht Yashts, and the Aiwisruthrem gâh. At the time of going to bed, one must recite the Patet,³ i.e. the prayer of repentance. The Patet serves as a wall before the hell (i.e., is a protection against hell)⁴. If one does not recite the Patet, he must at least say these words :
“ I repent and turn back from every sin that I may have thought

1 The present practice differs in the order of these recitals also. The present order is Hâvan-gâh, Khurshed-nyâish and Meher Nyâish and then the yashts. The Gujarati translator, Herbad Faridun Behramji Khurshedji, has taken in his version, the liberty of changing the order, as given by our author, and as followed in the present practice. Again, he has in brackets added the Hoshbâm prayer after the second Sarosh Bâj and before the Hâvan-gâh. In modern practice also, Zoroastrians do recite the Hoshbâm prayer, before the Hâvan-gâh but not always. They do so only when they say the above prayers very early in the morning, at dawn, because the Hoshbâm is a prayer for the early dawn. The word Hoshbâm is made up of Pahl Hosh (Av. ushangha) dawn and Bâm (Av. bâmya) brilliant or dawn.

We find that, in the Uthamnî ceremony in the after-noon (uziren gâh) of the third day after death, the order of prayers is as given by our author. It is this : After the pâyâb, the Khurshed Nyâish, Meher Nyâish, (Dôa nâm setâyashna, Nemo-âonghâm), the Uziran-gâh, and lastly the Sarosh Hâdokht, which last is recited in Bombay but not in Naosârî.

2 استاره, for ستاره .

3 پتفتی P پتت repentance (Steingass). The word seems to be an abbreviation of ‘*pati-raftan*’, i.e. to go back, to repent, where *raftan* is the Pers rendering of Av 1, (Sans ꠔꠞꠣꠤ Lat 1-re to go) in the word *patit* (*pati* and *i*).

4 The translator, taking liberty with the author and following modern practice, places the recital of the Aiwisruthrem gâh before that of the Hormazd and other yashts.

of,* or spoken, or committed, or sought.”¹ This shall be followed by the recital of an Ahunavar and an Ashem. The recital of this one Ashem at the time of going to bed is worth² the recital of 1000 Ashems at any other time. During sleep, when each time he turns from one side (*pehlu*) to another, he shall recite an Ashem Vohû. The recital of each of these Ashems is three dirams in value (*sang*).

Ushahen gâh:—As said above, on getting up from the bed, one shall perform the *kusti*, apply *âb-i-zar* to the exposed portions of his body, recite Sarosh-Bâj, perform *pâdyâb*, and recite another Sarosh-Bâj. Then he shall recite the Hormaz, Ardibehesht and Sarosh (Hâdokht) Yashts and the Ushahen-gâh. Then, lastly, the Doâ, by which is meant the Doâ Tan-darusti, or the prayer of benedictions. The meritoriousness of the recital of any Avesta prayer is greater in the Ushahen gâh than in any other gâh. At the end of the above instructions for prayers etc. in the five gâhs, the author addresses himself by name and asks himself to be a careful observer of all these injunctions. He says: “Oh you Dârâb Pahlan ! Try to observe all these and look sharp.”

Married women may pray, but prayers are not compulsory for them if they serve their husband right loyally. A wife may present herself before her husband, with all respect, three times during the day (the three *gâhs*) when Nyâishes are to be recited, and, standing with her hands folded on her breast out of respect for her lord, and with faithful and cheerful heart, may say, that she would do whatever he would order her to do,

1 The translator makes an addition of his own before this, and says, that if one cannot recite the Patet, he may enjoin a priest to do so on his behalf. This latter injunction seems to be the origin of the custom, whereby we find priests invited at the house to say Sarosh Yasht and Patet in honour of a dead relative, during the first year after death. When passing through the Parsi streets of an orthodox town like Naosari, one often sees a Parsee priest sitting on the verandah of a house and reciting the Sarosh Yasht and Patet.

2 *آر* seems to have been miswritten for *ارج* (Av. areja) value; or one may take this word to be Arab. *آر* price. Cf. Hâdokht Nask I, 21-22.

and was prepared to give her life for carrying out his orders¹
Her work will serve as a prayer.

When a man or woman reaches the age of fourteen², his or her first duty is the invocation (Yasht) of Sarosh, because the recital of his (*i.e.*, Sarosh's) Yazashna and Vendidad is like understanding or wisdom (*hush*). Unless one gets the Yazashna and Vendidad in honour of Sarosh recited, no other works done by him would be efficacious in meritoriousness. The angel Sarosh, if he is invoked as above, gets the invocation registered in the book (of Judgment) before Meher Davar (the Judge). The author then thus addresses himself : " Oh Dârâb, the son of Dastur Pahlan ! You describe from the very bottom (or beginning) the weight (*vazn* or value) of these acts of righteousness." He then gives the following as the worth, or value in weight, of the performance of the different liturgical ceremonies :—The meritoriousness of the celebration of one Yazashna is worth 1000 tanâfurs and it counts in his favour in all exactness.³ A tanâfur is equal to 15 *sers* in weight. The celebration of a Visparad is worth 10000 tanâfurs and that of the Vendidad one lac⁴ tanâfurs.⁵ The value of every Bâj or Âfringân is one tanâfur.

1 Thus, an obedient good cheerful wife attending to her domestic duties as a good wife and mother is exempted from the necessary prayers of Nyâishes and Yashts. In her case, as it were, Work is Worship, " Laborare est orare ". The fulfilment of household duties serves the purpose of worship.

2 Here the number 14 is spoken as it were in round numbers. The translator very properly speaks in bracket as 14 years and 3 months. In such matters, the age is counted from the time of conception. So considering the 9 months of the child's being in the womb of the mother, the age is 15, which according to the Vendidad, was considered to be the age of maturity.

3 **مومو** mu ba mu : Lit. hair by hair. Mu means "hair, exactness."

4 The value in weight seems to have been estimated in proportion to the length of the liturgical service. The Visparad includes the Yazashna, and the Vendidad includes both.

5 The celebration of the liturgical services in honour of Sarosh is generally spoken of as " Sarosh".

° The next thing to be observed on coming to the age of maturity is, that one should take the Bareshnûm for the Taking the Baresh- num or giving it to somebody on his behalf. salvation of his soul. He will be then free from the impurities relating to menstruation ¹. One who does not go through the Bareshnûm purification is got hold of by the demons, and his soul stinks like a dead body. The holy Farohars and the Ameshašpands cannot ² come towards him on account of the stink. He is not even judged properly on the Judgment-day and he lives in sorrow or distress (*hasrat*). If one cannot take the Bareshnûm himself, on account of any pain or sickness or wound,³ he may ask a Mobad or Dastur to take it on his behalf. That will serve the purpose, as if he himself had taken the Bareshnûm.

A Behdin (Zoroastrian) shall become Naozud ⁵ (Nâvar). Naozud, or Navar This will add to his power and authority and Getikharid.' (نکین). He may have performed a thousand meritorious deeds, but, if he has, through forgetfulness (*nasyân*), not gone through *naozudî*, they would count for nothing and he will not go to Heaven (*garosmân*). If he has not means (*mâyê*) enough for *naozudî*, then, being helpless, he may celebrate a Getikharid. The meritoriousness of both is the

1 What seems to have been meant is this: A person is asked to keep himself away from women in their menses. Perhaps, inadvertently, he has, in spite of all possible care, come into contact with women in this state. The Bareshnûm purification is expected to purify him from such pollution. The translator goes one step or rather a number of steps further. Even if a man has taken all possible care to keep himself away from such women, he may have, when in the womb of the mother, caught pollution. So the Bareshnûm purification is necessary.

2 نواند for تواند. Tâv or tavân is used in a word like tâvast ناست, i.e. he is able (Steingass)

3 ويا ريس (and or ya) and ويا ريش wound.

4 For an account of these two ceremonies, vide my "Religious Ceremonies and Customs of the Parsees", pp 199 and 433

5 In Persia, the Initiation ceremony of priesthood is still spoken of as Naozud. In India, the word is used for initiation of children into the Zoroastrian fold.

same.¹ The meritoriousness of the observance of these two ceremonies gets increased two-fold (*do-chandān*) every year. His soul is carried by the Ameshaśpands thrice across the (Uhinvat) Bridge to paradise and he is shown his (future) place there. He is then brought back by the heavenly beings (*minošn*) to the earth with all delight and joy (گش).

These religious works grow in meritoriousness like a tree, which, with daily growth, has an increase of fruits. His good

1 This view contradicts the above view which says that Naoszudi is more important than Getikharid. Again, the wording of the author is not clear. He first speaks of *becoming a naoszud* (شود نوزود) in the second line of the subject, then a little later on (l 8) speaks of *making a naoszud* (nauszud kardeh). It seems that, at first, the idea was, that one, even a layman, himself should go through the ceremony of naoszudi. Then latterly, in the case of those who cannot go through the ceremony, which is a long one, lasting for nearly a month, it was enjoined that he may get somebody else to go through it on his behalf on being paid for it. This has led to the custom of laymen getting sons of priests pass through the ceremony on their behalf. These new-fledged priests are now spoken of as the Nāvārs or Herbadā (Herbad, Ervad, Av. *aethrapaiti*) of the laymen. For example, most of the present Dasturs or High-priests are the Herbadā of rich laymen. The father or guardians of the boys who are made Herbadā are paid by the laymen sums varying from Rs 200 or 300 to Rs 2,000 or more, with, at times suits of clothes and shawls. In some cases, gifts of money and of clothing and shawls are given to the Herbadā on the occasion of their marriages. Even their wives are given some presents. In some cases, these Herbad priests latterly become the family-priests of their patrons and of their sons and grandsons. The above referred to custom, that one himself should be naoszud, or Nāvār or Herbad, has its relic in the modern practice among priestly families, to see that their sons go through the initiation of Nāvārhood, even when they are not intended for the priestly profession. For example, the rich Tata brothers had gone through the ceremony. As recently as a year ago, a Parsee Judge of the High Court of Bombay who belongs to the priestly class and who himself had become a Nāvār or Herbad, got his son pass through the initiation, though he has intended the son for another profession. The initiation is held to be good for the future of the boy intellectually and morally.

If the sons or grandsons in succession of a father of the priestly class are not initiated for three generations, then the successors lose the privilege of being considered as belonging to the priestly classes.

actions follow him to the next world, and all the Ameshâspands and holy Farohars and pious souls welcome him on the Chinvad bridge. The virgins of paradise (*hurân*)¹ also welcome him. Bahaman (Ameshâspand) holds him by the hand and takes him to Garosmân. Bahman gives him a cup of Midyozarem² to be drunk. This greasy drink makes him forget the miseries of this world. He is cheerful till the day of resurrection. If one has not performed Naozud and Getikharid in this world, then, in the next world, every other soul turns away his face from him and he remains distressed (*mabtâlâ*) till the last day. It is incumbent upon one who is rich, that he should perform the Geti-kharid every year. The performance of the Geti-kharid carries high position and advantage (*sarfa*).

If a person is inclined (*râgheb*) towards, and has performed, these ceremonies, and has unwittingly done some evil acts, then the Minoyân, i.e. the Spiritual heavenly beings, censure him, and punish him, at first, at the Chinvad bridge for these misdeeds, but, in the end, the Ameshâspands take him to Heaven. You yourself take care of your own soul and do not count upon your wife and children as caring for your soul.³ They shall have to take care of their own souls. So, do not harm (i.e. throw responsibility upon) others for sake of yourself. If you feel itching (*kharesh*) on your back, you will have to get rid of it by scratching your back with your own hand. He who does a meritorious act himself in his life-time, increases it two-

1 This is an allusion to the statements in the Avesta and Pahlavi books that virtuous souls are welcomed in Heaven by their own *kerddrs*, the sum total of their good deeds, in the form of handsome maidens.

2 This is an allusion to Hadokht Nask II, 18 (Westergaard, Yt Fragment XXII, 18) where it is said that a pious soul is given in Heaven, Zaremaya raoghna i.e. the oil or butter of Spring. The Pahl rendering of it is Zaremâyô-1 mishgah, wherein mishgâ is the rendering of Av. raoghna. The Pers. rendering mudhyô-zarem is not a correct rendering.

3 روان خویش را هم خویش فم خور زن و فرزندان را مخوار مشمر
What is meant is this. Do yourself personally religious or meritorious acts and ceremonies. Do not depend upon your wife and children that they will do these on your death for the merit of your soul.

fold every year. The meritoriousness does in no way increase after death. Whatever is done by one himself in his life-time is recognized after death. "Oh Dārāb; you try your best in this direction, because such a righteousness will secure for you a place in Heaven."¹

It is incumbent on every male and female to perform the Zindeh-ravān. The ceremony makes one's soul Zindeh-ravan.² living or alert for the future (ravān zindeh humand az behr-i aqabā). For this, they may get performed the Yāzashna in honour of Sarosh with Bāj and Afringān. That must be done for three days. In the Ushahen gāh of the third night, four bājs in honour of 1. Rām, 2. Rashna-Astād, 3. Sarosh and 4. Ardāfarōsh shall be recited.³ During the recital of the fourth Bāj, viz. that of Ardāfarōsh, fruit, wine and a suit of clothes shall be offered. The clothes must be of fine, handsome white cotton and of superior quality. The fine set of clothes would add to the dignity of his soul in the midst of other souls in the next world. An inferior quality would put the soul to shame in the midst of other well-clad souls. In this world, a well-clad man is respected. The case of the other world (*dū jehān*) is like that of this world (*dū jehān*). This suit of clothes

1 The last lines of this subject (ll 28-33) give a beautiful advice, saying, as it were, that a Man is the Architect of his own fortune in the next world.

2 Vide my "Religious Ceremonies and Customs of the Parsees", pp 444-45. The translator, in a foot-note, gives the object to be this. Suppose, by some mishap one dies under circumstances when his funeral ceremonies cannot be performed (e.g., one dies at sea or in a desert), then, the Zindeh-ravān ceremonies, which are almost all the same as funeral ceremonies, may serve the purpose of his funeral ceremonies. An alternative explanation is given, that the Zindeh-ravān may make one's soul alive (zindeh) after death in the next world. The Text does not name the Vendidad in the recitals of the ceremony, but, the translator adds it in brackets in his translation as if its recital also was necessary.

3 This injunction differs from the modern practice, wherein the order of the four bājs differs a little. Vide my "Religious Ceremonies and Customs", p. 84. Our author forms the bājs of Rashna and Astād into one.

Sarosh and Siâv (Saûb) ¹ i.e. his funeral ceremonies cannot be performed, then, if he has, in his life-time, got his Zindeh-ravân ceremonies performed, that ceremony would serve the purpose of the funeral ceremonies. On his death, the angel Sarosh (in whose honour the funeral ceremonies are performed) comes to his help like a sympathiser and relative and the Panj-i-veh (i.e. the angels presiding on the five Gatha days) present before (Meher) Dâvar, at the Chinvad bridge, the suit of clothes which the man had got consecrated in his life-time. If he has not performed the Zindeh-ravân, the angel Sarosh would not come to his help on his death in the journey and his soul would feel distressed. The Zindeh-ravân is obligatory even on a poor man (*darvish*) during his life. The rich may get it performed every year. But the meritoriousness in the case of the rich who perform it every year and the poor who perform it only once in life-time is equal and same "Oh Dârâb, you perform the Zindeh-ravân (lit be friendly to it) and you will get two-fold the reward"

The author says in the beginning of this subject, that he renders the subject into verse from the writing in prose in Pahlavi, Zend and Pazend. The observances enjoined to be observed by a woman are the following :

1. No sooner that she suspects herself (to be in her menses), she must remove from her body her usual dress (and put on another).

2. Then, she must sit in a sequestered place, away from water, fire and a pious man and his requisites for *padyâb* (az mard-i asho ham padyâbash), away from (i.e. so as not to see) the moon, sun and sky, mountains, stars and trees. She commits a sin if she sees them.

3. While eating, she must put on her hand a piece of old cloth (رک, *raku* i.e. rag), eat with a spoon, with caution (*ihtâd*). She must drink very carefully and not let a drop of water fall on her body. The careless fall of a drop brings on her one *tanâfur* of sin.

1 Arab. رُوب a robe, garment. Here it is meant for Siâv,

4. She must observe all these things for the period of three to nine days, as required.

5. Then, she must bathe in a careful way (*tartīb*) with *nirang* and water, so that the pollution of the menses may be removed ; otherwise she would be committing a sin

6. In the matter of the observance of the above regulations for the menses, she may have committed a wrongful act or sin, not intentionally, but unintentionally. So, after the bath and purification, she must recite a Patet or prayer of repentance. When the Prophet asked God about the atonements (*toja'sh*) of sins in connection with the observation of menses, God referred him to a book (*nash*) called " Dvâzdeh Hamâsht " ¹ If (as referred to in the book), a woman performs the Homâ Yasht, all her faults in connection with the observance of the rules of menses are pardoned. She may herself say the Homâ Yasht or ask a Dastur or priest to do so.²

When Sikandar (Alexander) became the King of Persia, and when he burnt all the books, this book of Dvâzdeh Hamâsht also was destroyed. So all the Dasturs, met in a conference, and, in place of

1 Lit "Twelve joint or continuous Yashts or prayers." Hômast is a short form of Hamâ Yasht Vide my "Religious Ceremonies", p. 432

2 One thing is noteworthy in what is said in the Farziât Nameh. It is, that, in the first instance, every person, whether male or female, should himself or herself say all necessary prayers whether those for repentance or further advancement, and it is only in case where one cannot do it himself or herself, that he or she may ask a priest to do so. One's own prayers are more efficacious than those said by a priest at his or her own desire Irrespective of the question of the appropriateness or otherwise of some old injunctions in various matters, latterly, one's own prayers or solicitations to God for faults have given place to paid prayers and solicitations by priests. Hence it is, that a large number of priests has been required for such functions. We saw above, that irrespective of the question of their efficacy, the same is the case in the case of Bareshnûm Herbad, Geti-kharid, as in the case of Homâst or Hamâyasht. Whatever recitals or ceremonies have to be recited or done, it is the parties themselves who are first asked to do so, but that injunction has altogether been lost sight of and priests are paid to do all these on behalf of the parties In the case of the Bareshnûm, upto about 50 years ago, it was not rare to see persons, both male and female, themselves going through the ceremony. I myself remember two young boys of the laymen class go through the ceremony. But, now-a-days, when Bareshnûms are ever resorted to, the priests are paid to take Bareshnûms on behalf of other persons, both male and female.

the last *nask* of Dvâzdeh Hamâst, they instituted the recital of 12 Yashts in honour of the Yazatas, as a prayer of atonement for faults in connection with *dahstân*¹ (mensures). The Dvâzdeh Hamâst consists of the following :—1 First, a Yazashna for the Holy one (Yaktâ *i.e.* God). This will cancel the sin in connection with a pious person (*ashô mard*).² Then, Yazashna in honour of 2 Tîr, 3 Khorshed, 4 Meh (Mâh or Moon), 5 Âbân, 6 Âdar, 7 Khurâd, 8 Uardâd (Amerdâd), 9 Asfandâr-mad, 10 Bâd (Guâd), 11 Sarosh and 12 Arda Farohar (Farvardin).³ The twelve Yazashnas in honour of the above twelve Yazatas are to be repeated twelve times, *i.e.* in all, twelve Yazashnas shall be said in honour of each of the 12 Yazatas *i.e.* in all, 144 Yazashnas. In addition, 12 Vendidads are to be recited, one in honour of each Yazata.⁴ In one place (*i.e.* a writing), the recitals of 33 Vendidad are enjoined as an atonement for the sin of mensures. If one cannot recite 33 Vendidads, 18 may be recited as necessary (*zarîri ast*).⁵ If even 18 are not possible, 12 can do ; but a lesser number cannot do “ O Dârâb Pâhlan ! you ask people to be cautious in this matter, so that, as long as you may live, God my help you (*betâ'yard*)”.⁶

1 Avesta 'dakshta .

2 We saw above, that a woman in menses is not to look at a pious person. So, in case, she has happened to see one unwittingly, the fault or sin is to be pardoned by the performance of Yazashna in honour of Ahura Mazda himself, who, in the divisions of work among the Ameshâspands, is believed to look after the best of his creations, *viz.* Man himself

3 Though the author speaks of Yazashna alone, the translator adds of his own accord, the recital of the Vendidad

4 The Hamâ Yasht, here spoken of, is known at present as *Nâhl* (or *nâhnâ*) i.e., smaller Hamâ Yasht. In another Hamâ Yasht, spoken of as *moht* or greater Hamâ Yasht, the Vendidad also has 144 recitals in all. Vide my "Religious Ceremonies of the Parsees", p. 432

5 The translator reads *asp* اسب horse for *ast* است and translates " he may let his horse run over eighteen. (અહાર ઉપર બોડે દોઢાવે એટલે જે જરૂર અહાર વંદીલાદ કરાવે)" The original gives *as* اس and the sentence is figurative, meaning let "Eighteen be speedily recited".

6 The last word **بدايد** is miswritten for **بدا ئيد** P. **بدا ئيد** means help (Steingass). The translator has omitted the last couplet.

There are various kinds of *rīmanī* of the Nasush Div. Know this (*dīv*) to be fraudulent (*rīv*). The **Darj-ui-Nasush** first and the worst of these *rīmanīs* (pollutions) is that, which rushes in, on death, when the (demon) Ustagwād¹ deprives one of his soul. When a person does the work (of washing the body etc.) with *paivand*² and *sagdid*³ the bath is not necessary for him. When one touches the dead body without the *paivand* and *Sagdid*, he must destroy his clothes and take Bareshnūm to keep his soul faultless (*ma'sim*).⁴ The next

1 Av. Astō-vidhōtu (Vend IV, 49, V, 89). *Vide* my "Dictionary of Avestaic Proper Names," p 20.

2 *Vide* my "Religious Ceremonies and Customs of the Parsis", p. 55.

3 *Vide Ibid*, pp 58-61.

4 The translator adds here a long comment of his own, and adds to the rigorousness of the above injunction. He says, that all these—the *Sagdid* and *Bay* and *Paivand*—are necessary in a lot. If one attends to any two and ignores or omits any third, then he becomes *rīman* or polluted. He finds fault with women, who, on the occurrence of a death, continue to keep themselves in contact with the body simply holding a *paivand*, but without holding the *bāy* and without the *sagdid*. These women and others who do so become *rīman*. The *rīman* is of a bad type. No person should have a direct talk with such a *rīman* person (whether male or female). If the *rīman* person replies to him, he also becomes *rīman*. The person who has become a *rīman*, by not observing the *Bay*, *Sagdid* and *Paivand*, should stand aloot and say to the others "I have become *rīman*". While speaking these words, he must look down to the ground, and not look direct at the man to whom he speaks. The idea seems to be that, if one were to speak direct to another person looking straight at him, he may, even by his breath, when speaking, transfer his *rīman* to the person to whom he speaks. Cf a similar fear in the plague at Florence in 1340 A.C. *Vide* my "Religious Ceremonies etc", (p 159). The person spoken to also must not speak direct to him (the *rīman*). In case, he has, unavoidably, to say anything, he must not speak direct to him but to somebody else, as a medium (*vasileh*), and the *rīman* is to take it, that he speaks to him. Before coming into contact with others and being in a position to talk direct with others, the *rīman* is to have a Bareshnūm from a Mobad. This Mobad also, while giving the Bareshnūm purification must have no direct talk with the *rīman*. All his instructions for purification must be addressed to a third party as a medium and the *rīman* who wants to have the purification is to take all the instructions as addressed to himself. The clothes of the *rīman* are all held to be defiled and must be destroyed. After taking the Bareshnūm purification at the hand of a priest, the *rīman* is to isolate himself for 9 days and nights.

lesser pollution is that of a woman in menses and accouchement, which both are of equal character. When one comes in contact with these two *rimanis*, then with *nirang* and water he must wash both his body and his clothings.¹ When one has any doubt of pollution or has actually a wet dream, he must take that also as Nasush entering into him in sleep. He must wash his clothes and bathe with *bāj* and *pādyaib*. The next (*rimani*) is that which one has, when he gets up from bed in the morning. To remove that, he must wash his hands and face with *ib-i zar* and water. All these are the *rimanis* of Nasush Div, who, of all *divs*, is the most bold, continuously polluting and fraudulent. He wanders round and pollutes the world in one moment. Know that all pollution is from the Nasush.²

It is proper for every Mazda-yasna, male or female, that he or she should himself or herself celebrate the Vendidad for the 33 yazatas. Any fault that may have been committed, through forgetfulness (*nisyān*), in relation to Ameshāspands and Yazatas, is pardoned by the recital of these Vendidads. God has appointed an angel to preside over everything. He looks after that thing. Now, it is likely that a person may commit a fault in connection with, or in the use of, a particular thing. So, if the thirty-three angels who preside over different creations are invoked by that person, his fault or sin, in the use of that particular thing over which one of the thirty-three angels presides, shall be pardoned.³

1 The translator attributes the bathing to the woman but the text does not seem to say so.

2 The translator enters into a long dissertation here. It seems that there were persons, who seemed to take all the above intricacies of pollution and the details of the ceremonies, not in their material sense, but in a mysterious or occult sense. Such persons were known as *rāfizi* (رافضي, a heretic) or Meh-ābādi. (For Mah-abad and his works, *vide* Dabistan Shea and Troyer's Translation, Part I, p. 15). They took the intricacies of *rimani* for man's passions and vicious characters. The translator asks his readers to disregard their teaching and take the injunctions in their literal material sense.

3 To illustrate this matter, an instance, as referred to in a Pahlavi Rivayat may be given. There, it is said that, if a person is dishonest in his

Together with the thirty-three Vendidads, thirty-three Yazashnas, Afringāns and Bājs should be celebrated. The recitals of the Vendidad and Yazashnas should always be accompanied by those of the Afringān and Bāj. When that is done, the angel (*širashta*) seizes (*rubāyad*) the fault and averts the consequences from him. Rashna Yazad weighs on the Chinvad bridge, before Meher Yazad, the good and the evil acts of a man, and when the good acts outweigh the evil acts, even by the weight of one eye-lash (*mizhē*), he is sent to Heaven, and *vice versa*. When the weights are equal, Hamistagān is the result, where there is neither the ease of Heaven nor the fear of Hell.¹ Do not think lightly of any sin, however small, but beware of it as much as possible. The rewards and punishments of Heaven and Hell are in proportion to the man's good and evil acts, but, in the case of evil-doers, the demons try to increase their punishment and distress. So, Meher Dāvar holds in his hand a *gurz*, which is called *vazra*² in the Avesta, and strikes it on the heads of those *divs*, who try to add to the punishment of the sinners and to make them more distressed (*gharivān*). The *divs* are thereby struck with astonishment (*tahaiyur*) and keep back from doing further harm.

When one's children and relatives perform righteous acts

profession, trade, or work, and if he buys things for his meals from the money thus earned dishonestly, the fire of his house gets displeased and curses him at the time when he places on the fire-place, for being cooked, things so purchased from money earned dishonestly. In this case, he is said to have committed a sin against fire. In such a case of lapses, if he invokes Ādar Yazad, who presides over fire and honestly repents for his sin, he is likely to be forgiven. The Vendidad in honour of fire is such an invocation. Take another instance. When a man uses metal, over which Shehrivar Ameshâspand presides, for good purposes, *e.g.*, for implements of husbandry or manufacture, he does a meritorious act, but if he prepares implements for committing dacoity or housebreaking, he commits a sin whereby Shehrivar, presiding over metal, is displeased.

1 The translator adds in brackets that there, in the Hamistagān, there is much of heat during the day and much of cold at night.

2 The reference to the Avesta seems to be that to the Khurshed Nyâish (s 15) wherein we read "Yazâi Mithrem..... yazâi *vazrēm* hunvîkhtem kamêrêdhô paiti daevanâm", *i.e.*, I invoke Mithra...I invoke (his) well-armed mace, (*vazrē*, *gurz*).

in this world for him or in his honour, then he rises in grade in heaven if he is a righteous man, and his distress and punishment grow less if he is a sinful man. But in the case of one who himself does righteous acts in this life, his reward in the next is two-fold. When one does not do good deeds with his own hand, then he is not solicitous for the good of his own soul. Then, how can his children and relatives be solicitous for his soul on his behalf? Whether his children and relatives perform or not acts of righteousness on his behalf after his death he himself has to go to that place (the other world) without anything or any means (at his credit).

A man or woman must fulfil or perform every year the following six duties or functions

**Six religious duties
or functions required
from a Zoroastrian**

1. The celebration of the Gâhambâr; 2. The celebration of the Farvardyân; 3. The observance of the Rozgâi of parents; 4. The recital of Khorshed and Meher Nyâishes thrice every day; 5. Recital of the Mâh Nyâish at least on three days of each month; 6. The celebration of the Rapithvan. A man or woman must perform every year these six religious functions, which, if not performed, keep back the soul from the Chinvad bridge. The omission of these six functions is written (in religious books) as the sin of pûl shahûd.¹ By that sin, he remains in his own place at the bridge (i.e. he is not able to proceed further and cross it).

The first of these six religious functions is that of the Gâhambârs which are six in number. On that occasion
1 The Gahambar should be celebrated Myazd, Afringân, Darûn, Yazashna and Vendidad. Celebrate these according to your means. It came into practice from King Jamshid² who first performed it. When other Jashans are in honour of other angels, this Jashan of Gâhambâr is in honour of Ahuramazda himself who, in company with the Ameshâspands, performed a

1 Lit "Witnesses of the Bridge" *Shukud* pl of 𐬨𐬀𐬎𐬌

2 Vide my Paper on "An Iranian Legend of the use of the plant Sidâb (rue). (Journal, Anthropological Society of Bombay, Vol. XII, No. 3, pp. 290-300).

Myazd ceremony for (*i.e.* in honour of) every creation for five days. He made it obligatory on all and made it superior (*fāyaq*) over other ceremonies. One who has not celebrated a Gâhambâr, cannot eat anything. The reward for the performance of a Gâhambâr is the same for a king and for a poor man, as in the case of a religious Behdin named Marzbân. The reward for the Gâhambâr which that poor man performed was greater than that for King Jamshid, who, on the occasion of a Gâhambâr entertained on his table (*khwân*) the whole world. "I will run (*puyam*) over (*i.e.* describe) the particulars (طویل miswritten for تفصیل) of Marzbân and King (Noshirwân)." The following is the story :

King Noshirwân celebrated, at one time, a Jashan of the Gâhambâr of Deh month, on such a grand scale, that no other king of old had done the like of it before him. He invited the high and the low, the noble and the gentry of all his territories upto the countries which were situated at about six months' journey. For their comfort in the journey, he erected shops for food at various stages, where, at the expense of Government, were provided, wine, and bread and everything else which can relieve (*zadâyyad*) the troubles (*andâh*) of journey. All were provided by Government officers (*amalân*) with conveyances (*savâri*), food and other extra expenditure (*kharchu*) for the journey. The Gâhambâr and the accompanying ceremonies and festivities were performed in open air in a large garden where Dasturs and Mobads celebrated, Bâj, Myazd and Afringân, for five days, from *roz* Meher to *roz* Behrâm. At the end, the king presented dresses of honour (*khela'at*) according to the position of his guests.

A poor Behdin, Marzbân by name, who lived in poverty on his wages as a labourer and had a wife and children, could not go to the Gâhambâr feast of the king, as his family lived on his daily wages. He could not afford to be absent from his daily work on account of his insolvent poverty (*nâddâri*).

1 *Vide* my "Introduction to Darab Hormazdyâr's Revayat," p. 67.

On the evening of the last fifth day of the Gâhambâr, he remembered, that it was the Gâhambâr occasion, and he had omitted to celebrate it as it was his duty. He thought to himself, that he should do his duty to get his proper position and status (*tamkin*) in the next world. But, as he had no money with him, he removed a door of his house, and, pledging it at a banker's (*soudagar*), performed the Gâhambâr Darûn. However he could not find a priest to say the Afringân, as all Dasturs and Mobads had gone to the Jashan of the king. There had remained in the town only one Mobad who was lame and so could not go. Marzban went to him and implored him to go to his house at once and recite the Afringân, otherwise, as the day was ending, he would miss the time for the religious celebration of the Gâhambâr. The lame Mobad consenting, he carried him on his shoulders to his house and got the religious celebration done by him. After the celebration, they ate and drank, and Marzban carried the Mobad back to his house on his shoulders. The well-meaning Behdin (Behdin-i-behdân), taking this trouble (*tasdi'a*), performed Myazd and Afringân from the inmost of his heart.

One night, Noshirwân saw in a dream a fleet of ships, full of all riches and studded (*murass'a*) with pearls, going over a sea. The ships disembarked all their numerous riches and goods in a garden and a palace. The king was astonished (in his dream) at all this quantity of immense treasure, the like of which he had never seen nor heard of. He asked a person as to which person all this treasure was intended for. The man replied that all this enormous treasure and garden and palace were the reward of a poor pious man named Marzbân, of such and such a city, who had properly celebrated a Gâhambâr. Then the king said to the holy person : " What is the destined reward for the Gâhambâr which Noshirwân performed at an enormous expense ? " The pious man replied : " The reward for the Gâhambâr of Noshirwân and Marzban is the same, because both have spent according to their means. In such a matter of righteousness, the whole of the treasure of a king is equal to one *diram* of a poor man." The king thereafter awoke from his dreamy sleep and remained astonished. He in the morning narrated the

dream to his courtiers and Mobads and sent a messenger to bring Marzban to his court. On Marzban's arrival at the court, Noshirwân told him to transfer all the heavenly meritoriousness and reward of his (Marzban's) celebration of the Gâhambâr to him (the king), in return of a large amount of wealth that may be given to him and that may bring profit (*sarfê*) to him. The king offered to free (*mubarrâ*) him from all distress (*tabâhu*). Marzban refused to do so. Then, all the great men of the court pressed him to consent, lest he may fall under the displeasure and reproach (*'atâb*) of the king. The king himself again pressed him saying : " You may ask anything you want in return of your passing the meritoriousness of your good act to me, so that your wife and children may all live happily." Marzban then asked to be permitted to go to his town and consult his wife, who was his accomplice and partner in celebrating the Gâhambâr, whether he can be subservient (*tafâil*) to the orders of the king. On being permitted, he went home and told his wife at full length about the event (*mâjardâ*) and, referring to the Gâhambâr performed late at night (*vakht-i shab*)¹ said, that, as he could not bear the shame of refusing the king, under the pretence of consulting her, he had returned home. He then wanted to

1 We see from the above, that the Gâhambâr ceremony was performed even in the Aiwisruthrem gâh at night. But the present practice is, that the Gâhambar recitals are made in only two gahs, the Hâvan and the Uziren So, the translator explains the above celebration at night as an exception Marzban had forgotten to celebrate the Gâhambâr and the thought of celebrating it occurred to him late at the end of the Uziren gah So, in order to do something which is better than nothing, he celebrated it in the Aiwisruthrem gâh. In Naosari and other places, Jashans are celebrated at night So, there is no reason why the Gâhambâr Jashan should not be celebrated at night. Perhaps, because the Gahambars were always accompanied with solemn feasts, to avoid late hours it was thought convenient to perform the ceremony in the afternoon and before the night-fall and hold the feasting at night This arrangement for convenience may have led to the custom of avoiding the celebration of the ceremony at night Anyhow, we see from the writing of our author, that it was at one time so celebrated at night The practice having fallen into disuse for the sake of convenience, the translator, it seems, had to explain the matter, taking the celebration in question to be something like an exception.

know her view about the whole matter. His good wife agreed with him, and, in an exalted high tone and spirit, refused to sell, for the welfare of this transient world, their future welfare of the next everlasting world. It was not an insignificant (*zabân*) act of righteousness (*kerfê*) that the king wanted to purchase but a significant exalted one (*d'alâ*). "Even if the king were to give us a whole treasure, take it to be mean or ignoble (*khasash*), as it will pass away." She asked her husband to return to the court of the king and refuse (*abâ kân*) his offer. The poor man approved of what his modest (*mastûra*) wife said, and, turning to the men of the king who had accompanied him, asked them to take his message of refusal to the king. He said: "Tell the king, why he, a great king, should look to the little act of righteousness of a poor humble man (*ahqar*) like him. He (the king) has celebrated many an unconceivable large number of Gâhambârs and his righteous acts for the future are so many that hundreds of doubts (about their efficacy) are out of place." When the king heard the message, he patiently remained quiet over the matter.

A religious person should take a lesson from this story and celebrate the Gâhambâr with *sedâb* and *sîr* which should be cooked with meat with a little vinegar. All these will remove the effects of the evil sight of the *divs*.¹

After Gâhambâr, the second good act of righteousness is that of celebrating the Farvardegân, wherein Darûn and Âfrîn are to be observed. Secure leisure during these 10 days and recite well the Avesta, and celebrate Bâj and Darun, so that Ohrmazd, his Amesbâspands and the Asho Farohars may invoke blessings on you (*dod-gû-i tô bâshand*) and wish you well for the whole year.

The third meritorious act is that of celebrating the Rozgâr, i.e., the anniversaries of the death of one's parents and relatives and near ones. Celebrate Myazd and Afringân on these occasions.

1 For the custom of using *Sidâb* and *Sîr* etc, vide my paper on "An Iranian Legend of the use of plant *Sidâb* (rue)" (Journal of the Anthropological Society of Bombay, Vol XII, pp. 290-310).

The blessings of the holy departed ones are more efficacious than those of the spiritual Ameshaśpands. They, when invoked, bless the housewife and husband (*kad bânû va kad khûdâ*). Their prayers for the good of the living are accepted at once (by God). It is said in the Avesta that the prayers of the holy dead are very strict (*sakht*). When you forget to celebrate their anniversaries, you have to account for the forgetfulness in the next world. On your failing to celebrate, they will hold you by the skirt of your coat and deprive you of the reward of other good acts. To avoid the resulting distress, celebrate their *rozgârs*.

The fourth obligatory duty is that of reciting thrice every day
4 The Obligation of (during the Hâvan, Rapithavin and Uziren
reciting Khorshed *gâhs*) the Nyâishes in honour of Khorshed and
Meher Nyâishes.
three times during Meher. The Dasturs have enjoined that no
the day other work should be undertaken before
 reciting these Nyâishes. During the recital, keep your heart and
 soul pure, and yourself standing.¹ He who goes out of his house
 on (business) after saying these Nyâishes returns to his house
 (*mâwâd*) all delighted.

The fifth duty is that of reciting the Mâh Nyâish three times
5 and 6 The Recital during a month ² The sixth duty is that
of the Mah Nyâish of celebrating the Rapithavin.³
and the Celebration
of the Rapithavin

Those who do not celebrate these six religious functions do not free themselves from sin. These secure a safe passage along the Chinvad Bridge. Their omission brings on the sin of *pul-shahud*, whereby one is kept back from crossing the bridge and Meher Davar takes no account of his good deeds.

In the case of the recital of the Nyâishes, there are two advantages—worldly and spiritual. The worldly advantage consists in your feeling glad and happy. Know, that you will also be

1 This injunction to say these Nyâishes standing, is not generally observed, except during their recital in the Uthamnâ ceremony.

2 The translator adds in a bracket that the Mâh Nyâish *may* be repeated daily, but *must* be repeated at least three times during a month. The occasions are those of the New Moon, the Full Moon and the 14th *vad*.

3 *Vide* my "Religious Ceremonies and Customs of the Parsees," p. 458.

benefited spiritually, and, knowing this, practise (*vād*) it every day. Thereby, you will find your share of righteousness accepted (*idrāk*). When you forget to say the Nyâishes at the proper time in a gâh, then, in that case, you shall have to say 100, if said in the other gâh. One must be responsible for forgetting the proper time for a recital and shall have to undergo the punishment of being treated with 100 sticks (or hundred blows with a stick).

Adar and Aban Nvaishes

Observances after a wet-dream.

1 In this book, the word Yasht is often used for Yazashna. The Âtash Nyâish is contained in the 62nd Hâ of the Yasna and the Abân Nyâish in the 65th Hâ.

2 Vend Chap, XVIII, 51. This is a reference to ss. 46-53 of Chap. 18, wherein the ritual of purification for one polluted in a wet-dream is referred to. The words referred to here as **آوڤا اشنی** are **سپنتا آرمایتی**. The Avesta passage says "Then the wet-dreamer shall say to Spenta-Armaiti 'O Spenta Armaiti I entrust this person (*narem*, i.e., the seed which could have brought forth a child) to thee'"

3 The translator adds that, before wearing his clothes again, he shall recite Khshnaothra Ahurah Mazdaô.

and sit in a place for bathing. He shall then recite loudly the Sarosh Bâj till the word "Ashahê," and apply *nirang* (*pâdyâbi*)¹ and let it dry. He shall then bathe and, putting on his clothes, finish the Sarosh-bâj from Nemaschâ (yâ ârmaitish izâcha). All this will be a proper observance. According to the Vendidad, God enjoined thus to Zoroaster: The person with whom Satan has played (*bâzi dâd Shaitân*, i.e., who has a wet-dream) must observe all the above observances (*parhizi*, lit. abstinence), whereby he will be purified, and, when he passes to the other world after death, he will go to heaven. On resurrection, God will show him a child. For every time (i.e., for every such discharge in wet-dreams), he will be shown in future one child of 15 years of age² of the character of a wise man, so much so, that the father³ (i.e., the person dreaming the wet-dream) is pleased with its look and the child says to him "O Father! I am your child I am all well and healthy on account of your proper religious observances (*parhizi*). Acknowledging thee (as my father), I am under your orders and am prepared to be with you wherever you like." Thereupon, when the father sees the child, he is pleased with it.

In the same way, there should be similar observances after cohabitation (*jamd'a*, عجماء). Again, the same bâj (i.e., the recital of the Sarosh Bâj, etc.) is the bâj for passing water (*baul*, i.e., urine). As the result of such religious-minded observances (at the time of and) after cohabitation, the children that are born turn out to be pious, gentle, generous and loyal. Non-observance of these injunctions lead the man to hell. When a person

1 *Pâdyâbi* is one of the various religious technical words for cow's urine.

2 The idea is, that a wet-dream brings on a kind of wastage of the power of giving conception to a wife for a child. But, if one atones for it by proper religious observances (*parhizi*), the wastage may be turned at the time of resurrection into the proper result, viz., a child

3 The person, dreaming the wet-dream and thereafter observing all the proper religious observances, is spoken of as the father of the child which would have been born in this world, had there not been the wastage. The proper religious observance prevents the wastage from really being so.

does not observe the religious regulations after a wet-dream, he sees a *dir*, who appears before him in the hell with sighs and lamentation (آله و آوخ). In the place of every good child, that a pious-minded man, who observes all the above regulations after a wet-dream, sees, the impious man sees a *dir* who says to him : " I am your child and I will follow thee wherever you will go." His soul will, therefore, tremble with fear and all the *dirs* will follow him as his children with shouts of grief and distress. " O Darab Pâlan ! Take care that you never do such a thing."

God sends to the people of this world this message with Zoroaster - " Do not postpone for to-morrow a righteous act which can be done to-day ". In such works, let there be no delay (*sarfê*, lit. expense). The night is like a pregnant woman.

We do not know what will be born from it the next day. A duty or work undone will remain (like a burden) on your neck and you will be responsible for it (if you die before that is done). The cursed, wretched (*shûm*) harmful Ahriman has appointed two demons in this connection. One is named " Afterwards " (*pas*) and another " Delay " (*dêr*). They harm the hearts (*delhû*)¹ of the people. When one delays a good work, the two demons remain busy (*mashghûl*) in his body.

To pour water (i.e., make misuse of water, especially) at night is wrong. In the same way, it is wrong to draw water from a well at night. If unavoidably you have to draw, you must recite an *Ahunvar* and present a lamp at the well before doing so. The same thing should be done if you have unavoidably to use and pour water at night on the ground. If the water has to be thrown at all, care must be specially taken, that it is not thrown towards the North, because, (the North being the direction where the demons dwell) in that case, demons will arise here. Sin and injury (*zarar*) result from not attending to these instructions.

1 The translator reads "*dânâ*" for "*delhâ*".

A Jâdungûi ¹ is one who persuades others to do good deeds. When, by virtue of his advice, others perform good acts, the instructor (*fehmanandeh*) gets half the spiritual benefit of that good act. God rewards him from his own treasury, because the good acts were done by his bold intercession (*pd-mardi*). In his case, he finds 33 roads whereby to go to heaven. He may choose whichever way he likes. No account is asked of him (by Meher Dâvar), and all the Ameshâspands and Farohars welcome him in the heavens. When all the souls have only one way to go to heaven, the following three kinds of souls have 33 ways. 1. The charitable whom God himself considers to be like Himself. 2. One who is loyal to his religion and is ready to sacrifice his life for it, and disregards, as abject and mean, wealth, for the sake of religion. 3. The Jâdungûi, who teaches or persuades others to do good works, and himself also does good works. These three have 33 roads to approach heaven while others have only one.

Before taking meals, one must recite grace (*bâj*) in the name of God and then set apart three morsels of food for the dogs ³. The dogs must not be beaten but should be always fed and supplied with drink. In the Vendidad, the dog is held in respect. He must not be given hard and dry things to be eaten whereby his teeth and mouth may be hurt (*lakht*, i.e., torn to pieces). There are

1 Pahl جادنگوبه Jâdungubih Dastur Hoshang prefers to read this word as "dâdangubih", in spite of the Pazend جادنگوبه meaning thereby, asking or recommending another to do a certain meritorious work on one's behalf, when he is unable to do so himself. Pahl. Vend VIII, 19 (*Vide* the glossary of his Vendidad, p. 120).

The word جادنگو which Steingass gives, as occurring in Old Persian, for "one who embezzles property entrusted to him for pious uses", is another word.

2 Though the subject is headed thus, it wholly treats of good treatment to dogs. The subject of grace before meals is separately treated later on.

3 Such an injunction has led religious-minded people to feed dogs of a street or a town on certain occasions with *kluchri*.

four classes of people in the world : The Âthornân (priests), Arthesh-târ (warriors), Vastryôs (agriculturists) and Hutokhsh (artizans). These four classes have the characteristics of dogs, who also have four good characteristics. Each of the four characteristics has 8 traits. Thus, there are in all 32 traits, which are referred to in the Vendidad.¹

Ohrmazd once said to Zoroaster : " Whenever you see To glorify Ohrmazd a thing (of beauty) which pleases your eyes, on seeing a thing speak out " Ba nâmê Yazad ", i.e., " In the of Beauty. name of God ",² Such an expression leads to the increase of the excellence of the thing. When the above words are not said, the thing itself suffers harm and its goodness and splendour diminish. This result will bring upon you sin.

Whenever you propose going on a journey, you invoke Behrâm Yazad and victory. Celebrate In the matter of Behram Yazad who his Darun and Atrîngân. Here is my helps men in long advice (*êz*, *r'az*) : In your travels, try journeys. to have the company of four other Zoroastrians, who will be useful in observing all religious observances (*dân-dânu*). Let Behrâm Yazad be your friend. He will help you in mountains and forests, caverns and deserts. When an enemy intends to take your life, invoke Behrâm Yazad. God has, out of kindness and munificence (*yûd*), ordered his praise in the Avesta. On the day of Resurrection, he

1 The reference is to Vend, chap. XIII, wherein men of the abovenamed four professions are said to possess some special good characteristics of dogs. Here, the translator, in a bracket, animadvertes upon the conduct of some Zoroastrians who laugh at the injunctions for the extraordinary care for dogs. This seems to be a concealed allusion to a controversy in Bombay in 1832, i.e., a few years before the time when the translation was published. The Police, at the instruction of Government, destroyed stray dogs in the city of Bombay. This hurt the feelings of many Parsees who were much agitated on the question. (*Vide Parsee Prakhâsh*, Vol. I, pp. 249-51)

2 Owing to an advice of this kind, the words " Ba nâmê Yazad " have passed into Parsee Gujarati for a phrase expressing pleasure, e.g., if one sees a healthy child, he says : " It is like ' ba nâm-i Yazad '."

will shut up Ahriman. For that reason, he (Behrâm) has "pirouzgâr" ¹, i.e., victorious, as his title. He, according to Behrâm Yasht (ss. 2-27), appears in 10 forms to relieve us from difficulty. In fighting with our enemies, he makes us victorious (*mansûr*) in the midst of war (*qualb-i harjû*). The ten forms, in which he appears to help the worshippers, are : 1 Good wind. 2 A Bull with gold horns (*sarûn*) and ears. 3 A Horse with golden mouth and ears. 4 A Camel. 5 A boar (*hu kerpê* ²). 6 A Sweet-tongued man of 15 years of age with white eyes and high stature. 7 A Bird. 8 A Lamb. 9 A Goat. 10 A brave man.³

The angel (Yazad) shall be invoked with Zor, Barsam, Yazashna (Yasht), Vendidad, Myazd, Darun and Bâj and with cooked meat of goat and sheep. These (eatables) may be given to be eaten to the pious as *ashodâd*. These may also be given in the service of

1 Of Doâ nâm Setâyshna, "Behrâm Yazad pirûzgâr, Dushman-zadâr"

2 The corresponding fifth animal in the Behrâm Yasht (s. 15) is *varâza* وارزا, Sans वराह P. वार, Lat. verres, a boar. This word is preceded in the Behrâm Yasht by the word *hu-kehrpa* i.e., well-formed. It seems that our author has, by some mistake, taken one word instead of another from the Behrâm Yasht. Perhaps, he has been misled, by mixing up *hûk* (هوک, formed by the first three letters) with *khûk* (خوک) which also means a boar.

3 The Behrâm Yasht describes the 10 forms in which the angel goes to the help of the worshipper (Yt XIV, 2 *et seq.*). The following is a comparative list —

Farziât-nâmesh.	Behram Yasht.
1 Bâd sarîr	Vâta srîra (s. 2)
2 Gâu-nar	Gêush arshâna (s. 6)
3 Asp-i nekû-fâm	Aspahê Srîra (s. 9)
4 Ushtar	Ushtra (s. 11)
5 Hu-kerpê	Varâza (s. 15. Wild boar) (<i>Hukehrpa</i> , i.e., well-bodied is its adjective. Our author has taken it as its form and the translator has translated it as هوک i.e. boar)
6 Nar-i khush	Narsh srîra (s. 17)
7 Murg parandeh	Meregha vâregna (s. 19)
8 Mish	Maêsha (s. 23)
9 Buz	Buz (s. 25)
10 Mard-i dilâvar	Vîra (s. 27)

Âtash Behrâm.¹ Fragrant things like fragrant aloe (*âûd*) and raw ² sandalwood (*sandal-i khâm*) may also be placed on the fire of Âtash Behrâm. Feed the fire of your house also with fragrant wood and fuel which should be examined thrice and ascertained, that it is dry. The Vendidad enjoins that the fire shall be fed at midnight with fragrant wood. This is referred to in the Avesta, as "*urvâsnîdvâ*".³ When the fire is thus fed at midnight, thousands of the darkest (*tam tâmê*)⁴ demons are extirpated. When the fire of the house gets extinguished, that event brings on calamity for the house. The harm done to the family by thus carelessly allowing the fire to be extinguished is worth in weight two *dâng* ⁵ (*i.e.*, grains) and three *dirams*. The Vendidad has referred to it. "O Darab, son of Palan ! Be cautious and take care of Fire."

To bring about the union (*vaslat*) of children with relatives is a righteous act. This is called Khetyô-dath in the Avesta. Paradise is the reward of this act.

In the matter of
Khetyô-dath.

When such an union (betrothal) takes place, the door, both of giving and taking (*dâd va setad*)⁶, opens and thousands of demons are thrown over into the snare of non-existence. A similar thing happens (*i.e.*, the demons are destroyed), when the work of goodness (*i.e.*, marriage) is performed. Again, when children are born of such a marriage, two-fold demons (*i.e.*, twice the number of those destroyed on betrothal and marriage) get destroyed (*waidâ i.e.*, lost). This righteous act (of Khetyô-dath)

1 This refers to an old custom of placing the fat (*charb*) of animals on Fire.

2 *Khâm* is used here in the sense of 'pure' or unmixed with impurities.

3 Av 𐬀𐬯𐬭𐬀𐬎𐬌𐬎𐬎𐬎, referred to in the Vendidad (IX 32, XIV 3 ; XVIII 71) as a good kind of fuel

4 𐬀𐬯𐬭𐬀𐬎𐬌𐬎𐬎𐬎 Av 𐬀𐬯𐬭𐬀𐬎𐬌𐬎𐬎𐬎, Sans तमस, Pahl. 𐭥𐭥𐭥 P. 𐭥𐭥 ("covering, veil" Steingass)

5 *Dâng* "the fourth part of a dram"

6 *Sitad va dâd* "taking and giving" (Steingass) What is meant is taking daughters of relatives in marriage for one's sons and giving one's daughters for the sons of others.

serves as an atonement even for a Margarzân ¹ sin. All sins—except that of Hamîmâl—are atoned by this act.

Hamîmâl sin consists of two faults—one that of accusing others falsely (*bohtân*), and another of perfidy (*khiyânat*). Perfidy (*khiyânat*) is the seduction of another's wife. The Dasturs have, with 100 warnings, asked forbearance from these two evil actions. The guilty cannot be pardoned by spending, after their atonement, the whole of a treasure. The husband (of the woman so seduced) may either kill or pardon the sinner. These are the only ways by which the sinner can have pardon.

Abstain from eating meat. One who eats meat is punished in the future world. He meets with trouble
Abstinence from meat diet. (*su'ûbat*) in hell at the hands of the demons.

In Myazd and Gâhambâr, some food of meat is required; but, in these cases also, only animals that are weak and disabled shall be slain, not the healthy.² When you eat meat, you commit a sufficiently (*bas*³) great sin which would take you to hell uttering cries (*shûr*) and sighs. Every hair on the body of the animal whose meat you eat, will pierce your body in hell, as if it were a flying arrow. The sinner will be held responsible in the other world for every wrongful act of the animal which he has killed for food and whose meat he eats. The faults or wrongful acts of the animals are something like these: The cow or the bull strikes a man with its horn (*shâkh*); the horse kicks (*lâkh*); the camel attacks (*چاپات نماید*). All these

1 A Margarzân sin is that for which the capital punishment of death is prescribed. Hamîmâl sin is that of depriving others of their goods.

2 When our author seems to speak about total abstinence from meat diet, the translator adds of his own a word in the heading (*بسی*, i.e., too much), as if to say, that only the eating of too much of meat was a sin. Later on, he adds in brackets, that, if at all, one eats meat, he may eat the meat of a weak animal and that even after dedicating and consecrating its head in honour of Haoma (*Vide* Haoma Yasht for this dedication). Again, he must eat it after saying the required Bâj or Grace for meals.

3 The translator reads *pas* *بسی* for *bas* *دس*.

4 The word *châpât* is not strictly Persian. It is Gujarati *ચાપટ*, a slap, a beating.

sins of the animals are transferred to the persons who eat their flesh. On the day of Resurrection, all men will appear young as of the age of 15, but those who have eaten flesh in this world will appear like those of 30.

One must go repeatedly to the place where they celebrate a Naozûd or Nâvar (*i.e.*, where they initiate a young man into priesthood). The sight of that initiation brings in righteousness for your action. The Dasturs have impressed the necessity of seeing the face of a Naozûd or Nâvar.

The pleasure of having the birth of a son in a house. When a child becomes an adult (*bâligh*), he must soon be married, so that there may arise the hope of having a child from him. There is nothing in the world as good as lovely (or loyal or obedient, *del-band*) children. One has a hope of salvation (*rahadhi*) from his children. A child helps us in crossing the Chinvat bridge. A child preserves your name in this world and gives you comfort in the next. Of all children, that one is great who does righteous acts. A righteous act done by a child is like that done by a father.² So a father must send his children early at school for education. When, as a result of the training, the children do meritorious acts, God rewards the father out of his great treasure. When one has no children on account of his (evil) stars (*istareh*), or on account of his own defect or fault, he cannot pass the Chinvat bridge. They do not mind him on the bridge and ask no account from him. So, a son must be adopted (*setar*). The adopted son shall be treated like one's own son. Then he will have an easy passage over the bridge. Without a child, one is kept back from the bridge and stands there with hundred of regrets and sees

1 The three couplets under this head ought to have very properly gone under the heading of Herbadâs referred to above

2 *i.e.*, A father participates in the reward received by his children in the next world as the result of the good training given by him to his children. *Vide* Ganj-i Shâyagân. *Vide* my "Moral Extracts," p. 40.

his place in heaven, only from afar. But when one gives him, i.e., announces for him, an adopted son, then, he is accounted for and gets his proper place according to his actions (*kerdâr*). "O Darab, try your best to have an adopted son for anybody and you will be rewarded for such attempts."¹

When one gets a sneeze, he shall recite an Ahunvar and Ashem, because, thereby, the natural² fire drives out the *div* who has entered into the body. When he recites an Ahunvar, the (innate natural) fire comes to our help and assistance³, diseases and defects of the body grow less, and humiliation and meanness (*zillat*) reach Ahriman. When you propose going out for some work and you sneeze, do not entertain any superstition (*shak*), but delay (*tâkhir kun*) that work for such a short time as could be occupied by the recital of an Ahunvar, recite an Ahunvar and go to your work. When you hear others sneeze or when you yourself sneeze, one Ahunvar may be recited without any harm (*bi bad*) on such an occasion. The recital of an Ahunvar pleases the innate fire and displeases Ahriman.⁴

1 It is usual to announce the adoption of a son at the *uthamnî* of the third day—the day before that on which the soul is believed to be judged by Meher Dâvar. It is meritorious for one to intercede and arrange for adoption for those who die childless.

2 عذری, innate, natural. The translator takes the word to be the name of a fire and adds that the Arabs call it "*tabî'at*" (طبیعت) and other Persian writers "*zehar*". The fire, referred to, is what is known as *hardrati gharnaza*, i.e., natural heat.

3 The sentence may also mean, as said by the translator, that the recital goes to the help of the fire.

4 For the superstitions connected with sneezing, vide my paper on "A Few Superstitions common to Europe and India" (*Journal of the Anthropological Society of Bombay* Vol. II, No. 3, pp 161-66. Vide my *Anthropological Papers*, Part I, pp 23-28). This superstition is common to many people, both of the East and West, and is believed to have its origin in a disease like Influenza, the wave of which passes from one continent to another.

One must recite the *bâj* at meals, if not the great *Bâj*,
 The *Baj* of Grace at meals and the meaning of that *Baj*. at least, the small *bâj*, (beginning with the words) “*Itâ yazmaidê*”.¹ The meaning of this prayer “*Itâ yazmyidê*”, is this : “I here invoke (*yas*) Ohrmazd truly (*hân*), because Ohrmazd has created cattle (*gâu*), religion², trees and water. He has given taste (*lazsât*) to all food. He has created all good things which grow from earth” After this recital, one must say three *Ashems* and then eat his meals and offer to God thanks³, which add to the pleasure of the taste of the food. (When he takes his meals with such a recital of grace,) he receives blessings from *Khordâd* and *Amerdâd* at every morsel that he eats, and an angel stands on his right hand. On the right hand side of a *Dastur* and *Mobad*, there stand two angels. This angel blesses the eater thus “May this food be honey (*nûsh*) for you (i.e., may it do you all good) and may you derive wisdom and intelligence from it” No sin is greater than that of eating without saying grace. A person, who does not thank God, loses respect and honour in this world and receives punishment in hell. He sees distress there at the hands of the demons *Târikh* and *Zârikh*.⁴ He complains of hunger and thirst.⁵ If, after taking the

1 Avesta “*Itâ ât yazmaidê* (*Yasna Hâ XXXVII, 1*). For the three kinds of the prayers of grace for the meals *vide* my “*Religious Ceremonies and Customs of the Parsees*,” p 371-73

2 Our author has translated the Av *Ashem* by *dîn*, i.e., religion. Some translate “*ashem*” as ‘grain’, in which sense it is used in *Vend*, Chap. V. He has omitted to translate Av “*raochâoschâ*”

3 The translator adds the testimony of *Sad-dar Nasar* (ch 71), wherein the eater is asked to eat after offering thanks to God

4 These demons are the Avestaic *Tauru* and *Zairich* who are opposed to *Khordâd* and *Amerdâd* (*Vend*. X 10 ; XIX, 43). They are *Târikh* and *Zarich* of *Bundehesh* (ch. XXX 29) *Vide* my *Dictionary of Avestaic Proper Names*, pp. 83 and 92.

5 کشا مار and تشا مار The word *kishnâmâr* may be *khurishna-mâr*, i.e., striker (*mâr*, beating) of food, one preventing food Similarly, the other word may mean ‘one preventing thirst’ These words remind us of the Parsee Gujarati words (ખાધાના મારા માર પીધાના મારા માર) *Khadhâ nâ mârâmâr*,

bâj,⁶ one speaks, during the meals, that is the worst of sins, and the angels on his side go away from him and demons take their place.¹ When one eats his meals (lit. bread), speaking aloud (دراي), many demons come into existence. One demoness becomes pregnant with a thousand demons, and ten thousand more are born of these. The *myazd* and *châshni*, which he has eaten, all go to the Divs and Ahrimans. Take it, that it is you who have created the demons and have drawn the sin of it on your head. They will all accompany you to hell and they all will reproach (*malâmat*) you. They will fill the cup of impurities (*palidî*) and menses (*dashtân*) and give these to you for drink with every morsel (*navâlel*). "Oh Darab! You abstain (from eating) without Bâj, so that you may go to heaven."

The Vendidad enjoins the taking of bâjs on occasions of passing urine (*baul*) and motion (*ghayat*, lit. end, extremity). One must stand three paces (*gâm*) from before the place necessary for the purpose, recite an Ahunvar² and remain quiet. The place must be clean and dry³, free from water, moisture, or decomposing matter or of such matter of which one must be afraid (*harâsad*, from *harâsulan*, to fear, dread). Then the person (after answering the call), may clean the

pidhânâ mârâmâr, i.e., the difficulty of getting food and the difficulty of getting drink. The word *mârâmâr* here is now taken in the sense of quarrel, from *marun* (مارن) to strike.

1 Maqoudi (Barbier de Meynard III, p. 108) says of this custom of taking Bâj, that it came into operation from the time of king Kayomars. *Vide* my "History of the Peshdâdian Dynasty of Persia," p. 45

2 The translator adds that "Guneh shekaste sad hazâr bar" (i.e., May sin be destroyed 1000 times) be recited before the Ahunvar. Darab Hormazdyar's Revayat also omits these words.

3 One must bear in mind, that W.C. and arrangements like these were out of question in former times. People had extensive compounds at the back of their houses where they resorted to for the purpose. Hence modern phrases 𐬨𐬀𐬭𐬀𐬎𐬌 𐬨𐬀𐬭𐬀𐬎𐬌 (i.e., to go out into the yard), 𐬨𐬀𐬭𐬀𐬎𐬌 𐬨𐬀𐬭𐬀𐬎𐬌 (i.e., to go out for a stroll among trees, the phrase used by the translator), 𐬨𐬀𐬭𐬀𐬎𐬌 𐬨𐬀𐬭𐬀𐬎𐬌 (i.e., to go at the back of the compound.)

parts with a piece of clod (*kalúkhi*) got out of clay.¹ Then coming back three paces from the place where the calf is answered, the person must lay or finish the Bâj. This consists of the recital of three Ashem Vohus, two humatanâms,² three hukhshathrô,³ four Ahunvars, Ahunem vairîm,⁴ Yenghebe hatâm and another Ashem Vohu. Then he may perform the *pâdyâb* purification. The author then gives the meaning of one of the above prayer formulæ, *viz.*, the humatanâm.

This bâj shall also be recited after cohabitation (*sohbat*, *vide* above p. 28), so that one's religious and worldly desires may be fulfilled. The reward of the recital of this bâj in the next world is worth one *tanûfur* in weight.

Do not place your bare foot on the ground. Asfandârmad
Not to walk bare-footed. Ameshâspand trembles if one does so. Never
 be without shoes. Walking with even one bare
 foot is sinful. The result of the sin is that the milk of cattle, cow
 and camel, dries up and the responsibility of that lies upon one who
 walks bare-footed. "O Darab Pâlan! Be aware. Do not go bare-
 footed. Do this work cautiously."

1 This served in olden times the purpose of sanitary papers. It is even now used by Parsi priests and the initiates for priesthood (Nâvars) during the process of passing through the Bareshnûm purification. The piece of clod is now spoken of as *خرو* (*khuru* *ie.*, excrement). It is so called because it is used in cleaning the part of the body soiled by excrement. The priestly phrase is *ۛۛۛ ۛۛۛ* *ie.*, to do the *khuru*. In cities like Bombay, where there are no open places to resort to, and where water closets are provided, in order to provide this dry system of cleaning, at times, cart-loads of these clods of earth are provided to the temples from fields out of the city. In the Dar-i-Meher at Naosari, even now, there are no water closets, but an enclosed open space is provided where clods of earth are brought in from outside. There, priests—even those not in the Bareshnûm—use such clods of earth after passing water to dry the wet parts. This custom is observed even by the Mohmedans. I saw it at Kashmir.

2 Yasna Hâ XXXV, 2

3 *Ibid* 5

4 Yasna XVII 1 and XXVII.

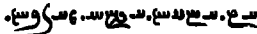
1. At first, pare the nails of the finger which is before the smallest (*pish-i-keh*).
2. Then, the one before the largest (*pish-i-meh*)
3. After that, the smallest.
4. Then, the largest.
5. In the end, the middle finger (*angusht-i-wasati* وسطی).¹

3 *Kharāstar* for *kharafastar*. The word *sepa* is Avesta 𐬰𐬀𐬎𐬎 , a louse (Vend. XVI, 3).

way, then in that case recite "at akhyâ ashâ Mazdâ".¹

(The author then gives some religious and worldly (*Din va duniâ*) admonitions on the authority of some writings of the Dasturs in the Pahlavi² and Indian (Hindî) languages. He gives from the Pazend of these, a rendering in Persian verse. He asks the reader of his versified admonitions to bless him and asks for correction (*tas kuh* نصحيح) in any faults and defects that he may see in the writing. The admonitions are as follows:—)

Keep your intentions (*nayat*) always pure. Be fearless in speaking the truth. Have your actions good. Pass a holy (*asho*) life. Avoid evil thoughts, evil words and evil actions. Act righteously and acknowledge what is right. Abstain from the magic and sorcery of the wicked. Be cautious and acknowledge the Mazdayasnân religion. Act with complete good-mindedness (*bundeh minashna*). Get what you want with gentleness (*halmi*). Obtain property or wealth honestly, such an acquisition will last long. Speak truth before kings and rulers. Be courteous with, and speak sweetly to, friends. Abstain from back-biting (*ghamâzi*), anger and ambition, jealousy (*varûn*) and revenge. Commit no sin for shame, so that you will be giving protection (*panê*)³ to yourself against the *div*. Avoid worry and grief, so that, from that may result goodness to you (*neki-at*). To look others with contempt means pride (*avar manashni*). Do not deprive others of their goods. Do not look with an evil eye towards the wife of another person. Always be industrious. Out of all, that you earn, set aside a share (for charity) in the name of God and the virtuous (*behân*). Avoid rivalry with a revengeful person. Do not have the company of back-biters. Follow the right path, not the wrong path (*bi-râh*). Do not join in matrimonial alliance with mean and evil-doers, otherwise you

1 Av  Vide my Anthropological Papers, Part I, p. 343.

2 This chapter is a free rendering of the Benediction of Marriage, commonly known as Âshirwâd and specially known as the Pahlavi Paiwand-nâme.

3 *Pand* for *panâh*.

will have bad progeny. Do not co-operate with mis-informers. Behave well with your enemies ; assuredly (*zinhâr*) conceal your weakness from them. Behave well with friends, in a way as if you two were the kernel (*maghê*) of one nut-shell. Do not fight with mad men ; otherwise, the wise would take you to be senseless. Speak well-thought (*pukhtê*) words and avoid careless speaking before the wise and before an assembly. Act according to what you have spoken before a king or a governor. Be more illustrious than your father by your good actions and deeds. Never do any harm to your mother, and this act (behaviour) will lead you to heaven. Let your habit be always righteous and keep your soul innocent through truthfulness. Be always friendly to your wife, children and brothers, and treat them like your life. Be always good-hearted and good-natured, so that no one may deceive you and you may be fearless. Praise Holy God and Holy Zoroaster.

I have given these admonitions from the Pahlavi. Those who will remain ignorant will meet with disgrace. Every admonition is like an unique pearl from which the hearer enjoys pleasure and joy. The man who has no wisdom is miserable. A self-willed man (*khûd zan*) becomes distressed and helpless. A man who has no children is, as it were, nameless in life. Ill-valued and less-valued is that man who has no money on his waist (i.e., has not saved any money for bad times). That man is the dullest of all, who has nobody, who is without anybody (*bî-kas*) (to help him). The worst of all is that wicked (*tabâh*) man who has, in the end, his place in hell.

I will now speak of some other admonitions which may wash away the dirt (*ghabâr*) of ignorance from the ignorant. Of one's possessions, health is the best. A pious son is better than (your) piety.¹ O brother ! a cheerful face is better than wealth (*mâyê*). If you have a cheerful face, the whole world will be fraternal to you. In the revolution of time (*advâr* from *daor*), the protection (or help) of your own business is good for you. Consider (lit. count) yourself

1 اشاہ for *ashâh*, or, perhaps it is used for اشاہ *ashâh*, sword-belt, i.e. one's son is a better protector than his sword

good in being friendly (*sharîk*) with the virtuous, and hostile to the wicked (*bad zan*, lit. striker of the wicked). In the collection of goods (*anbâr*), righteousness is best. Consider your good soul as your friend. In all deeds, proper deeds (*dadistân*) are good. So have perfect good thoughts and truth. To be without any fear (as the result of good innocent life) is the best work in this world. "Oh Darab, son of Pâlun Fâredun¹ Now say whatever is in the Pahlavi. Whatever you do not understand, give up. Whatever you do understand, give in this book."

These admonitions were in Pahlavi¹ by Dastur Âdarbâd. He had no son. So, he prayed to God and had a son, whom he named Zarthusht. When he came to age, he gave him these admonitions :—

Think of righteousness and never think of sin. Do not be insolent before a king or an elder. What is not good (*pasandideh*) for you, shall not be good for others. Be agreeable (*yakdân*) to your friends and your masters. Entrust your body to humility (*a'ayaz*) and submissiveness, but do not entrust it to others (*i.e.*, be submissive but not slavish). Avoid the wrathful and the revengeful. Depend upon God and take Him as your friend. He is a good friend who looks to your benefit. Do not tell your secrets to women. Do not tell to others secrets which will not please them. Educate your wife, children and relatives, so that² you may never be overtaken with grief (*tumâr*). Do not give in charity on improper occasions (*bi-valîht*), but give on proper occasions, and this will bring you gladness. Do not express your grief before everybody because that will lower you in esteem (lit. your water *âb*, *i.e.*, respect will go away). Do not be confiding to the mis-informed, and friendly with the wrathful. Do no business with the ambitious. Do not be a partaker of the same board³ with the rich. Do not eat

¹ This is a reference to the Pahlavi Pand-nâmeh of Âdarbâd Mârespand.

²  miswritten for 

³  *ham-khwân*, *i.e.*, the same table. What is meant is : "Do not eat with them." It is the Persian rendering of the Pahlavi : "Levatman kabad khâsteh gabrâ ham-khurasnê al yahvûnia (Pand-nâmeh, s. 21).

with the drunkard (*mastuk*), so that your body may not be reeling like a spindle (*dúk*). Do not borrow from, or lend to, a mean person, otherwise he will always send a person to your door to ask for the money lent. Do not be friendly with the evil-eyed and evil-minded. Do not show your riches to a jealous person. Consult well-informed people. In punishing others, do not wish to be harmful. Do not consult persons who are highway robbers (*ráh zar*). Love the wise. Sit in the company of the wise and prudent. Do not expect any good from the shameless. Do not swear, rightly or wrongly. Be a lover of, and affectionate to, the woman to whom you are first married. If you have riches, be charitable, especially to the religious (*díní*), because the reward will be twofold. Do not harm others. Be charitable in proportion to your riches. When the poor come begging to your door, do not deceive them (*e.g.*, by saying, 'come to-morrow or the day after'). Do not borrow from persons other than your relatives. Be friendly to modest women, and appreciate their worth more than your life. Give to the wise your modest daughters, because the progeny will be good it is like putting seeds in a good soil which can give various fruits. Whatever you speak, speak with truthfulness. If you want a wife, have a modest woman, whose knowledge can be useful to instruct children. Give or take (in marriage) such women. Do not give to the pious any cause to be distressed by your jokes (*báz*). Give no quarters to the disobedient and guilty. Send your boy to school when he is seven years old, so that his eyes and heart may be brightened by education, and his heart may be gladdened like a garden. Speak lowly, because even walls have ears. Be sweet in your speech and honest in your thoughts. There is a word which it is better to say, and there is a word which it is better not to say. The word, which may better be said, is that of religion and virtue. The word, which need not be uttered, is that of lie and deceit. Act honestly as long as as you live. Be afraid of hell and beware of it. If you are insolent with every body for every thing, you thereby poison the branch of every tree. Be a follower of good commandments and

have a good share in return. Be faultless and thereby free from fear. Be thankful to God by practising virtue. Be afraid of *Divs.* Be one (*yagān*, i.e., friendly with all), so that you may be renowned (*āfrīgān*, Pahl. *vīfrīgān*, Pand-nāmeḥ, s. 74) and famous (*zāher*) Be wise, so that you may have many friends. Oh you, who live a good life (*hu-zivashna*)¹ be cheerful and be honest. Have good faith and good works and be pious. Always ask your own soul (about its deeds) and you will be heavenly Turn towards God and you will go to paradise. Do not speak (evil) of other women, this is sinful. Do not find fault with others, but cultivate your own virtue. Do not entertain anger and revenge; otherwise you will destroy yourself. If you have much wealth, do not be proud of that wealth which is like a stranger (*bi-gāneh*), because it may go away any day. Do not be proud of (the acquisitions of) this world, which is transitory. there is evil in such a pride. It is the mean who are proud. Riches are like a bird, which is somewhat (*lakhts*) flying from one tree to another. they do not remain permanently at one place. In the same way, wealth also flies from hand to hand. Virtue and generosity only will last long. Do not sit in the company of evil-minded persons. In the assembly of the great and good, select a lower place, so that nobody may ask you to leave the higher place, nay, perhaps he will ask you to have a higher seat. If you are intelligent, you will be taken to be a lion, even if you sit in a lower place. If you are like a wall (i.e., without intelligence like a dead wall), you will not be recognized, even if you sit in the place of the president (*sadr*). Be obedient to your parents and hear their orders. As long as one's parents are living (*zivād*), he will have to fear from none. Respect your teacher (*ustād*) also. If you do not wish to be abused, do not abuse others. Never speak a lie which will bring you grief and darkness. Be an early riser. Be aware of an enemy who is like a serpent which does not forget to take revenge, if hurt, even after 100 years. Always praise and pray to God. Never curse, or show want of respect to, the head of your village or town (*dahyōpad*), who looks after all the people. Wisdom is the best of all blessings. If you possess gardens ( miswritten for  ,

margh or *marghat*) and property, wealth and cattle, they all may pass away from you, but not your wisdom, which will add to your pleasure and lessen your grief. Endeavour to grasp wisdom. Avoid evil acts which lead to hell. Keep away your hands and feet from unworthy acts which will keep away the reward of your good acts. If one digs a pit for others, he himself falls into it. All this advice I saw in Pahlavi and I have rendered that into verse. "O Dārāb Pālan, you write down all that is advisable."

Try to destroy noxious¹ creatures (*kharfastar*). That act will please the heavenly beings and will lead to paradise. The five kinds of *kharfastars* which, being most noxious, most require to be killed, are 1 Frog (*vasagh*, P. 3); 2 Serpent and scorpion, 3 Fly; 4 Ant; 5 Mouse (*mush-i dūzdpur*).² Do not spare yourself in this work (lit. do not make any profit, *sarfē*). When Ardāi Virāf went in the company of Sarosh and Ādar to see the other world, he found, that the place, where the souls of those who killed the *kharfastars* lived, was so pleasant that he himself liked to stay there. But the Ameshāspands remonstrated (*puzesh kardand*) and said, that his time of going and staying in paradise had not come as yet. Again, the king and others who had sent him were eagerly waiting for his return (*rāhl binand*). They asked him to return and preach for the destruction of the *kharfastars*, because the creatures of God (*ān-i Yazad*) are saved by their destruction, and even the bodies of the creation of Satan are destroyed. "O Darab, the son of Pālan, the son of Faridun! You kill the *kharfastars* in all possible ways."

Have no doubts about religion and religious rituals. If you get *yashis* and *yazashnas* recited, and then entertain doubts in your mind, that these ceremonies are only for the maintenance (*parvarash*) of Dasturs and Mobads, the meritoriousness of good works and no scepticism in the matter of religion.

1 The translator adds of his own . *જુદી જુદી નેરંગો* એનાની શરત મુજબ પથેઆ સાથે, , after the recital of their several incantations, according to religious instructions. For these nirangs, vide Ervad Edalji, K. Antia's Pāzand Texts, pp. 190, 198 and 194.

2 Thieving mouse

of the recitals is lost and you get no reward in the future world. Good religious works done with doubts count for nothing and are not registered in the book of Meher Dâvar. The meritoriousness of such works, instead of being credited to his account, is credited in the treasury (*ganj*) of God, and out of that so credited in God's treasury, that man is doubly rewarded who does works of righteousness without entertaining any doubts. One who proposes to get performed such religious acts (of Yazashna, Vendidad, etc.), according to his means (*maqdâr*) by a particular Dastur, must first of all look for a pious, religious, good, virtuous priest, who knows to recite the Avesta well without any error (*ghalt*), who is free from lies and falsehoods, and who has brightness (*farâghî*) in his face, and understands Pazend and Zend, and who is liked by all laymen, and, having selected him, he should entrust to him the performance of the religious rites. This will bring him all good in the next world. But, if he entrusts the work to one without ascertaining all his above requirements, and then entertains doubts and regrets, whether the priest may have performed the work well or not, then, he is in no way recompensed in the next world. So let doubts have no room in the performance of religious deeds.

When one is on the point of death, the demon Ustagwad (Av Astô-vîdhôtu¹) comes to take away his life, **Funeral Ceremonies** whereby Ahrîman gains strength (*sâr*). There is **after Death.** a good deal of distress at the time of the separation of the soul from the body. Only the dying person knows what it is. Do you not know what cry of complaint (*shor*) you give out, when you lose one tooth from the midst of others? The demon Ustagwad causes a good deal of trouble (*sakhti*) to the soul of the dying man and makes his body all cold (*bard*).² The dying soul at times, becomes intelligent (*khabardâr*) and at times, dull (*bi-khabar*). This depends upon its thoughts about its righteous acts and sins. It thinks at the time, of its past good deeds and

¹ Vend. IV 49, V 8, 9 *Vide* my Dictionary of Avestaic Proper Names for this name

² The translator takes the word for "stone" "*Bard*" in the Kirmânian dialect means stone (Steingass)

past sins. The thought of the former makes it intelligent and that of the latter, dull.

When one is on the last point of death, he must be bathed. He must be washed from the top-most hair of the head to the nail of the feet, at first with *âb-i zar* (cow's urine) and then with water. This shall be done with the proper observation of *bâj* and *kusti*. Then a Patet shall be recited and then one Ashem Vohu. If the dying person himself says the Patet and repents of his faults, the reward of that in the next world is incalculably great. If his past deeds are such as would lead him to hell, the last Patet recited by himself lets him go to Hamasta-gehân instead of to hell. If they are worthy of Hamasta-gehân, they help him to go to paradise. If they are worthy of paradise, they lead him to the higher paradise,—the Garothmân which is the seat of Ohrmazd and the Amesha-spands. The soul passes to heaven, and there arises, as it were, a wall between him and hell, so that he may not even see from a distance the punishments suffered in hell. Thus, there is a great advantage in the recital of the Patet at the last moment¹ (*naza'a*). If the dying person himself cannot recite the Patet and Ashem out of helplessness, his or her children or relatives shall recite them loudly, so that the dying person can hear the recital.

Then they shall make a bed² (*bistar*) on ground and dig a piece of ground in a corner of the house.³ Then two persons shall hold a *parwand* and recite the Srosh-bâj till the word *Ashahê*, and perform the *sagdid* (lit. show a dog). Then they shall place the body at a place, round which *kashas* (i.e., furrows) shall be drawn. They shall then put on, on the corpse, *panâm* (*padân*, *paît-dâna*) and *kusti*. They shall then put on the shroud (*kafan*) over the body. All the parts of the body shall be

1 At present, the old custom has degenerated. Soon after death they wash the dead body and priests recite the Patet on behalf of the dying man. *Vide* my "Religious Ceremonies and Customs of the Parsees," p. 52.

2 The bed, according to present practice, consists of a clean linen sheet.

3 This is still the practice in some mofussil towns. In Bombay, it is replaced by the use of stone slabs.

and was prepared to give her life for carrying out his orders.¹ Her work will serve as a prayer.

When a man or woman reaches the age of fourteen², his or her first duty is the invocation (Yasht) of Sarosh, because the recital of his (*i.e.*, Sarosh's) Yazashna and Vendidad is like understanding or wisdom (*hush*). Unless one gets the Yazashna and Vendidad in honour of Sarosh recited, no other works done by him would be efficacious in meritoriousness. The angel Sarosh, if he is invoked as above, gets the invocation registered in the book (of Judgment) before Meher Dâvar (the Judge). The author then thus addresses himself : " Oh Dârâb, the son of Dastur Pahlân ! You describe from the very bottom (or beginning) the weight (*vazn* or value) of these acts of righteousness." He then gives the following as the worth, or value in weight, of the performance of the different liturgical ceremonies :—The meritoriousness of the celebration of one Yazashna is worth 1000 tanâfurs and it counts in his favour in all exactness.³ A tanâfur is equal to 15 *sers* in weight. The celebration of a Visparad is worth 10000 tanâfurs and that of the Vendidad one lac⁴ tanâfurs.⁵ The value of every Bâj or Âfringân is one tanâfur.

1 Thus, an obedient good cheerful wife attending to her domestic duties as a good wife and mother is exempted from the necessary prayers of Nyâishes and Yashts. In her case, as it were, Work is Worship, " Laborare est orare ". The fulfilment of household duties serves the purpose of worship.

2 Here the number 14 is spoken as it were in round numbers. The translator very properly speaks in bracket as 14 years and 3 months. In such matters, the age is counted from the time of conception. So considering the 9 months of the child's being in the womb of the mother, the age is 15, which according to the Vendidad, was considered to be the age of maturity.

3 موزو mu ba mu · Lit. hair by hair. Mu means " hair, exactness."

4 The value in weight seems to have been estimated in proportion to the length of the liturgical service. The Visparad includes the Yazashna, and the Vendidad includes both

5 The celebration of the liturgical services in honour of Sarosh is generally spoken of as " Sarosh ".

. The next thing to be observed on coming to the age of maturity is, that one should take the Bareshnûm for the salvation of his soul. He will be then free from the impurities relating to menstruation ¹. One who does not go through the Bareshnûm purification is got hold of by the demons, and his soul stinks like a dead body. The holy Farohars and the Ameshaśpands cannot ² come towards him on account of the stink. He is not even judged properly on the Judgment-day and he lives in sorrow or distress (*hasrat*). If one cannot take the Bareshnûm himself, on account of any pain or sickness or wound, ³ he may ask a Mobad or Dastur to take it on his behalf. That will serve the purpose, as if he himself had taken the Bareshnûm.

A Behdin (Zoroastrian) shall become Naozud ⁵ (Nâvar). This will add to his power and authority and Getikharid' (گتیکارید). He may have performed a thousand meritorious deeds, but, if he has, through forgetfulness (*nasyân*), not gone through *naozudî*, they would count for nothing and he will not go to Heaven (*garosmân*). If he has not means (*mâyê*) enough for *naozudî*, then, being helpless, he may celebrate a Getikharid. The meritoriousness of both is the

1 What seems to have been meant is this. A person is asked to keep himself away from women in their menses. Perhaps, inadvertently, he has, in spite of all possible care, come into contact with women in this state. The Bareshnûm purification is expected to purify him from such pollution. The translator goes one step or rather a number of steps further. Even if a man has taken all possible care to keep himself away from such women, he may have, when in the womb of the mother, caught pollution. So the Bareshnûm purification is necessary.

2 تانده for توانده. Tān or tavān is used in a word like tānast تانست, i.e. he is able (Steingass).

3 ویا ریس (and or ya) and ریشت wound

4 For an account of these two ceremonies, vide my 'Religious Ceremonies and Customs of the Parsees', pp 199 and 433

5 In Persia the Initiation ceremony of priesthood is still spoken of as Naozud. In India, the word is used for initiation of children into the Zoroastrian fold.

same.¹ The meritoriousness of the observance of these two ceremonies gets increased two-fold (*do-chandân*) every year. His soul is carried by the Amesbâspands thrice across the (Chinvat) Bridge to paradise and he is shown his (future) place there. He is then brought back by the heavenly beings (*minoân*) to the earth with all delight and joy (گش).

These religious works grow in meritoriousness like a tree, which, with daily growth, has an increase of fruits. His good

1 This view contradicts the above view which says that Naoszudi is more important than (etikhari) Again, the wording of the author is not clear. He first speaks of *becoming a naoszud* (شود نوزود) in the second line of the subject, then a little later on (l. 8) speaks of *making a naoszud* (nauszud kardeh). It seems that, at first, the idea was, that one, even a layman, himself should go through the ceremony of naoszudi. Then latterly, in the case of those who cannot go through the ceremony, which is a long one, lasting for nearly a month, it was enjoined that he may get somebody else to go through it on his behalf on being paid for it. This has led to the custom of laymen getting sons of priests pass through the ceremony on their behalf. These new-fledged priests are now spoken of as the Nâvars or Herbad (Herbad, Ervad, Av *vethrapast*) of the laymen. For example, most of the present Dasturs or High-priests are the Herbad of rich laymen. The father or guardians of the boys who are made Herbad are paid by the laymen sums varying from Rs 200 or 300 to Rs 2,000 or more, with, at times, suits of clothes and shawls. In some cases, gifts of money and of clothing and shawls are given to the Herbad on the occasion of their marriages. Even their wives are given some presents. In some cases, these Herbad priests latterly become the family-priests of their patrons and of their sons and grandsons. The above referred to custom, that one himself should be naoszud, or Nâvar or Herbad, has its relic in the modern practice among priestly families, to see that their sons go through the initiation of Nâvarhood, even when they are not intended for the priestly profession. For example, the rich Tata brothers had gone through the ceremony. As recently as a year ago, a Parsee Judge of the High Court of Bombay who belongs to the priestly class and who himself had become a Nâvar or Herbad, got his son pass through the initiation, though he has intended the son for another profession. The initiation is held to be good for the future of the boy intellectually and morally.

If the sons or grandsons in succession of a father of the priestly class are not initiated for three generations, then the successors lose the privilege of being considered as belonging to the priestly classes.

actions follow him to the next world, and all the Ameshâspands and holy Farohars and pious souls welcome him on the Chinvad bridge. The virgins of paradise (*hurân*)¹ also welcome him. Bahaman (Ameshâspand) holds him by the hand and takes him to Garosmân. Bahman gives him a cup of Midyozarem² to be drunk. This greasy drink makes him forget the miseries of this world. He is cheerful till the day of resurrection. If one has not performed Naozud and Getikharid in this world, then, in the next world, every other soul turns away his face from him and he remains distressed (*mabtalâ*) till the last day. It is incumbent upon one who is rich, that he should perform the Getikharid every year. The performance of the Getikharid carries high position and advantage (*sarfa*).

If a person is inclined (*rdgheb*) towards, and has performed, these ceremonies, and has unwittingly done some evil acts, then the Minoyân, i.e. the Spiritual heavenly beings, censure him, and punish him, at first, at the Chinvad bridge for these misdeeds, but, in the end, the Ameshâspands take him to Heaven. You yourself take care of your own soul and do not count upon your wife and children as caring for your soul.³ They shall have to take care of their own souls. So, do not harm (i.e. throw responsibility upon) others for sake of yourself. If you feel itching (*kharesh*) on your back, you will have to get rid of it by scratching your back with your own hand. He who does a meritorious act himself in his life-time, increases it two-

1 This is an allusion to the statements in the Avesta and Pahlavi books that virtuous souls are welcomed in Heaven by their own *kerdârs*, the sum total of their good deeds, in the form of handsome maidens

2 This is an allusion to Hadokht Nask II, 18 (Westergaard, Yt Fragment XXII, 18) where it is said that a pious soul is given in Heaven, Zaremaya raoghna i.e. the oil or butter of Spring. The Pahl rendering of it is Zaremâyô-1 mishgath, wherein mishgâ is the rendering of Av. raoghna. The Pers. rendering mudhyô-zarem is not a correct rendering.

3 روان خویش را به خویش عم خور و ن فرندان را به بخوار مشور
What is meant is this : Do yourself personally religious or meritorious acts and ceremonies. Do not depend upon your wife and children that they will do these on your death for the merit of your soul.

fold every year. The meritoriousness does in no way increase after death. Whatever is done by one himself in his life-time is recognized after death. "Oh Dârâb; you try your best in this direction, because such a righteousness will secure for you a place in Heaven."¹

It is incumbent on every male and female to perform the Zindeh-ravân. The ceremony makes one's soul Zindeh-ravan- living or alert for the future (ravân zindeh humand az behr-i aqabâ). For this, they may get performed the Yâzashna in honour of Sarosh with Bâj and Afringân. That must be done for three days. In the Ushahen gâh of the third night, four bâjs in honour of 1. Râm, 2. Rashna-Astâd, 3. Sarosh and 4. Ardâfarôsh shall be recited.¹ During the recital of the fourth Bâj, viz that of Ardâfarôsh, fruit, wine and a suit of clothes shall be offered. The clothes must be of fine, handsome white cotton and of superior quality. The fine set of clothes would add to the dignity of his soul in the midst of other souls in the next world. An inferior quality would put the soul to shame in the midst of other well-clad souls. In this world, a well-clad man is respected. The case of the other world (*ân jehân*) is like that of this world (*in jehân*). This suit of clothes

1 The last lines of this subject (ll 28-33) give a beautiful advice, saying, as it were, that a Man is the Architect of his own fortune in the next world.

2 Vide my "Religious Ceremonies and Customs of the Parsees", pp 444-45. The translator, in a foot-note, gives the object to be this. Suppose, by some mishap one dies under circumstances when his funeral ceremonies cannot be performed (e.g., one dies at sea or in a desert), then, the Zindeh-ravân ceremonies, which are almost all the same as funeral ceremonies, may serve the purpose of his funeral ceremonies. An alternative explanation is given, that the Zindeh-ravân may make one's soul alive (zindeh) after death in the next world. The Text does not name the Vendidad in the recitals of the ceremony, but, the translator adds it in brackets in his translation as if its recital also was necessary.

3 This injunction differs from the modern practice, wherein the order of the four bâjs differs a little. Vide my "Religious Ceremonies and Customs", p. 84. Our author forms the bâjs of Rashna and Astâd into one.

should be given as a pious gift (*ashó-dād*) to a Mobad or a Dastur.¹ That zindeh-ravân is well-done, in which, both, money (*zar*) and a suit of clothes are given to the Herbad. Thereafter, religious ceremonies of Yazashna and Bâj shall be performed on the fourth and the tenth day and on the month-day of the whole year. During the year, these suits of clothes shall be consecrated, whether by the rich (lit. one who can afford) (*dast-ras*), or by the poor (*tang-ahvâl*). The first suit shall be consecrated on (the dawn of) the night of, *i.e.* preceding, the fourth day and it shall be given to a Dastur or Mobad. The second suit shall be consecrated with Darûn on the Sirouzeh, *i.e.* the 30th day; and the third, on the anniversary-day. Myazd and Âfringân and Darun shall also be consecrated according to one's means (*maqddâr*). That adds two-fold to the efficacy of the ceremony. The meritoriousness of the performance of this ceremony, as written by Meher Dâvar (in his book), is worth 70000 tanâvul². The ceremony is incumbent on all, whether a layman or a Dastur or Mobad, whether male or female. If one dies on a journey, where his

1 The present practice is that it is given as a gift to the family priest. Other Dasturs or Mobads that are present at the Oothamna ceremony on the third day after death are given pieces of white linen cloth of the size of a *sudreh* or sacred shirt. The suit of clothes is known as Slav. Our author's statement that the quality of the suit of clothes, is connected with the position of the soul in the next world seems to be opposed to the original spirit.

The custom of getting one's funeral ceremonies performed in his life-time has a parallel in the case of Charles I of Spain (Charles V of Germany) who got all his funeral ceremonies performed in his life-time, allowing himself to be carried, as in a funeral, to a tomb, with the last funeral prayers (*Vide my translation of the Zend-Avesta* Part I, p 115)

2 Another form of *tanâfur* ^{تانیفور} can be read as *tanâfur* and *tanâvohal* (*tanâvul*). It is Av. *tanu peretu*, a sin which prevents a person (lit. body *tanu*) from crossing the (Chinvat) bridge (Av. *peretu*, Pahl. *puhr*, J. Lat. *pous*, Fr. *pont*, Ger. *brücke*, Eng. *bridge*). This sin is next to the *margarzân* sin. The translator adds in a bracket, that, if, in addition to what is said above by Dastur Pahlân, one also gets recited six Vendîdâds, the meritoriousness comes to six lacs *tanâfurs*.

Sarosh and Siâv (Saâb) ¹ *i.e.* his funeral ceremonies cannot be performed, then, if he has, in his life-time, got his Zindeh-ravân ceremonies performed, that ceremony would serve the purpose of the funeral ceremonies. On his death, the angel Sarosh (in whose honour the funeral ceremonies are performed) comes to his help like a sympathiser and relative and the Panj-i-veh (*i.e.* the angels presiding on the five Gatha days) present before (Meher) Dâvar, at the Chinvad bridge, the suit of clothes which the man had got consecrated in his life-time. If he has not performed the Zindeh-ravân, the angel Sarosh would not come to his help on his death in the journey and his soul would feel distressed. The Zindeh-ravân is obligatory even on a poor man (*darvish*) during his life. The rich may get it performed every year. But the meritoriousness in the case of the rich who perform it every year and the poor who perform it only once in life-time is equal and same "Oh Dârâb, you perform the Zindeh-ravân (lit be friendly to it) and you will get two-fold the reward"

The author says in the beginning of this subject, that he renders the subject into verse from the writing in prose

The observances for women in their monthly courses in Pahlavi, Zend and Pazend. The observances enjoined to be observed by a woman are the following :

1. No sooner that she suspects herself (to be in her menses), she must remove from her body her usual dress (and put on another).

2. Then, she must sit in a sequestered place, away from water, fire and a pious man and his requisites for *padyâb* (az mard-i asho ham padyâbash), away from (*i.e.* so as not to see) the moon, sun and sky, mountains, stars and trees. She commits a sin if she sees them.

3. While eating, she must put on her hand a piece of old cloth (رگ, *rak* *i.e.* rag), eat with a spoon, with caution (*ihtâd*). She must drink very carefully and not let a drop of water fall on her body. The careless fall of a drop brings on her one tanâfur of sin.

1 Arab. رُوب a robe, garment. Here it is meant for Siâv.

4. She must observe all these things for the period of three to five days, as required.

5. Then, she must bathe in a careful way (*tartib*) with *nirang* and water, so that the pollution of the menses may be removed ; otherwise she would be committing a sin.

6. In the matter of the observance of the above regulations for the menses, she may have committed a wrongful act or sin, not intentionally, but unintentionally. So, after the bath and purification, she must recite a Patet or prayer of repentance. When the Prophet asked God about the atonements (*tojah*) of sins in connection with the observation of menses, God referred him to a book (*nash*) called " Dvâzdeh Hamâsht " ¹ If (as referred to in the book), a woman performs the Homâ Yasht, all her faults in connection with the observance of the rules of menses are pardoned. She may herself say the Homâ Yasht or ask a Dastur or priest to do so.²

When Sikandar (Alexander) became the King of Persia, and when he burnt all the books, this book of Dvâzdeh Hamâsht also was destroyed. So all the Dasturs, met in a conference, and, in place of

1 Lat " Twelve joint or continuous Yashts or prayers." Hômast is a short form of Hamâ Yasht Vide my " Religious Ceremonies ", p. 432

2 One thing is noteworthy in what is said in the Fargâst Nameh. It is, that, in the first instance, every person, whether male or female, should himself or herself say all necessary prayers whether those for repentance or further advancement, and it is only in case where one cannot do it himself or herself, that he or she may ask a priest to do so. One's own prayers are more efficacious than those said by a priest at his or her own desire. Irrespective of the question of the appropriateness or otherwise of some old injunctions in various matters, latterly, one's own prayers or solicitations to God for faults have given place to paid prayers and solicitations by priests. Hence it is, that a large number of priests has been required for such functions. We saw above, that irrespective of the question of their efficacy, the same is the case in the case of Bareshnûm, Herbad, Geti-khard, as in the case of Homâst or Hamâyashst. Whatever recitals or ceremonies have to be recited or done, it is the parties themselves who are first asked to do so, but that injunction has altogether been lost sight of and priests are paid to do all these on behalf of the parties. In the case of the Bareshnûm, upto about 50 years ago, it was not rare to see persons, both male and female, themselves going through the ceremony. I myself remember two young boys of the laymen class go through the ceremony. But, now-a-days, when Bareshnûms are ever resorted to, the priests are paid to take Bareshnûms on behalf of other persons, both male and female.

رونياء),¹ so that they became blind. 2 Deafness which makes a man helpless (*bi-tūsh*, lit. without provisions, *tosha*), 3 Quarrel (*nā dshti*). Quarrel creates revenge in one's heart which, in its turn, produces uneasiness, and ruins a man and his family.

This detailed account of all (thirty) days is in Pahlavi and **The detail of every day in Pahlavi.** I turn it into (Persian) verse. There is in prose (*nasr*) another commentary (*tafsir*), but there are doubts about it. It is not approved by wise men (to say) that *this* day is bad or unprofitable (*zabūn*) and *that* is profitable (i.e., the wise take all the days to be equal). "O Darab Palan, collect in this book what you think best, so that (all) the 30 days may be helpful to you, and God be pleased with you."

(Then follows an account of the characteristics of the Yazatas presiding over the thirty days, and of what men may do on each of these days.)

ROZ HORMAZ.—On this first day of the month, you may prepare an account of all your property, be pleased, have regard for Dasturs and Mobads, and put on new dress.

BAHMAN.—Do wise acts, visit the wise, consult friends, be friendly even towards enemies, and put on new good dress.

ARDIBEHESHT.—Go to a Fire-temple and seek for love (*dushārm*) for Dīn Yazad who is glorious (روشن).² Prepare (*serishtan*, lit. to mix up) medicine³ and take it.

SHEHRIVAR.—Be cheerful. Associate yourself with (گهاریهن lit. to sew) chiefs, the great, the experienced. Pay the wages of the army, so that (in return) there may be plenty (*vafu*) of money with you. Pardon the sinful and the faulty. Give alms to the poor and relieve them from

1 *Wanyah*, ونياء, languor.

2 Our text gives روشن for روشن which is given by MNK. If we read, as it is in our text, the word is 'arshin' the wild Marjorum, which, according to the Bundeshesh (XXVII), is the sacred flower of Ardibehesht.

3 This seems to be a reference to the Ardibehesht Yasht, wherein several kinds of physicians are spoken of. One of these is 'Urvvara baghazā, i.e., Doctor of Drugs'.

oppression or trouble. Visit the great and the high.¹

ASPAŊDĀD.—Seek for a wife for yourself and for others. Go to the house of your wife or let the wife come to your house. Cultivate land. Give in charity. Be truthful. These add to pleasure and lessen (*zardud*) grief. Build and decorate buildings.²

KHORDĀD.—Dig wells, have new cultivation, water trees, collect harvest. Whenever you have to inaugurate a new thing, do that on this day.

AMERDĀD.—Clean your body and your soul on this day. Examine (آمار, calculation, search) your granary. Improve waste land. Attend to trees, cultivation and meadows (*rāgh*).

DEPĀDAR.—Do all that is asked to be done. Pare your nails. Comb (*shānēh*) your hair.

ĀDAR.—Address yourself to Ādar Yazad. Ask for blessings from God. Be industrious. If there is any business to be transacted with great men (*buzargān*), let that be done on this day. Make new movements, whether at home or in journey. Cook as much less food as you can on this day. Place fragrance on fire.³

ABĀN.—Do all works relating to water, *e.g.*, building of fountains and bridges, watering (چردا *jurda*) barren country, preparing aqueducts (*kariz*) and canals, digging wells from the bottom (*tak*).

KHURSHED.—Commence difficult works on this day. Go travelling. Have cultivation and plant berries (چوب). Send children to school for the first time.

MOHR (MĀN).—Praise the virtuous and study religion. Difficult works can be undertaken with ease on this

1 All these advices are in view of the fact, that Sherivar presides over metal, money, sovereignty.

2 All these are enjoined, because Spendarmad is a female deity, presiding over earth, whose fertility is compared with that of a woman that bears conception.

3 Parsees generally avoid on this day the roasting of dried fish, which emits bad smell.

day. Celebrate joyful occasions.

TIR.—Send children to school (*dabirastân*). Teach archery and arts of warfare on this day. Do all works relating to wells, streams, rivers and bridges. Cultivate ground. Clean your body and soul.

GOSH.—Purchase houses. Relieve distress. Do all works relating to cattle, to arms and cultivation. Have less of meat diet and live on milk diet. Adorn on this Gosh *roz* and on Aniran *roz*, the horns and the hoofs of cattle with various paints. Have dealings of sale (بيع, *bai*) and purchase (*shera*, شرا) of grapes and dates.

DEP MEHER.—Cut your nails and hair. Do works of art and learning. Go travelling.

MEHER.—Do works of courtesy and kindness. The inferiors may pay respects to the superiors, and the superiors may pardon the faults of the inferiors. Have sales and exchanges and transactions of commerce. Forget quarrel (*naza'a*) and revenge. Works for the protection of cities, countries and villages may be undertaken on this day.

SAROSH.—Seek works of art and learning and do works of art and literature (*dabiri*). Do acts of leadership, protection, justice and munificence (*hazal*). If you have to fight, let it be on this day. Bathe and cut your nails and hair. Put on new dress. Write letters to friends.

RASHNA.—Do all righteous works. Never swear on this day.

FARVARDIN.—Do your duty towards the Holy Spirits. Celebrate Darun, Afringân, Myazd, Yazashna. Commemorate the dead with milk and wine. Seek friendship.

BEHRÂM.—Have on this day works of warfare, assembly, riding, arms and hunting. Present adornments (*pirâs* from *pairâstan*) to wife and children. Put on new dress (پد موزد).

RÂM.—Do all joyful acts, whether the joy is to be sought from one's wife or from food or from dress. Go to the

house of a Dastur or Mobad and ask his help.

GOÂD.—Deal with jewels (*guhâr*). Repent of sins. Be partner with others. Do all good acts from which the angel of Wind can have further strength.

DEPDIN.—Perform new work of industry. Bring your wife to your house, so that, in time to come, she may give you a male offspring.

DIN.—Perform religious acts. Go to religious societies and assemblies. Adorn your children.

ARSHISANG.—Hear advices from the wise. Kill *kharfastars*. Arrange for marriage affairs with a house-lady or house-lord. Present adornments and dress to children. Give them dress (*lastarg*) and ornaments. Attend to the grievances of those who bear their grievances to you.

ÂSTÂD.—Attend to those who are related with or dependent upon you (روابط). Give them wages and rewards. Punish the guilty. If you have to collect things, whether camels or cows or horse, do that on this day.

ÂSMÂN.—If you want to borrow or to lend, do that work on this day. Cut your nails or hair and wash. Do works relating to caravans. Go on long journeys. Enter into transactions about gold and silver.

JAMYÂD.—Decorate your house. Plant all kinds of trees and cultivate. Put into your treasury (*gang*) silver or gold. Take no medicines on this day.

MÂRESPAND.—Have medicine or remedies on this day. Show yourself to your wife so that intelligent children may be born. Have interviews with the great.

ANERÂN.—Think of a new work on this day, and, when profit results from that work, set apart a share for good charitable works.

DASTUR DARAB PAHLAN'S

KHOLASEH-I DIN

PREFACE (*sar-nâmeh*).¹ In the name of God. The Powerful, Brilliant Shining God, by his power, created

Introduction. the heaven (*falaq*) and placed therein, spirits (*arvâh*) and angels. He gave life to men,

animals and birds, and made them move about (*kard dar sair*).² He brought about (lit., allotted, *kard masqûm*) existence out of non-existence (i.e., destruction ; lit., concealment ; *maktâm*). He can again bring about non-existence from existence. He makes evident what is concealed (*katm*). He created the universe during six times ³ and arranged it (*muhyd*) at the proper time.

. He made the sky revolve and decorated it with stars. He painted (*musauwar*) it and did not make it
Creation of the Sky. (the sky) like a round (*mudawar*) roof (*saqf*).

In the midst of the sky (i.e., under it), there are earth, water, air and fire. It has 12 constellations and 7 commanding planets. He created seven heavens. He entrusted the Moon to the first circle and placed it in the constellation of Cancer

1 MNK. (Meherpbbhai Nowrojee Kutar's MS.) very properly heads this portion as **داده جان**, i.e., Preface In this first portion, after naming God, the author, in His praise, describes the very first creation, viz., the heavens with the seven heavenly bodies and the twelve constellations. This description gives, as it were, interesting Iranian folk-lore about the movement of the heavenly bodies. The author follows the Bundeasheh in several respects.

2 MNK. gives this line as **درو جان داد و جان رم کرد او مهر**. The line, as given in our text, presents a better and more correct reading.

3 This is a reference to the six gâhambûrs.

4 Neither our text, nor MNK., gives this heading, but here, the *Dibâchê* can be properly said to end, and the subject proper to begin.

(*Pañj-pá*). He placed Mercury (*‘Utárid*) in the second circle and settled for it two constellations—the Gemini (*Jauzdá*) and Virgo (*Sambalé*). Know clearly, that He placed this in a kind of hidden (or spiritual, *minói*) relationship. He allotted the third circle of heavens to Venus (*Zuhareh*) as a mansion (*mává*) for its movement (lit., dance) and enjoyment. Its constellations were Taurus (*Saur*) and Libra (*Maizán*). In the fourth heaven was the place of the Sun who moved about in the constellation of Leo. In the fifth heaven was the mansion of Mars (Behrám). His constellations were Aries and Scorpio. In the sixth heaven was Jupiter which moved in the constellation of Saggitarius and Pisces. In the seventh heaven, Saturn was unfortunate (*manhúš*). He was imprisoned in the constellations of Aquarius and Capricorn. Saturn is a perverse Satan among all the stars of these high (*naih*) mansions. In theft, uncleanness, deceit and fraud, this demon is a juggler (*‘aiyái*) and a pick-pocket (*tarái*). He has been kept away on the seventh sphere, because he sends forth all kinds of calamities, evils, etc. These calamities, evils, etc., fall (from the seventh sphere) on the sixth, and from there, on the fifth; and from there, on the fourth where the Sun is the master of the sphere (*táram*). They are destroyed (lit., burnt) there by the heat of the Sun and their burnt ashes fall on the sphere of Venus (*nâhid*, i.e., on the third sphere). From there, they fall helplessly (*bi-mu ‘auwal*)¹ on the second and then on the first. From there, dust (or dirt) falls on the earth, and from its unlucky things (*nahs*) prosperity turns into ruin (on the earth) and misfortunes come to men. Had its (Saturn’s) place not been in the seventh sphere, it would have robbed (*rabádé*, i.e., destroyed) the whole world. In the eighth heaven, one gets all the recompense of his deeds by the decrees (or orders, *ahkám*) of the aspect of heaven (*har‘át*) and the support of the stars. All the mansions of the heaven (*manázel*) move together with the heavens.

O Dârâb, son of Dastur Pâlan ! speak out all the explanations of the science, as given in Pahlavi.²

1 *Mu‘auwal*, a helper, a place of confidence. MNK. gives معاول, *ṡ‘alul*, an effort. Thus, “without an effort”.

2 I give below the names of the constellations as given by the Farsiât-

Look to the wonders of the workmanship (*san'at*) of the Artificer (*sani'*). He created the world like an egg. Land is the red (of the egg), and water the white. The sky is like its shell. You know this (*in tô² daryâb*). When the sky was first created, He (God)

*nâme*h and the Pahlavi Bundelesh. The first column *nâmes* the heavenly bodies, moving in one or more constellations, according to the Farziât-nâmeh.

The Twelve Constellations according to the Farziât-nâmeh and the Bundelesh.

Names of the heavenly bodies moving in the constellations.	Farziât-nâmeh	Bundelesh.	Astronomical names.
1 Mah (Moon)	1 Panj-pâyê	1 Kaljchang (P. کالچنگ)	1 Cancer the Crab
2 'Utârid (Mercury)	2 Jauza	2 Do-patkar or Do-paikar (P. د و پیکر)	2 Gemini
	3 Sambâlê	3 Khushak (P. خوشه)	3 Virgo the Virgin
3 Zuhareh (Venus)	4 Saûr	4 Tora (P. تورا)	4 Taurus the Bull
4 Khurshed (Sun)	5 Maizân	5 Tarâzuk (P. ترازوک)	5 Libra the Balance.
	6 Shîr	6 Sher (P. شیر)	6 Leo the Lion
5 Behrâm (Mars)	7 Hamal	7 Varak (P. صرة)	7 Aries the Ram
	8 'Akrah	8 Gazdum (P. گزدوم)	8 Scorpio the Scorpion
6 Barjis (Jupiter)	9 Qaus	9 Nîmâsp (P. نیم اسپ, lit., half-horse)	9 Sagittarius the Centaur
	10 Haut	10 Mâhik (P. ماهی)	10 Pisces the Fish
7 Kaiwân (Saturn)	11 Dalu (P. دلو)	11 Dul (P. دول)	11 Aquarius the Water-bearer
	12 Jadi	12 Nahâzik (P. نه‌ا, he-goat which leads the flock.)	12 Capricorn the Goat

1 Our text omits the heading which is given by MNK. as در باب پیدایش دنیا و آدم.

2 MNK. gives 'do'. *Daryâb*, is also another form of *Daryâv* the sea. So, if we take this reading, it may mean, "These two (i.e., the land and water) form the sea."

showed in it all (His) workmanship. Then He created water and made it pure (*tâhir*). Then, He created land, so that man can live upon it. When land began to move over water, He fixed it by the nail.¹ Having (thus) fixed the land, He created trees over it, perfect (*tâmm*),² and of various colours and species—grain (*hab*) and corn by ass-loads over ass-loads.³ Then, He created the cow (*gâv*) and created animals⁴ out of it. Many good things result from this creation of the cow (*gâvyôddâd*), especially these three things : When the cow devoted⁵ itself to the ground,⁶ twelve species of trees grew there. There are 55 species of eatable grain (*jûrdâyân*) for men.⁷ You will find a reference to it in (the chapter of) “*adâkhyâ ashâ Mazdâ*”.⁸ All the cattle were produced from the left side of the cow. When Kayomars died, there appeared cultivation from his right side.⁹ From the cow have come into existence, animals and men and

1 Read *mikh* for *mîj*.

2 The word *tâm* also means a few. Then it would mean “A few trees”.

3 *Kharwâr* is the measure of 100 Tabriz maunds.

4 MNK. gives چریدہ, i.e., grazing (animals).

5 *Tan dâdan dar*, to devote one's self.

6 MNK. gives “*tan dâd bar pâ*”. The corresponding rhyme in the second line is “*zan jât*”.

7 Vide the Bundeheh, chap XIV, 1, where it is said that, when the primeval ox passed away, there came out of it 55 species of grain and 12 species of medicinal plants (vide my Gujarati Translation of the Bundeheh, p. 49). According to the 27th chapter of the Bundeheh, animals and grain and plants proceeded from the primeval ox. The grains consisted of 55 species and medicinal plants of 12 species (*ibid.*, p. 121)

8 This is a reference to the sentence “*At akhyâi ashâ Mazdâo urvarâo vakhsat*” etc in Yasna, Hâ 48, s 6, where it is said that “in the first creation of the world, Ahura Mazda grew vegetable, through Asha, for it (i.e., cattle)”.

9 It is rather difficult to determine the meaning of the couplet which runs thus

کړو مړت گزین از جانب راست
پد پد آمد پی پی کی کچی وگاست

I think, we must take the word گزین or گشت understood before گزین. *Behesht-guzin* or *jinnat-guzin* is used for the dead. So, what is meant seems to be “when Kayomars became the chooser of the paradise, i.e., when he died”. Here, Kayomars is used for Avesta *Gaya-marethana*, wherein the word *Gaya* is cow. Perhaps the word گزین may be derived from گزاردن, to pass away, to leave or quit (the world), i.e., to die. The second line also is difficult to understand as

corn and plants. Gayomard, with good thought, selected (i.e., gave birth to) man and made him smiling. He blew the holy soul into it. The first advantage that resulted to the world from him was, that pure metal (*ayôkhshush*)¹ was discovered. Kayomars discovered iron from the earth. He invented (*masnû*) this workmanship (*san'at*) for the world. Three thousand years passed over the above state of affairs. Then crime (*tabâh-kârî*) appeared in the world and many took to (lit., became awake in, *gashtand* *sâhir*) wrong paths (*gum-râhî*).²

Account of Kayomars and of the seven pairs that came into existence after him.⁴	The cursed Ahriman came up from the bottom of the hell with his <i>Dîvs</i>, and, making holes³ (<i>surâkh</i>, i.e., creating defects) in the earth and the sky, raised a war against the spiritual heavenly beings. The latter defeated him and
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it is I think the last word *kâst* (کاست) is *kâst* (cultivation) What seems to have been meant—and we have the Bundelesh to support us in our interpretation—is, that on the death of the cow or the first representative of the living creation, there were produced trees and cultivation. I think the word *bikaji* is miswritten for some other word meaning vegetable (گیاه). If we take the line as it is, *kaj* means crookedness or destruction and *kâst* means diminution. Then the meaning would be, that on the death of Kayomars, there appeared destruction and diminution. But, we learn from the Bundelesh, that what is meant is quite the converse.

1 Avesta *ayangh* (Sanskrit अयस, Pers. آهن, iron) and *khshûsta* (Pers. شسته, washed, purified) from Av. *khshud*, Sans. क्षुद्, Lat. *cud-ere*, Pers. *shustan*, to moisten, to wash.

2 The writer of MNK. first copied the last seven couplets of our text beginning from *خشتین* and then struck them off saying in pencil *رداست* (i.e., is cancelled). I think this copyist is justified in cancelling, not all the seven couplets, but the last five, because we find them repeated further on (p. 49 of our text, last 5 couplets). I think the latter is their proper place. They are there properly applied to God (*Dâdâr*, last but 4 line, p. 49).

3 Cf. Bundelesh, Chapter III, 12, 13, where Ahriman is represented, on *roz Oharmazd* and *mâh Fravardîn*, as shattering the heaven (*damân shekast*. Vide my Bundelesh, p. 14) and as piercing the earth (*denman zamik sâft*. *Ibid.*)

4 MNK. gives a different heading which is

در باب خرابی گسردن اهرمن بد نیا

The subjects treated under this heading has been worked out from the 10th Chapter of the Bundelesh

threw him into hell. Three thousand thirty years passed in this state of affairs. Kayomars, on death, gave his dead body to the earth, just as Gâvyôdâd had done before him.¹ His seed remained concealed in the earth and was watered by two angels. Neryosang kept and watched over two-thirds of it (the seed). Spendârmad had the remaining one-third, so that, it may remain undestroyed (*bi-agâft* ²). The seed, got purified (*pâtideh*) by the heat of the sun. After a period of 15 years, a pair Mashi and Mashyâna arose out of that seed. They were named Hauwa (Eve) and Adam³ and they became the first parents of mankind. The time was free from any molestation from the *Dîvs*. They milked the milk of the cow and, turning to the north, poured (a little of) it there,⁴ because in that direction was the way of the *Dîvs*. Fifty years passed over this affair and they did not know each other as male or female.⁵ Then, after a time, the angels gave them knowledge of that fact and thereafter they entertained sexual desire (*zauq*). Then a pair was delivered, one being male and the other female. The male child was named Siâmak and the female Vashâ as mentioned in Pahlavi characters.⁶

From Siâmak was born a pair, the male of which was named Frâvak and the female Farâk. From Frâvak were born seven pairs, from whom has descended the whole population of the world. The first pair was Hoshang and Gûjak. The Iranians have descended from them. The second pair was Tâz and Tâzik. The Dasht-i Tâziân (the Desert of the Tazis or Arabs, i.e., the Arabian desert) was their place and the Tâzis (Arabs) have descended from them. O wise man⁷! thus were descended from these seven pairs men of the seven regions. This account is given in Pahlavi⁸ and

1 Cf. Bundeshesh Chap. XV

2 Lit., without blight. *گفت*, blight.

3 Bundeshesh, XV, 2, speaks of them as *Matrô* and *Matrôyâô* which words are another form of *Mashya* and *Mâshyoi*

4 Cf. Bundeshesh, XV, 19

5 *Ibid.*, XV, 20.

6 *Vasâk* of the Bundeshesh (Chap. XV, 25)

7 *Goharvar*, lit., carrier of intelligence.

8 The Pahlavi Bundeshesh (Chap. XV) is referred to.

I give this and other matters, agreeing (*dam-sâz*) with what is said there.¹

God had sent the Prophet from the family of Faridun. None was celebrated (*khanideh*) like him. His

An Account of Prophet Zoroaster and of his ancestors.² existence was a brilliance (*nûr*) created out of dust.³ I give his geneology (*insâb*).

He was born of Pourushasp whose ancestry ran thus : Paitirasp-Haêchatasp-Aurvadasp-Chakhshnûsh⁴-Paitirasp⁵ - Hardarshan⁶ - Hardâr - Aspitâm (spitâm) - Vîdasht - Ajimî (Azim) - Rajashna - Dûrânsarûn - Minocheher - Irach - Faridun.

Among these ancestors of Zoroaster, one was Minocheher, of whom enemies (*a'dâ*) of religion were always afraid (lit., were burning). At one time, when the king, before whom the lion was as weak as an old fox, was under some anxiety as to how to be successful (*fîrouz*) in the war (*nâvard*), which he was fighting against Tur and Selam, inspiration (*ilhâm*) from God came to him through the angel Asfandârmad. Before the time of this warlike (*sarûr*) king, feathered arrows were not in use (lit., arrows had no feathers, *parr*).

1 Here are repeated the 5 couplets referred to above (*vide* p. 65) which are given in p. 48, ll. 23-27

2 The geneology is based on Bundelesh, Chap. XXXII.

3 گل, *gol*, or, one may take it as flower, *gûl*.

4 The line referring to him runs thus کم آن کلین ز چخشوش است. Here the word کلین, *kālin*, may be taken as coming from گل, *gul*, i.e., all. The meaning may be "All these come down from Chakhshnûsh." MNK. gives the word as کلبن, *kulbun*, which may mean "the origin of all". MNK. gives the name as کوشش, *kushsh* which is wrong.

5 Miswritten as Patrasp. MNK correctly gives it as Paitrasp. The Bundelesh (XXXII, 7) also gives similarly. He is spoken of as "chosen of 5 horses" *gusdeh panj asp*. The word *panj* is miswritten in our text. MNK. gives it correctly.

6 He is spoken of in our text as one whose works were of joy (*shâdâ-kunashn*). MNK. gives کوشن *kushn*. We have no Persian word as کوشن. So, it may be taken for کشن (*kashn*) which means "large, ample". Then, the sense would be something like : "He was much of Purity (*sâfi*) or Simplicity."

Āsfandārmad inspired him from God and asked him to carry arrow and bow and to put a feather in the notch (*sufūr*) of the arrow, so that when the arrow fled from the bow (*qaus*), it might go double the usual distance. Minocheher accepted the inspiration thanking God, and won the war.

Faridun, from whose son Irach, Minocheher was descended, had once crossed the river Arvand without a boat. He had captured the unholy magician (*sāhar*) Zohāk, who had ruled for 1000 years, and imprisoned him on Mount Demāvand. When God, the creator of the corporeal world, revealed to the world the *khshnūmans*¹ of the Ameshāsfands, he declared *khshnūmans* for only two mortals, viz., (1) Faridun² who was entitled both as Mobad and as the King, and (2) Zartusht, without whose *khshnūman* no *yazashna* can be performed³ and who had increasingly continued the worship of the one God for 10 years. When God had a conversation (*ham pursē*, lit., asking one another) with him, he informed him of everything (lit., seed, *kisht*) and made him enlightened (*kha-rehnāk*). He said to Zoroaster, that He first created the soul (*rūh*) of Zoroaster and showed it to Ganā-mino. Then, both the worlds were created, and then were created the angels with heaven and the skies. By virtue of the good fortune (*yamn*) of Zoroaster's soul, Space and Time (*zamān* and *zamān*) were created. In one side of the balance (*palleh*), he placed both the worlds and every fundamental thing and superstructure (*kūn va makūn*). In the other scale was placed the

1 Avesta 𐬰𐬀𐬭𐬀𐬎𐬎𐬭𐬀, propitiation (Yasna, III, 1, LXVI, 1) from *khshnu*, Sans. क्षनु, to be pleased.

2 For the *khshnūman* of Faridun, vide the Nirangs bearing his name. Vide my paper on "Charms or Amulets for some diseases of the Eye" (Jour., Anthropological Society of Bombay, Vol. III, pp 338-45. Vide my Anthropological Papers, Part I, p 48). Vide also my paper on "The Jashan-i Burzigarān (Jour., Anthropological Society, Vol. V, pp. 398-405. Vide my above book, pp. 128-29).

3 For the *khshnūman* of Zoroaster, vide Yazashna II, III, 2. Vide K. R. Cama's પેગમ્બર ઝરી જરથોસ્તના જનમાનાનો એકવાણ, 2nd ed., by T. D. Anklesaria, p. 344.

spirit of Zoroaster. When weighed (*san'id*), the spirit of Zoroaster weighed more. God then made Zoroaster great in both the worlds. When Zoroaster heard God saying all this, he asked, whether he was created superior (*gerāmi*) to the six Ameshāsands. God replied : "O my dear Prophet, promulgator of my religion (*din-bar*)! why superior? Nay more. All ¹ the Ameshāsands are delighted (*ndzend*) with thee." Then God gave Wisdom, called All-knowledge (*Harvesp-âgâhi*), to Zoroaster in the form of a milk-like liquid (*âb*), not that kind of liquid (water) which you fetch from a well (*bîr*). He asked him to drink it. Zoroaster did so, and all secrets, from the bottom of the earth (*sard*) up to the heavens, became known to him—all secrets whether amounting to the number of the sand of the sea, or the leaves of ² trees, or the drops of rain (*qatrât-i matrât* ³), raining pearls; all secrets of the souls in heaven or hell, of the soul of Jamshed or of that great hero Kersâsp, who had, for his faults, fallen into the dark abyss of hell, coil under coil like ⁴ the snake.

Zoroaster, when he saw (from his above acquired power of knowing the secrets of others) the conditions of Jamshed, he had compassion on him, and, intervening before God, got him released.⁵ Thereupon, Jamshed stated his whole case of how God had at first favoured him and how Ahrîman misled him and led him to egotism (*manî*).⁶ He then advised Zoroaster to be loyal to religion.

Zoroaster then saw before God (books of) the Avesta which were 21 in number, and in three divisions (*behr*). The first seven were on creation (*dfrinash*) and Zoroaster knew them by his vision (*bînash*). The second seven were on medicine ⁷ and prognostications (*raml*). The third seven were on religious matters.

1 The word in our text is miswritten for *kul*, which we find in MNK

2 Reading Barg-i ashjâr

3 *Matar*, rain.

4 *Pichâ pich*, involved.

5 This is a reference to Jamshed's punishment for mispride.

6 MNK. has for the last word for the line *بست* instead of *مست* of our text. *Syftan* means "to make thick, firm, strong".

7 MNK. gives the correct word *tabâbat* and not *tabayat*.

Then Zoroaster, learning all these, asked for immortality from God, so that the people of the world may take that as a proof (*burhân*) of his prophetship. God replied, that, if he liked, he could do it ; but, when he created Zoroaster, the cursed Âhriman had brought forth from hell a *div*, named Tur. So, God said, "if I make you immortal, he also would remain immortal.¹ Then, nobody would know of Resurrection. By his wounding you, your soul will attain heaven and he will go to hell." Thereupon, Zoroaster made obeisance and accepted the decree. When he was returning from this interview with God, he found his way blocked by *divs*, who tried to make him (Zoroaster) impatient (*nâ-shakîb*). Thereupon, Zoroaster recited Avesta with loud and sweet voice. Thereupon, the *divs* disappeared (*vidâ*, lit., became lost).

When 50 years of the reign of Gushtâsp had passed, then Zoroaster descended from heaven to the earth, sitting on a splendid throne. He came down from the nine heavens (*neh aiwân*) to the palace of the king, which cleaved (*tarqîd* or *tarkîd*) and gave way to Zoroaster's throne, and then re-arranged (*i.e.*, closed) itself as before. He came over, above the throne of the king, like the sun or moon from the sky. There were Jâmâsp and other courtiers before the king. Zoroaster came down from his throne and placed there the seed of the Cypress, and the Fire and the Avesta (books) which he had with him on his throne. Then, his throne immediately disappeared in the same way as the Pleiades disappear with the light of the day. The king was astonished at the miracle and invoked ² the name of God. He then made inquiries from Zoroaster about his brilliant (*darakhshandeh*) throne and about himself. Zoroaster explained his message and said that he had come to open ³ the path of religion for mankind. He blessed the king in the language of the Zend-Avesta.⁴

1 The Pahlavi writing (Bahman Yasht, chap. II), which refers to this subject, makes the matter clear. God had decreed, that the death of Tur barâ Tur should come at the hand of Zoroaster, who, while killing him, was himself to be killed (*Vide* my Lecture on Zoroaster in my ગરબેશ્વરી ધર્મ સંબંધી ભાષણે અને વાંચન, Part I, pp. 131-152.)

2 Lat, called on tongue (*zafân*).

3 *Vâ namâdan*

4 This is a reference to the Afrin-i Spitâman Zarthusht.

The king thereupon asked for more miracles in order to be convinced. Thereupon, Zoroaster produced before the king the fire, *Meher bar zin*, which he had brought from the heavens and the Cypress known as Kashmar¹ which was a holy spiritual plant. Then Zoroaster erected a mansion for the Fire *Meher bar zin*. He prepared a dome raised on four golden walls, painted with small palm trees (*saurhâ*)² with the help of pointed (*nauk*) tools (*parkâr*). There were the pictures of the ancient kings with maces, bows (*kaus*), quivers (*tarkash*) and arrows, and also pictures of distinguished heroes. When this edifice was finished, the sacred fire was installed therein, and they informed the whole world about the event. All came to worship and tried (*tolkshâ budand*) to recite the Avesta. They prayed for the fulfilment of their desires and for penitence.³ The miracle in the matter of this fire was this, that it burnt without wood. By the grace (*fazl*) of the Beneficent Lord (*zû l'minn*), it remained brilliant without any sandalwood and incense (*hizm va bui*) and without any special care.⁴ It gave out no smoke. Then in its (Fire-temple's) courtyard (*sahn*), the noble cypress tree was planted and it flourished (*gasht pâludh*) in that age (*ddâd*). On its leaves was written. "O King Gushtasp ! Accept this good religion." The king was astonished at the miracle, and he, with others, accepted the religion ; and sorrow and grief⁵ were turned into quiet. Seven years after, the tree grew into a big tall tree, measuring, in height and breadth, forty⁶ cubits (*rash*). The world was astonished at those (miraculous) proofs (*barâhun*) and they showered pearls on its top (*farq*).

1 *Vide* my paper on "Cashmere and the Ancient Persians" (J B B R. A. S., Vol. XIX, pp. 237-48. *Vide* my Asiatic Papers, Part I, pp. 109-10).

2 MNK. has *موری*

3 The word is *دیارى* There is no word like that in Persian. It may be *دیانى*, *hayâ*, penitence, or *دیارى* (or *دیارنى* *hayânî*), astonished

4 *Tak va pu*, lit., run and search, hence, diligent inquiry (Steingass).

5 The word is *گفت*, *âgîft*, affliction

6 The first word for forty is *چهل* used for *چهل*.

. Then the Prophet lived in the (above) Fire-temple. He had three sons, each one of whom was a mine (*m'adan*) of grace and kindness. The eldest was Isadvâstar, who, on account of his learning (*az'ûhn*), was a leader. The second was Khorshed-chehr and the third Ūrvartûr. The first presided over the Âthornân (priests) for 110 years; the second over the Artheshtârân (warriors), and the third over the Vâstryôs (agriculturists). He (the third) resided in Var-Jamkard.

I saw this matter in the Vendidad¹ and also heard it from Dastur Palan.²

In an interview with God, Zoroaster inquired, as to whom God Jamshed, as the first person to whom religion was taught by Ahura Mazda, had first taught the Mazdayasnân religion. God replied, that it was Jamshed who was taught Avesta, with a view, that he may found a school (*dabirastân*) or a theological academy (*aervadastân*) in the world. But Jamshed refused. He was pressed to accept, so that the world may have his good protection (*veh parvarashneh*) and increase (*fardûshna*)⁴ and prosperity (*var-dushna*).⁵ Jamshed then offered to accept the work of spreading the religion, on condition, that God may be his helper (*dast-gîr*) and that, during his rule, there may be no trouble, no hot or cold winds, no death or calamity, no fraud, deceit or distress (*and*). Then, God gave to Jamshed a gold-ornamented weapon, whereby he could rule well and promised him freedom from all trouble and mischief. When he got the honour (*tashrîf*) of this promise from God, Jamshed became glad and went to the world, sure of being without any affliction (*âgift*). The world prospered under him to such an extent,

1 This is a reference to Chapter II, 43, where Ahura Mazda, in reply to Zoroaster, says, that Urvatadnar and Zoroaster were the priest and ruler of the Vara built by Jamshed. If we take, that the author refers to the *kussh* (story) which follows, then the reference is to the beginning of the second chapter.

2 This couplet is a reference to, what we will see later on, the fact that Dastur Darab Pâlan had taken his early education before his father Pâhlan.

3 Our text has no heading here, but as the subject is a little different, I have separated it from the preceding part

4 Pahl. *fradâshnih* 𐬔𐬀𐬭𐬀𐬎𐬌 𐬵𐬀𐬭𐬀𐬎𐬌 (Av. *fradasha*)

5 Av. *Vardâsha*.

that even fathers did not object to carry out the orders of their sons, because all the sons were well-behaved and virtuous. Again, all (i.e., even the old) appeared young, as if they were 15 years of age. Then, with the help of an instrument (*avzar*) with holes (*surâkhamand*), he (Jamshed) constructed a *var*, named Var-i Jamkard. In that *var*, there were the principal specimens (lit., seeds, *tokhm*) of cattle, men, birds, dogs, beasts of burden (*astur*), fire, and many other attractive (*dil-khush*) things. One of each of these things was kept in this *var*, so that, one day, when there may fall over the earth a calamity,¹ snow or ice,² and when pestilence (*vasba'*) may overtake cattle and men and when nothing may remain in the world, then all these things may be procured from the *var* prepared by Jam(shed) and the world renovated. The *var* is under ground and is like human (*âdamin*)³ eyes. It is several *jarsangs* on all sides, and there live in it respectable, immortal ⁴ and holy men, who are loyal to religion and truthful. There is a long account (*taghrir*) of the Var-i Jamkard, but a short one (*juzvi*) is given in this book. Thus, passed six hundred and sixteen years and seven and a half months. He (Jamshed) became, in this way, the king of the world and of religion, and became safe in the path of virtue and of religious-minded men.

When God described all this (above) matter to Zoroaster, the latter inquired of other matters. He inquired, as to what the religion of the Var-i Jamkard was. God said : "It was Mazdayasnân religion, the very religion which you (Zoroaster) have accepted now." In reply to another question, God said that Urvatatnar, the son of Zoroaster, was the head-priest of that *var*. This matter is abundantly (*fravân*) referred to in the Vendidad.⁵

Thus the religion of Zoroaster was observed with *khvân* ⁶ and

* 1 'Sâz, lit, burning, inflammation, i.e., calamity. Perhaps the word may be taken for fire.

2  *yakh*, miswritten  in our text.

3 Unusual form The usual form is *âdamu*.

4 *Amargand*. It is an obscure form.

5 The reference is to Chap. II, 43.

6 The stone slab on which the religious requisites of the ritual of *Yasna* are arranged.

âdusht.¹ Hoshidar. Hoshidar-mâh and Soshyôs² also will appear at their proper times from the generation (*pusht*) of the Prophet. They will make inquiries from God and will have (*i.e.*, compose) many *nasks* from each of the (previous) *nasks* and will present more proofs (of the truth of the Mazdayasnân religion). Hoshidar will remain 10 years in the presence of God and learn secrets. Hoshidar-Mâh will so remain for 20 years and Syosus (Soshyôs) for 30 years. There is no other religion like the Mazdayasnân in the world.³ May there be none in the world who has no faith in it. One who always recites Avesta has the desires of his soul fulfilled in the other world. May enemies (*udvi*) like Arjâsp, of king Gushtasp, in whose reign Zoroaster brought the religion, go to hell. By his (Zoroaster's) wisdom, he (Gushtasp) became king of the world and of religion and became the Defender (*mu'in*) of the Faith. The religion, which previous kings desired to have in their times, was (at last) sent in the time (*a'hd*) of Gushtâsp, and Peshotan and Jâmâsp accepted it.

The Prophet died at the age of 77. The sinful Arjâsp had then invaded Irân. He killed many, and, among them, the Dasturs of the Fire-temple. Zartusht was killed at the hand of Tur. His soul went to heaven. Garothmân became his permanent⁴ residence. Zoroaster deprived Tur barâ Tur of his life by the recital of his *nurang*. Tur went to hell, his own original place. The day was Khorshed and month Dê. All the heavenly beings, including the Amesbâspands and the Farohars, welcomed him. The departed heroes and kings, all welcomed Zoroaster to the Paradise.

1 The stone slab on which the fire-vase stands in the above ritual. *Vide* my "Religious Customs and Ceremonies of the Parsis," pp 273-74, 319.

2 These are the future apostles of the religion. *Vide* my "Dictionary of the Avestaic Proper Names" for these names

3 Cf. "*Din-i vek Mazdayasnân pa haft-keshvar zamm ravâ z'yân bâd* (*Ajrm-i Haft Ameshâspandân*, 17).

4 *Pashâm*, lit., opaque: or, we may read the word as *pu shâm*, *i.e.*, in the evening, *i.e.*, he passed off in the evening—evening either of the day or of his life.

When a Mazdayasnān reaches the age of 15, he must immediately (*ald-al-hāl*) try to work in the path of religion and do his religious duties without entertaining any doubt or rancour (*kīn*). He must always thank God and recite words of Zend at dawn ² (*pagāh*). He must, as much as possible, abstain from great and small sins. He must do every act according to the orders of the Dastur. He may perform acts of goodness and avoid those of evil. He must act in this world like wind (which purifies by its movement).³ He who acts accordingly has Humata, Hukhta and Hvarshta as his helpmates. His soul will go to Paradise near the throne of Zoroaster. "O God ! open such a place for me. O Darab Palan ! you act accordingly."

I now want to say some verses by the felicity of the magnanimity of my exalted teacher,⁴
 In the matter of the Composition of the Book⁵ who was famous in the community of the Mobads, who was a mine⁶ of wisdom and sea of learning, who had the heart of an adept⁷ and the wealth of mildness (*hilm*). The world drinks the water of learning up to the very throat from the circumambient⁸ sea of his learning. He

1 The heading, as given in our text, is, "A Statement of Facts (*ru-dād*) about Darab in connection with Palan his father." I give the heading as given by MNK, which gives it as دراب فرض بهد پان. MNK. continues the subject for 11 couplets from the beginning and then gives another heading as دراب تصنیف کتاب. This division is proper. The usual address by the author to himself in the 11th couplet supports this appropriate division of the subject by MNK.

2 I am doubtful about my rendering. The second word may not be Zend but may be the aorist *zadan*. The fourth word may be *bi-geh*, as given by our text, or may be *pagēh* (for *pagāh*, dawn), as I have taken it. The line can be variously read and translated. The sense is not clear to me.

3 Cf. Vendidad, where the southern winds are spoken of as purifying the creation.

4 Vide above. I have given the heading as given by MNK.

5 i. e., by the mention of the auspicious name of my good teacher.

6 گان, *lān*, Guj. गान.

7 *Neqādd* from *naqd*, cash, coinage, an expert in coinage, a prompt payer.

8 محيط is miswritten in our text of محيط circumambient.

is master of Zend, Persian, Pahlavi, astrology, science of prognostications, the Hindvi language, Pazend, the commentaries (*tafsîr*) of the Avesta, the decrees of the celestial globe, and riddles (*mu'ammâ*). In these times of the age (*dâd*), learning is a gift.¹ He has introduced many religious practices and has revealed many mysteries. He has passed his whole life in the place of worship (*yazash-gâh*).² He recited Yazash during the day and Vendid³ during the night. From every city inhabited by Behdins, he is asked questions about the good (Mazdayasnân) religion. He has many persons as his disciples including the Mobads. The hearts (*galub*) of the envious are reproached by him. This beneficent (*al-na'mi*) helper (*wali*) of mine was Dastur Pâlan, the son of Faridun. He was to me a father as well as a teacher, and was always pleased to see me. He was also a confidential friend (*râz*, lit., a secret) of Dastur Manock. They were contemporary (*ham-sâl*) co-workers (*ham-kâr*) and confident friends (*mahram*). This Dastur Manock is an old intelligent man and is the pious son of Mehrnoush. He is descended from the pious Mâhyâr Rânâ who was a great Dastur of the world.

Now, in short,⁴ when Dastur Palan gave me lessons of every kind, out of affection for a child, I spent my whole life in his presence and was busy with him in work in the *yazash-gâh*. Naosari is my place of residence. It is a holy place and a place of adoration (*ajud*). I have never gone out of this place of my residence and have followed no other profession except this (of officiating in the *yazashna-gâh*). But, by the will of God, I once happened to go to Surat and stayed there as the guest of Kaus Bahman, who was a generous and famous man, esteemed by all. He was a fortunate virtuous man, descended from holy religious-minded Mobads. He was devoted to the Mazdayasnân religion. One day, as I was sitting with him and his friends and children, conversation turned upon the subjects of religion and prose and poetry. Then, Jamshed

1 در این ایام داد علم داد است. This line can be variously explained.

2 *Yazash*, an abbreviated form of *Yazashna*

3 Abbreviation of *Vendidad*

4 *Al-qhissa* which seems to have been miswritten here as *an-qhissa*.

Kâus, who was his (Kâus's) well-known son and who knew Zend and Persian well, and who was, as it were, a tree in the garden of wisdom, at first read the meaning (translation) of the Yazashna which had not come to light before. He read in such a beautiful way the Zend with its interpretation about what God had explained to Zoroaster, that all the Behdins who heard him became thankful (*shâkir*) to him.

By the good fortune of my father and by the order of God, I finished this beautiful ¹ subject (lit., speech) on *roz* Khordad, *mâh* Shehrivar, year 1059 of Yazdazard Shehryar, the greatest and the best of kings. I finished this (writing) by the grace of God and gave it the name of "Kholâseh-i Din-i veh". I hope that those whose see (*ndâzîrân*) this writing, will look with an eye of indulgence at its faults and will correct them and will send their good wishes to the immortal soul of Darab bin Pâlan.²

The Meanings of the
Hundred Names of
God.

The great God has the following hundred
names :—

1. یزد Yazad. Worthy of being sanctified.
2. هروسپ توان Harvesp-tavân. Omnipotent.
3. هروسپ آگاه Harvesp-âgâh. Omniscient.
4. هروسپ خدا Harvesp-khuda. Master of all.
5. ابدہ Abdeh,³ Without beginning.
6. اوی انجام Avi-anjâm. Without end.
7. بنیہتہ Bun-i-Satih.⁴ The Origin of Creation.

1 *Taghz* نغز miswritten in our text for *naghz* نغز .

2 The subject seems to be a little disconnected on the surface, but what is meant is this : Our author had taken his early education from his father who was a friend of Dastur Manock of Naosari. After this early education, he once happened to go to Surat as the guest of Mobad Kâus Bahman. When there, Kâus's learned son Jamshed, inspired him by his reading and version of the Avesta. So, this book of Kholâseh-i Din was the result of the early education from his father and of the inspiration from Jamshed of Surat. I will refer to the above passage in my account of the life of Darab.

3 Arab. ابدی, *abadî*, eternal

4 Avesta بنیہتہ, *benihete*,

8. فراخشتنه Frākhshtan-teh.¹ The Promoter of the end.
9. چمغ Chamagh.² The Noblest of the Noble. He has three-fold ³ rank on account of his greatness (*buzorgt*).
None is more exalted than He He is thrice superior to the noblest of his followers.⁴
10. پرچم ترو Parchêhtareh ⁵ The Exalted in everything (*dar hamê chîz bartar*). Constant use (*ward*) of this name is pleasant. It is proper that they call him "the great" (*buzorgwâr*).
11. تروم افیچم Tomê-afichê. ⁶ The Pure God is holy, whole throughout (*yak-gunê*). Nothing is concealed in him.
12. ابروده Abarvand.⁷ The above-all. No thing (*shi*) can reach His skirt ; not even a small thing (*pashêz*) can be attached to him.
13. پرودا Parvandâ.⁸ The One to whom all are attached. He is around (*pairamûn*) all things. As a small piece

1 MNK. gives فراخشتنه Kâvaspi Edalji Kanga gives Frākhshtanteh ફ્રાક્ષશ્તન૯. બાવિતી બાવિતી ઉડો) The rendering of our text is He opened all ends with it The line may be differently rendered The name seems to mean the Increaser (*frākhtan*) of end (*teh*)

2 The word چمغ seems to be a mistake for چمک, *chamak*, influence, pomp, dignity.

3 *Swûmîn* lit, third

4 Reading اشیاء for اشیا. Cf Nemasê tê Ahura Mazda, thrishchit parô anyâish dâmâna (Khorshed Nyâish)

5 Perhaps from Av برزید, برزید, to be exalted and P طرح (Guj درج), manner ; of exalted manner The word *buzorgwâr*, used later on in explaining the word, justifies the above meaning.

6 Read تروم افیچم as given by MNK Kanga gives Tum-afik (તુમ અફીઃ અવિસમા અવિસ) The name, as it is, does not suggest any clear meaning No Persian word explains it. Can it be *Tum-awrزه*, an inverted arrangement of words for *awizeh-tum*, i e., the most holy

7 Perhaps, Av برزید, further, upper, and Pers برزید, possessed of

8 Perhaps, Av. برزید and برزید, loved, befriended.

of wood (*chubak*)¹ connects other (wooden) things, so he connects all.

14. ان ياف An-ayâfê.² The Unapproachable (or the Incomprehensible). Nothing can approach him. The world has become love-mad (*shaidâ*) in desiring³ Him.

15. هم ياف Hamê-ayâf. The All-Approachable (or the All-Comprehending). He understands (lit., obtains) everything that is secret Everybody who seeks association with him fulfils his desire. Whoever entertains Him in his heart⁴ and recognises Him finds no crooked path before himself.

16. گیرا Gairâ.⁵ The Capturer. He can keep the whole world with Himself, so that, it (i.e., the world) may not be caught, in the end, in the snare of the Opponent (*Patyâdr*, i.e., Ahriman) in hell.

17. اچم Achem.⁶ The one without a cause There is no cause for His coming into Existence The tongue of "When" and "How" and "In what manner" is no way current (lit., long) in His case.

18. چمنâ Chamnâ⁷ The Explainer He proclaims the

1 چوبک seems to have been used here for a wooden clasp or peg. The interpretation is not clear

2 The word seems to be ان يافتہ, lit., not obtainable Av ۱۰, negative, and P. يافتہ.

3 The words seems to be *hunyê* from Avesta ۱۰, ۱۱, to love.

4 The line runs ۱۰, ۱۱, ۱۲, ۱۳, ۱۴, ۱۵, ۱۶, ۱۷, ۱۸, ۱۹, ۲۰, ۲۱, ۲۲, ۲۳, ۲۴, ۲۵, ۲۶, ۲۷, ۲۸, ۲۹, ۳۰, ۳۱, ۳۲, ۳۳, ۳۴, ۳۵, ۳۶, ۳۷, ۳۸, ۳۹, ۴۰, ۴۱, ۴۲, ۴۳, ۴۴, ۴۵, ۴۶, ۴۷, ۴۸, ۴۹, ۵۰, ۵۱, ۵۲, ۵۳, ۵۴, ۵۵, ۵۶, ۵۷, ۵۸, ۵۹, ۶۰, ۶۱, ۶۲, ۶۳, ۶۴, ۶۵, ۶۶, ۶۷, ۶۸, ۶۹, ۷۰, ۷۱, ۷۲, ۷۳, ۷۴, ۷۵, ۷۶, ۷۷, ۷۸, ۷۹, ۸۰, ۸۱, ۸۲, ۸۳, ۸۴, ۸۵, ۸۶, ۸۷, ۸۸, ۸۹, ۹۰, ۹۱, ۹۲, ۹۳, ۹۴, ۹۵, ۹۶, ۹۷, ۹۸, ۹۹, ۱۰۰. MNK gives ۱۰ in place of ۱۱. Kanga also takes the words as ۱۰, ۱۱, ۱۲, ۱۳, ۱۴, ۱۵, ۱۶, ۱۷, ۱۸, ۱۹, ۲۰, ۲۱, ۲۲, ۲۳, ۲۴, ۲۵, ۲۶, ۲۷, ۲۸, ۲۹, ۳۰, ۳۱, ۳۲, ۳۳, ۳۴, ۳۵, ۳۶, ۳۷, ۳۸, ۳۹, ۴۰, ۴۱, ۴۲, ۴۳, ۴۴, ۴۵, ۴۶, ۴۷, ۴۸, ۴۹, ۵۰, ۵۱, ۵۲, ۵۳, ۵۴, ۵۵, ۵۶, ۵۷, ۵۸, ۵۹, ۶۰, ۶۱, ۶۲, ۶۳, ۶۴, ۶۵, ۶۶, ۶۷, ۶۸, ۶۹, ۷۰, ۷۱, ۷۲, ۷۳, ۷۴, ۷۵, ۷۶, ۷۷, ۷۸, ۷۹, ۸۰, ۸۱, ۸۲, ۸۳, ۸۴, ۸۵, ۸۶, ۸۷, ۸۸, ۸۹, ۹۰, ۹۱, ۹۲, ۹۳, ۹۴, ۹۵, ۹۶, ۹۷, ۹۸, ۹۹, ۱۰۰. Kanga gives its meaning as ۱۰, ۱۱, ۱۲, ۱۳, ۱۴, ۱۵, ۱۶, ۱۷, ۱۸, ۱۹, ۲۰, ۲۱, ۲۲, ۲۳, ۲۴, ۲۵, ۲۶, ۲۷, ۲۸, ۲۹, ۳۰, ۳۱, ۳۲, ۳۳, ۳۴, ۳۵, ۳۶, ۳۷, ۳۸, ۳۹, ۴۰, ۴۱, ۴۲, ۴۳, ۴۴, ۴۵, ۴۶, ۴۷, ۴۸, ۴۹, ۵۰, ۵۱, ۵۲, ۵۳, ۵۴, ۵۵, ۵۶, ۵۷, ۵۸, ۵۹, ۶۰, ۶۱, ۶۲, ۶۳, ۶۴, ۶۵, ۶۶, ۶۷, ۶۸, ۶۹, ۷۰, ۷۱, ۷۲, ۷۳, ۷۴, ۷۵, ۷۶, ۷۷, ۷۸, ۷۹, ۸۰, ۸۱, ۸۲, ۸۳, ۸۴, ۸۵, ۸۶, ۸۷, ۸۸, ۸۹, ۹۰, ۹۱, ۹۲, ۹۳, ۹۴, ۹۵, ۹۶, ۹۷, ۹۸, ۹۹, ۱۰۰. i.e., the most straight, the most truthful

5 گیرا *gerâ*, one who holds or is held firmly (Steingass)

6 The word اچم in our text is miswritten for اچم which we find miswritten in MNK as اچم. Kanga properly reads it as ۱۰, ۱۱, ۱۲, ۱۳, ۱۴, ۱۵, ۱۶, ۱۷, ۱۸, ۱۹, ۲۰, ۲۱, ۲۲, ۲۳, ۲۴, ۲۵, ۲۶, ۲۷, ۲۸, ۲۹, ۳۰, ۳۱, ۳۲, ۳۳, ۳۴, ۳۵, ۳۶, ۳۷, ۳۸, ۳۹, ۴۰, ۴۱, ۴۲, ۴۳, ۴۴, ۴۵, ۴۶, ۴۷, ۴۸, ۴۹, ۵۰, ۵۱, ۵۲, ۵۳, ۵۴, ۵۵, ۵۶, ۵۷, ۵۸, ۵۹, ۶۰, ۶۱, ۶۲, ۶۳, ۶۴, ۶۵, ۶۶, ۶۷, ۶۸, ۶۹, ۷۰, ۷۱, ۷۲, ۷۳, ۷۴, ۷۵, ۷۶, ۷۷, ۷۸, ۷۹, ۸۰, ۸۱, ۸۲, ۸۳, ۸۴, ۸۵, ۸۶, ۸۷, ۸۸, ۸۹, ۹۰, ۹۱, ۹۲, ۹۳, ۹۴, ۹۵, ۹۶, ۹۷, ۹۸, ۹۹, ۱۰۰. The first 'a' is the Avesta and Pahlavi 'a' ۱۰, ۱۱, ۱۲, ۱۳, ۱۴, ۱۵, ۱۶, ۱۷, ۱۸, ۱۹, ۲۰, ۲۱, ۲۲, ۲۳, ۲۴, ۲۵, ۲۶, ۲۷, ۲۸, ۲۹, ۳۰, ۳۱, ۳۲, ۳۳, ۳۴, ۳۵, ۳۶, ۳۷, ۳۸, ۳۹, ۴۰, ۴۱, ۴۲, ۴۳, ۴۴, ۴۵, ۴۶, ۴۷, ۴۸, ۴۹, ۵۰, ۵۱, ۵۲, ۵۳, ۵۴, ۵۵, ۵۶, ۵۷, ۵۸, ۵۹, ۶۰, ۶۱, ۶۲, ۶۳, ۶۴, ۶۵, ۶۶, ۶۷, ۶۸, ۶۹, ۷۰, ۷۱, ۷۲, ۷۳, ۷۴, ۷۵, ۷۶, ۷۷, ۷۸, ۷۹, ۸۰, ۸۱, ۸۲, ۸۳, ۸۴, ۸۵, ۸۶, ۸۷, ۸۸, ۸۹, ۹۰, ۹۱, ۹۲, ۹۳, ۹۴, ۹۵, ۹۶, ۹۷, ۹۸, ۹۹, ۱۰۰. for negative Pahl *chim*, cause.

7 Kanga gives the meaning as ۱۰, ۱۱, ۱۲, ۱۳, ۱۴, ۱۵, ۱۶, ۱۷, ۱۸, ۱۹, ۲۰, ۲۱, ۲۲, ۲۳, ۲۴, ۲۵, ۲۶, ۲۷, ۲۸, ۲۹, ۳۰, ۳۱, ۳۲, ۳۳, ۳۴, ۳۵, ۳۶, ۳۷, ۳۸, ۳۹, ۴۰, ۴۱, ۴۲, ۴۳, ۴۴, ۴۵, ۴۶, ۴۷, ۴۸, ۴۹, ۵۰, ۵۱, ۵۲, ۵۳, ۵۴, ۵۵, ۵۶, ۵۷, ۵۸, ۵۹, ۶۰, ۶۱, ۶۲, ۶۳, ۶۴, ۶۵, ۶۶, ۶۷, ۶۸, ۶۹, ۷۰, ۷۱, ۷۲, ۷۳, ۷۴, ۷۵, ۷۶, ۷۷, ۷۸, ۷۹, ۸۰, ۸۱, ۸۲, ۸۳, ۸۴, ۸۵, ۸۶, ۸۷, ۸۸, ۸۹, ۹۰, ۹۱, ۹۲, ۹۳, ۹۴, ۹۵, ۹۶, ۹۷, ۹۸, ۹۹, ۱۰۰. i.e., Cause of Causes. This word also can be derived, like the preceding word, from Pahl. *chim*.

meaning of everything. He creates everything according to the rule. The whole world knows his generosity (*mauhûb*).

19. صفاء Safnâ.¹ The Creator of both the worlds.
20. افزا Afzâ. The Increaser (*zîâdat-kunandeh*).
21. ناشا Nâshâ.² The Moderate (*a'atad'ah*). He is one who cuts off as well as creates (*borandeh va kunandeh*).
22. پرور Parvarâ. The Nourisher.
23. یانه Yânê.³ The Guardian. He is the guardian of men, birds and animals.
24. آئین آیم Â'yîn âyine. The Unchangeable, lit., the Mirror (*âyineh*) of usages (*âyin*). If you wish to continue in future, know Him. How much so ever ages pass away, He never turns away from his nature (*zât*, ذات).
25. ان آیم An-âyina. The not-to-be-mirrored.⁴ Nothing can reflect his figure. He does not resemble anything
26. خروشدنم Kharushidtâm.⁵ The Wide-awaker (lit., the crier aloud). He is never desirous of rest, but himself gives rest to others (by keeping a watchful eye upon them)

1 Kanga correctly connects it with Av. 𐬯𐬀𐬭𐬀𐬎𐬌 (Yt, I, 8), the Increaser.

2 MNK. gives 𐬵𐬀𐬎𐬌 The word is originally perhaps Arab نعى, n'as, leaning from side to side, i.e., preserving an equilibrium

3 Perhaps from Av. 𐬵𐬀𐬭𐬀𐬎𐬌, 𐬵𐬀𐬭𐬀𐬎𐬌, gift.

4 Some of the names seem to form a pair—one positive and the other negative. In other words, the names seem to be contradictory on surface, but when one ponders over them they are not so. For example, God is, in one sense, the Comprehensive and in another, In-Comprehensive. He is, as it were, a mirror in whom you see the reflexion of everything, but he is one whose features cannot be properly reflected in his creation.

5 *Khrushidan*, to raise a loud cry.

27. مینونم Minotum The Most Spiritual. He is continuous in the unseen spiritual world.
28. واشنا Vāshnā.¹ The Implored. He is known in the heavens and on the earth.
29. هروستون Harvastūn.² The All in All. The Existence of both the worlds continues from him.
30. هوسپاس Hu-sepās. The Worthy to be thanked. All keep their connection with him by their gratitude (*shoker*).
31. هریمد Har-yamid.³ The Hope of all. The whole world has hopes (*umīd*) from him.
32. هر نیک فراه Har nik fareh.⁴ The cause of every good thing. The meaning is the Creator or God of gods.
33. بيش تارنا Bish-tarnā.⁵ The Smiter of Evil. It means one who removes (*dāfa*) pain (*āzār*) from us.

1 Av. واسبیح (واست + و) to speak to call to assistance. Kanga gives the name as واسبیح (Vāsnū) and gives the meaning as واسبیح , Omnipresent

2 Pahl یدیم , harvest, which is a variant of یدیم , *harvesp* (Av یدیم , Pers یدیم and یدیم , all) all. Kanga gives Harvestūm.

3 Miswritten for یدیم Kanga reads it as یدیم , یدیم یدیم یدیم , i.e., All good nature So, he takes the second part of the word as یدیم "praiseworthy qualities" But MNK. gives the word as یدیم where یدیم , *hamid*, means "a fault" which will not do here I think the word 'umīd' یدیم gives the proper reading

4 Kanga gives the meaning یدیم یدیم یدیم یدیم , i.e., All good auspicious glory. Thus, he seems to take *fareh* to be P یدیم , dignity, grandeur, power, but in that case, the explanation *khudāwand-i-khudayān* given in our text does not suit. So, we may take the word to be Pahl یدیم equivalent to Av. یدیم , Increaser (*Vide* Hoshang-Haug Virāf Glossary, p. 99). It is better to take the word as Pers. یدیم , meaning "Cause, Reason". So, the name would mean the Cause or Creator of every good thing.

5 Av یدیم , *ibish*, San. یدیم and یدیم *tauruv* , یدیم , Lat. *torquere*, Fr. *torquer*, to torment, to break It seems to be a rendering of Av. *Theishō-taurvant*, the Smiter of evil.

34. تارونیش Taronish.¹ The Breaker or Destroyer (of evil).
He suppresses ('agez) vileness (zulumi) by his anger.
That man is a brute (haiwân) who does not implore him
with zeal (shaug) and has no desire (zaug) for Him in
his heart.²
35. انوشک Anûshak.³ The Immortal. He is one who makes
souls immortal (bâqî)
36. فرشک The Farashk.⁴ Promoter (from beginning to end).
If one, himself, begins his work, He (God) finishes (helps
him to finish) well the work.
37. پروندہ Pazvandahad.⁴ The Giver of good qualities
(khusl pl. of khaslat).
38. خوار Khvâfar.⁶ The Merciful (رحمت کند).
39. افکشیا Afakhshia.⁷ The Forgiver. The name means
kind, good and forgiver (bakhshdayashgar).

1 Av. 𐬨𐬀𐬎𐬭𐬀𐬎𐬭𐬀, one who smites, or breaks Perhaps, the word was
miswritten for تارونیش the *nukla* below having been placed above by mistake.
In that case, it would be a rendering of Av. 𐬨𐬀𐬎𐬭𐬀𐬎𐬭𐬀, *taui-
tbaēsha*, the destroyer of evil

2 i.e., a good man must implore God from the inmost of his heart, and
God, when so implored, will remove his misfortunes. I am not sure of my
rendering

3 Pahl. 𐭥𐭥𐭥𐭥𐭥, Av. 𐬨𐬀𐬎𐬭𐬀𐬎𐬭𐬀, deathless, an negative and *noshangha*
P. 𐭥𐭥𐭥𐭥𐭥, death

4 Perhaps, from Av. 𐬨𐬀𐬎𐬭𐬀𐬎𐬭𐬀, one who renovates, one who promotes.

5 Perhaps, Av. 𐬨𐬀𐬎𐬭𐬀𐬎𐬭𐬀, one who brings about an increase. Or perhaps,
Pers 𐭥𐭥𐭥𐭥𐭥, intelligent, wise, inquisitive.

6 Perhaps, Av. 𐬨𐬀𐬎𐬭𐬀𐬎𐬭𐬀, Pers 𐭥𐭥𐭥𐭥𐭥, good, and 𐭥𐭥𐭥𐭥𐭥, to bless, Lit., giver of
good blessings, or, 𐭥𐭥𐭥𐭥𐭥 and 𐭥𐭥𐭥𐭥𐭥, to reach; one who reaches us well for help.

7 I read the name partly as Kanga has given it. He gives it as 𐭥𐭥𐭥𐭥𐭥-
𐭥𐭥𐭥𐭥𐭥, 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 I think it is somewhat same as "*avakhshudâr*"
in the *Doâ nâm setâyyashuu* 5. Cf. 𐭥𐭥𐭥𐭥𐭥, i.e., pardoner The name, as given
in our text, is not clear. MNK gives 𐭥𐭥𐭥𐭥𐭥 in which 𐭥 the fourth letter
of our word seems to have been omitted by mistake.

40. ابرزا Abarzâ¹ The Pardonner (*âmar-zandeh*).
41. استو Astu. The Unpraisable.² He is one who cannot be (sufficiently) praised (استود نه شود).
42. رخواه Rakhuh.³ The Restful. The meaning is "rich (*mustaghni*) in repose".
43. ورون Varân.⁴ The one who keeps off ruin (*tabâhî*).
44. افریفته A-farifte.⁵ The Undeceiving He never deceives anybody.
45. نه فریفته Ne-fariftê⁶ The Never-to-be deceived. He who tries to deceive him, is himself deceived and loses his way.
46. ادوی Advi.⁷ The Inquirer after all. His work is this, that He makes inquiry after the condition of everybody.
47. کامرد Kâm-rad. The Master of Desires,⁸ i.e., One who has control over his desires. His desire is always for righteousness.

1 I cannot trace the derivation of the word Canitbe in any way connected with P. اعفا, 'ifa', granting pardon, or, it may be 'amurza' where پ b is miswritten for م m.

2 Kanga takes the word to be a-utuh, i.e., one who can never be tired (ਅ-ਤੁਹਿਐ ਅਨੇਨ ਅਭੀ ਧੁਯ ਨੇਹਿ), but the meaning as explained by the text does not support this rendering

3 Arab رخواه, *rahhu*, relaxed.

4 Perhaps, Av گاردان, cover So, One who covers or protects one from ruin.

5 The past-participle form of the word is rather perplexing. Kanga gives the name as A-farefah ਅ ਫ਼ਰੇਫ਼, ਅਭੀ ਧੁਯਨਿਰ

6 Kanga gives the name as Be-farefah બે ਫ਼ਰੇਫ਼, "ਅਭੀ ਧੁਯਨਿਰ" He compares the above and this name with the names A-davish and Vi-davish of Ahura-Mazda Yasht, s. 14

7 I think, this is the Adhavi of Ahurmazd Yasht, 14, where the word means "the Undeceiving" In Sarosh Hâdokht (Yt, XI, 2), we read of an undeceiving, i.e., sincere prayer "nemô-adhvîm" The signification seems to be, that, when well prayed, the prayer is accepted by God who inquires after the condition of the worshipper

8 Kanga gives, as its corresponding name of Ahurmazd Yasht (s 13), the name ਫ਼ਿਰਦੌਸਤ-ਫ਼ਰਾਹ.

48. فرمان کام Farmân-kâm. The One who gives Orders according to His desires. He puts forth whatever are His desires.
49. آیکھن Aikh-tan.¹ The Only one, i.e., The Matchless. He is one who cannot be copied (*bi-naskh*),² who is without an equal or match.³
50. افرموش A-farmûsh (*a-fardmush*) The Unforgetful. He is a great ruler who is never forgetful of the prosperity of his creation.
51. هامارنا Hamârna.⁴ The Calculator. He orders an abstract of account⁵ to be taken for the righteous and sinful acts of men.
52. سنایا Senâya.⁶ The (true) Recognizer or Appreciator, He, out of pure kindness, gives respect to one, who deserves respect in this impudent world (*'Alam-i siturgî*).⁷

1 Pahl 𐭠𐭥𐭥𐭥, *Ayo-tan* (read also *khudo-tan*), i.e., one body. The proper Persian form would be "yak tan" یک تن, which we find in the modern form یکتا. The first part of the word آیکھن is Pahl. 𐭠𐭥𐭥, Sans. ऐक, Pers. یک

2 *Naskh*, copy

3 *Bi-hantâ*, peerless.

4 Av. 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (from 𐬨𐬀𐬭𐬀𐬎𐬎𐬎) Pahl 𐭠𐭥𐭥𐭥𐭥, *hoshmordan*, 𐭠𐭥𐭥𐭥𐭥, Sans ॠमर Lat *Me-mor*, in which the root *ma* is reduplicated.

5 محاسب *muymal hisâb*, an abstract of account. We may take *muymalân* as the pl. of *milymal*, i.e., one who keeps a summary of accounts. In that case, here, the reference may be to Meher Dâvar. Or, we may take the word to be a form of محصلا, *muymal-an*, in brief, summarily.

6 This is the proper reading of the word, which is miswritten in our text. MNK. and Kanga give Senâya. I think the first letter of the word should be 𐭠𐭥𐭥 and not 𐭠𐭥𐭥; sand 𐭠𐭥𐭥, commendation, applause, praise. The word *sand* with 𐭠𐭥𐭥 means "splendour, brightness." This word will not suit here. Kanga gives the meaning as 𐬵𐬀𐬭𐬀𐬎𐬎𐬎 𐬵𐬀𐬭𐬀𐬎𐬎𐬎, 𐬵𐬀𐬭𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎. The explanation as given by Dastur Darab Pahlân supports my above derivation.

7 *Siturg*, impudent, quarrelsome, rough, There is a word ستر کش *satur-kash*, greatness, but it will not suit here.

53. ائرس A-tars. The Fearless. He is one who is not afraid of an enemy (*zaddi*). A (brave) man, in his fight with the enemy, entertains no fear, but (on the contrary), feels more courage and (strength of) body.
54. ابیش A-bish¹ The Non-tormentor. He never injures anybody.
55. افرازددم Afrâzdum. The Exalter or the Increaser.² He creates, in every way, (new) art or work (*sina'at*) for his creatures.
56. همچون Ham-chun. The Always-the-same. He has a place or position round all things.
57. مینو سته گر Minô-sateh-gar.³ The Creator of the Spiritual World (*satih*).
58. امینو گر A-minô-gar. The Creator of the non-spiritual or physical world. He creates body (*kalbud*) and makes the soul non-existent.⁴
59. مینو نهج Minôi-nahj.⁵ The Spiritual-mannered. He is the Creator of *kalbud*, i.e., physical body. Again., he has created all bodies differently.

1 Av *iba'sha*, Pahl *bish* Kanga gives the meaning as *آگاه و بی آزار*, i.e., The un-harmed or un-injured, but the explanation as given by Darab Pahlan does not admit of this passive rendering

2 Kanga says *ابیش* *ابیش*, i.e., the most exalted. But Darab Pahlan's rendering does not admit of this passive form

3 Av. *جاست*, creation, world. In Pahlavi, it is read as *گاستی*, *gasti*, also

4 This and the preceding names signify, that God is the Creator of both, the spiritual and the non-spiritual or corporeal world. Kanga renders these names as *آگاه و بی آزار* *آگاه و بی آزار* (Creator of the universe in an unseen way), *ابیش* *ابیش* (the most spiritual creator) But, both the names taken together, and the explanations of Darab Pahlan, do not seem to support the rendering.

5 The meaning is doubtful. Our text gives *ناهج*, *nahkh*. MNK. gives *ناهج*, *nahkh*; but we have no such Persian words So possibly *ناهج* is miswritten for *ناهج*. In that case *nahj* means "mode, manner, path". Kanga gives Mino-nahab (*آگاه و بی آزار* *آگاه و بی آزار* *آگاه و بی آزار*, i.e., One concealed in the spiritual). He seems to take *nahb* from Pers. *nehuftan*, to conceal.

60. آذر باد گر. Âdarbâd-gar. The Cooler of Heat, lit., one who makes (i.e., turns fire or) heat into wind, i.e., cools heat. Without this characteristic of God, viz., that of *âdarbâd gar*, i.e., of cooling the heat, thou wouldst not have found any comfort (in this world). He is the remover (*dâfâ*) of the signs ¹ (or impressions) of heat.
61. آذر نامگر. Âzar-nam-gar. The Creator of the heat of moisture. He has created the Fire (heat) which exists in the atmosphere and which is called "*Urvâzish*". With its help rain (*amtâr*) falls on this earth. A *qintâr* ² is of no value at all, compared to even one drop of it (rain)
62. باد آذر گر. Bâd-âdar-gar. The Creator of (currents of) air from heat. At the time of burning (*ahtrâq*), if ³ or when they inquire, (they find arising) the vapour of smoke, which they call cloud (*abr*).
63. باد نامگر. Bâd namgar. The Creator of the air (or vapour) of Moisture. He causes it to rain in winter. He creates this (rain) by his own act of creation (*san'a*).
64. باد گل گر. Bâd-gul-gar.⁴ The Creator of the Atmosphere of Flowers. He creates in the spring fresh roses (*gul*), sweet basil (*rihân*), and green herbs (*sabzeh*).
65. باد گرد نم. Bâd-gird-tum. The Creator of air and earth (*gird*). He brought into existence air and earth and gave, by means of these two, strength to both the worlds.
66. آذر کبریت دم. Âdar kabrit tum. The Creator of the Fire from precious metals.⁵ He produces always (*ham-*

1 علامات (which means anvil) seems to have been miswritten for علامت, *alâmat*, signs.

2 A *qintâr* is a weight of 40 ounces of gold.

3 *Ar* miswritten as *az* in our text. MNK. gives *ar* آذر.

4 Kanga reads the word '*gel*' and takes it for گل, i.e., clay or earth. But the explanation of Darab Pahlān shows that the word is *gul* not *gel*.

5 *Kabrit*, fine gold or silver.

wâr) fire from (precious) stones,¹—from gold, gem (*la'î*) and ruby (*yâqut*).

67. باد گر جایی Bâd-garjâi. The Creator of the wind of Thunder,²—the wind, which blows in summer.
68. آب تم Âb-tum³. One who creates most water. He creates clean water (*âb-i-sâf*).
69. گل آدر گر Gil Âdar-gar. The Creator of Fire from Earth (*gil*). This is another name of the Eternal God (*qaiyûm*). He burns (i.e., creates) fire from His earth.
70. گل واد گر Gel vâdgar. The Creator of rivers from the Earth. He brings forth the river⁴ of water from earth. From that comes out clean pure water.
71. گل نامگر Gil namgar. The Creator of Moisture from earth. Know that it (گل, i.e., گداو) is the yellow (*zard*) vault of heaven (*gard*).⁵
72. گر گر Gar-gar.⁶ The Architect. Be contented (*qâ'na*) with this name. He is the Artificer (*san'a*) of arts (*sana'ât*).

1 *Ahjâr* احجار, stones MNK gives اشجار, trees, which evidently is wrong.

2 گر جایی. I think the word is *gar-jâi* from Av گرز, گرز, a loud cry. Our Gujarati word ગરજ for thunder comes from this word. The reference is to the rain falling with a thunderstorm. Kanga gives ગરજ એ સર્વ સ્થાને, i.e., the producer of wind everywhere. He takes گر *gar* for هر *har*.

3 Ab-tum, i.e. one who creates most water. I think the word tum may have been miswritten for tokhm. The meaning then would be: "The Origin or Creator of water."

4 Arab. وادي *wâdi*, or وادى *wad-in*, a river or river bed.

5 The explanation is unintelligible.

6 Pers. گر, a maker, a workman. Here, the word seems to have been re-duplicated to make it intensive to signify the Maker of makers or the Great Maker. Or, you may derive the name thus: *Gar* means both (a) "design, power" and (b) "a workman, a maker." So, the name may mean. "The Maker of designs," hence, the Architect.

73. گروگر Gar-o-gar.¹ One who grants our desires. He is the Giver of desires and wishes.
74. گراگر Garâgar.² The Creator. He is the Creator (*âfrinandeh*) of the human species (*mar*) of mankind (*insân*). He continues the work in every way.
75. گراگرگر Gar-â-gar-gar.³ The Continuous Creator. (In His case,) there is no 'what' or 'when' or 'how many' He is the creator of man (*ins*) and cattle.
76. اگراگر Agrâ-gar.⁴ The Creator of Essentials or Elements. He created essentials (*arkan*).⁵
77. اگراگرگر Agrâ-gar-gar. The Creator of the Heavens.⁶ He is the Creator of the pillars (*arkân*) of the Heavens and of stars
78. اگمان A-gumân. The One for whom there is no doubt. He is one for whom there are less doubts (*bî shubha tar*).

1 I think the word may be read as *garu gar*, i.e., the Maker (گر) of incarnation or desires گرو from *garâdun*. Steingass says of this word گروگر "*garugar*", that it is "an attribute of God signifying who grants our desires"

2 The name can be explained thus : گرا *garâ* means "a slave" (Steingass). So the name may mean "The Maker of slaves or humble beings" The word, 'slave,' may be taken in the sense of بندہ, *bandeh*, an humble being, not necessarily a slave Or, the *alif* in the middle can be taken in the sense of 'to' as in سر "From beginning to end" Thus, the name may mean : 'From architect to architect' or "From design to design". Thus, the name gives an idea of the continuity (جاری) of creation, as said in the second line of the couplet

3 The name can be explained as above Creator (*gar*) of création to creation, or, Creator of creator of creators.

4 Av. آرد , Sans. अद्, the head, the very beginning Hence, the name means, the Creator of the very beginnings

5 *Arkân* means "component parts, fundamentals, essentials"

6 The name may be explained as "the creator (*gar*) of the design (*gar*) of the summit or top" (Av *ugra*), i.e., the Heavens.

79. **ارمان** Azmân The Times,¹ i.e., The Ever-existing from time to time. Without (asking for any) proof (*br-azmayash*), know him to be an alert, unsleeping Existence.²
80. **امست** A-mast. The Un-intoxicated. He is alert (*kushyâr*) and nobody can do Him any harm.
81. **فشوتنا** Fshu-tanâ.³ The One who increases. He is the protector. He always looks after the creation.
82. **پدمانی** Padmâni.⁴ The Moderate. Know him to be moderate (*m'atîdal*). He has shown water and earth in agreeable (*muwafiq*) proportions.
83. **پاک‌چیر** Pâk-chîr⁵ The Holy Victorious. He is powerful over the strong-handed (*zabar-dastân*).
84. **فیرورگر** Firûzgar. The Victorious By the daily use (*ward*) of this name, my head has been exalted to the height of Alwand (*ba Alwand*).⁶ He did his work

1 Pl of *zamân*, time Or we may take it as Kanga reads it, *a-zamân* **زمانه-نامی, زمانه نامی** *زمانه نامی* i.e., Time-less In the end, the signification comes to be the same.

2 Pahl. *Akhwan* (Av *ahw*), Lite, Existence. Perhaps one may like to take the word to be Persian *akhuân*, pl of *akh*, brother, friend, companion and explain the name as, "one who is the most alert and unsleeping of companions". But as God is often spoken of as peerless this rendering does not seem to be proper.

3 Pahl. **فشوت** from Av **فشت**, increase, and **چیر**, Pahl. **چیر**, Sans. **चिर**, P. **चिर**, body

4 Lit., one who observes limit, proportion (Pahl. **پدما**, Av. **پدما**, Sans. **प्रतिमान**, P **پدما**).

5 Pahl **چیر**, *chîr*, powerful, victorious. Kanga omits this name

6 Alwand is a high mountain in the country of Hamadân It is the **انرwant** mountain of the Zamyâd Yasht (Y XIX, 3). Vide my Dictionary of Avestaic Proper Names. The first line runs as **نود فیرورگر نام خ**. Kanga takes both the words *Pharuzgar* and *Khudawand* in this line as God's names.

with the hope of utility (or profit). What can be the end¹ of this, that (after, *i.e.*) from earth (*kādk*) he created the creatures '

85. **بیافرید** Be-āfrīd.² The Well-created. It is the best of all names and means victorious. He inquired after those who are just (*'adil-wār*). The wicked are afraid of him
86. **اورمزد** Aurmazd. The All-knowing Lord. He is the Creator of both the worlds and the knower of secrets.
87. **توان ابرین کهن** Tawân³ abrîn⁴ kuhn. The Old Cloud-like Cloud. He is powerful in the work of creation. He created the world as he desired. Make (*i.e.*, consider) him like a Leader (or like one without a beginning or end (*qadīm*)⁵ and keep Him long before your eye, (*niġeh-dār*). He brings into sight (*i.e.*, existence) one thing after (*dumbal*) another.
88. **ابرین توان** Abrin nao tawân. The One, powerful like a new Cloud. He is powerful in the creation⁶ of creatures, to such an extent, that, if any one of the

1 *Farjām*, Pahl. 𐭠𐭣𐭥𐭥, an end, a conclusion. Av *fīa* and *jam* (Sansk. **गम**, to go).

2 For "Beh-āfrīd", *i.e.*, 'created good or fortunate'

3 *Tawân*, cloud.

4 Made of clouds (*abr*). The suffix *in* means 'made of', *e.g.* *Silver*, *i.e.*, "made of silver". It is difficult to grasp the proper signification of the name; but, what is meant seems to be, that as an old, *i.e.*, well-formed rain-cloud showers blessings all round, God showers blessings over his creation. In the *Āfrin*-1 *Bu/orġāu*, we find that several objects or phenomena of nature, like rain, wind, river, winter and spring, are mentioned as shedding various blessings, and the person prayed for is wished to possess them. So here, a full-grown rain-cloud is mentioned, and God is believed to be shedding blessings like that rain-cloud. Or, "Tawân" may be taken (as coming from *tawānistān*) in the ordinary sense of 'powerful' and then the meaning would be, "The One who is Powerful or Beneficent like an Old Cloud"

5 **قدیم** means (a) ancient, one without beginning or end, as well as (b) a prince, a leader (Steingass)

6 **محدث** *muhaddis*, "causing an event to happen".

created things disappears, He brings into existence (lit., light) another in revolution ¹ (i.e., in turn).

89. وِسپان Vaspân.² The All to All. He goes to the help of all in the creation.
90. وِسپار Vispâr. The one who brings all (advantage) to all. The meaning of the name is "advantage" (*manfâ'at*). All things, great and grand ('*azmat*) are worthy of respect to God and of divine grace.
91. خاور Khâwar.³ The Supporter or Protector. He is the Protector of the world.
92. اَهر Ahu. The Lord.⁴ He is the doer of this or that good.
93. اَوخشی‌دار Avakhshidâr.⁵ The Pardoner. He is always awake.
94. دادار Dâdâr. The Creator. He is one from whom the whole world exists perpetually.
95. ریمند Raemand.⁶ The Brilliant. He is holy (*vizeh* ⁷) and pure.
96. خوره‌مند Khorehmand The Glorious. He is the Master of Glory without boasting (*bi-lâf*).
97. داور Dâvar.⁸ The Administrator of Justice. He practises justice equally.

1 *Advar* (pl of دور), revolutions, periods.

2 Av واپه‌دن, Pahl واپ, Sans. विद्वा, all

3 Av. واپه‌دن, *khâpura*, Pahl واپ, or, Av. واپه‌دن, supporter.

4 اَهر *Ahu*, Av. واپه‌دن, Master, Lord, Pahl. واپ.

5 Pahl. *awakhshidâr*, pardoner (Doâ nam-setâyashna).

6 Av. ریمند, Pahl ریمند, *rayê-homand*

7 Pahl. واپه‌دن, *avizeh*, pure, holy.

8 Pahl. داور, *dâtobar*, one who upholds law Pers داور, or دادگر.

Dâdvar دادور is contracted into *Dâvar*

٨. كرفه گر Kerfehgar. The one who practises Righteousness.
Men become happy by doing righteousness.

99. بوختار Bokhtâr. The Saviour. He purifies the hearts
(*qulûb*) of men. He brings to the proper (*khds*) path,
those who are malevolent.¹

100. فرشگر Frashgar. The Renovator. He is the producer
of Resurrection in the end

The great names (*asmâ-i-a'âzim*) (of God) are finished by the
help of God who is the Benevolent Creator.

O Darâb ! Keep these names near you, so that you may practise
them for daily use (*ward*), now and then.²

Now hear, fully described (*mufasssal*), the secret about the
Ahunavars, as to how many of them should
be recited on occasions. Greatness (*muhamm*)
arises from the recital. This subject is
written in a manuscript-copy written in
Pahlavi which copy is an excellent (*tuhfa*) rare thing (*tarfa*). The
manuscript was written from another Revâyat. Have the com-
mencement (*unwân*) of every work with the recital of an
Ahunavar.

The following table gives the number of recitals and the
occasions :

Occasions.	Number of recitals.
Visits to great men	1
Going out on, and returning from, a sea or river voyage	1
On lending to, or borrowing from, one...	1
On leaving, and returning to, home ...	1

1 *Bad-ragan*, lit, those 'of a bad stock' (٭, race, stock); or we may
take the word to be pl. of ٭, *ba-dar*, i.e., "one out of doors", i.e., one not
living properly

2 Some writers speak of the names as 101 instead of 100.

3 For the efficacy of the recital of the Ahunavar *vide* Bundeesh, ch. I,
22-3, Zâd-Sparam I, 12. The idea of the efficacy seems to have been taken from
the fact referred to by different Pahlavi writings that Zoroaster recited the
formula against Ahriman.

Occasions.	Number of recitals.
(<i>rad</i>) or a High-priest (<i>Dastur</i>) ¹ .	5
The occasion of a quarrel or fight (<i>jang</i>) with anybody, both at the commencement and at the end ...	6
The occasion of seeking help from anybody	6
On sowing seeds in land. The reason is that corn grows within nine months. ²	9
This recital protects the crop against damage from noxious creatures (<i>kharastar</i> for <i>kharfatar</i>).	
The recital of the invocation (<i>yasht</i>) of the angels (<i>yazaddn</i>) ³	7
The recital of the invocation in honour of the five Gāthâ days (<i>gāh-i-panji</i> ⁴) and of the Farohars ...	8
The occasion of intercourse ⁵ with women. Know, that in some writing (lit., place, <i>jâi</i>) the number is given as 9	10

1 This statement and the preliminary portion of the Patet prayer (*Cf.*, پیش شما و بان , i.e., before you, the virtuous) show, that at one time, there was something like Confession among the Parsees. *Cf.* also "Manashni pish-i rad, Dastur-i dñt pa patet hom " (Patet pashimani, kardeh 3)

2 The reason given does not seem to be correct The harvest is ready, in many cases, earlier than at the end of 9 months I think, that the association of idea is with that of the nine months' pregnancy of a woman In this connection, one must remember, that in the Vendidad, the fertility of the soil is compared with that of a woman.

3 This accounts for the recital of 7 Ahunavars in the recital of the Âfringâns and yazashna in honour of the yazatas

4 *Gāh-i-panji* are the five Gāthâ days. The reference to Farohars is to the Ardâfarosh Afringan. According to the reference, 8 Ahunavars are recited at present in the Gāthâ and Ardâfarosh Âfringâns.

5 صحبت, *Suhbat*, miswritten as حجت in our text MNK. gives the correct word.

Occasions.	Number of recitals.
The occasion of intercourse with virgins (<i>bakr</i> , i.e., on the first intercourse after marriage) ...	11
On ascending mountains, or crossing bridges, or on meeting with some difficulty in travelling (lit., opposition, <i>khalâf</i>) and trouble (<i>kall</i>) or on going into caves or underground vaults (<i>tah-khûna</i>)	12
On missing the road	12
On entering into the gate of a city . .	13

The Ahunavar is like a lancet (*nishtar*) on a soul that is wounded (*gayasta*)². Its praise is written in the *yazushna*,³ the understanding of which softens our heart like wax (*mum*). I give here a little (*qalil*) explanation (*shark*). Zoroaster, out of desire (*sar-i-shaoq*), asked God questions on various things, small (*taht*) and great (*fauq*). He asked: "Amongst the creation—sky, water, tree, land, cattle, holy men, fire and all other collections (*aymdl*) of the world, whether in the high heavens or down below, what was it which God created such, as could keep Satan and the *Divs* under His ⁴ control?" God (*khallâq*) replied to Zoroaster: I first recited Ahunavar,⁵ and then I opened the gate of creation, because Ahunavar is the foundation of the good religion, and its words are the very essence of what is small and great. He produced the 24 *nasks* from it. The creation is without (*abi*) any

An Account of things or events brought about by virtue (*barkat*) of Ahunavars.¹

1 MNK. gives the heading as

در باب اهنور خواندن و اوستا بخوش آواز خواندن

2 Pahl. **𐭪𐭭𐭮𐭲**, *gayesta*, Av **𐬔𐬀𐬭𐬀** and **𐬔𐬀𐬭𐬀𐬭𐬀** from **𐬔𐬀𐬭𐬀**, Pahl. **𐭪𐭭𐭮𐭲**, Sans. **हृन्**, P. **𐬔𐬀𐬭𐬀**, to beat Hence, beaten, or wounded. Pers. **𐬔𐬀𐬭𐬀𐬭𐬀**, to wound with a weapon or tongue (Steingass).

3 *Vide* H& XIX.

4 MNK. has instead of **بستم** **دو** the words **بستم** **دو**, i.e., as could be controlled in every direction

5 Cf., Yasna XIX, 1-3.

support (or restraint)¹ until it is recited. In conceiving² it (Ahunavar), He had (in his mind) the good of the mysteries of religion. He opened (the path of) prosperity in its meaning. One must not forget the Vesta (Avesta) which he has once learnt.³ God asked Zoroaster to order mankind to recite Avesta properly, without any addition or domination, so that the whole creation and God Himself would be pleased. The recital will gain paradise.⁴ A faulty recital brings harm to everything. If one omits in the recital, any portion, say one-third or half, or one-fourth or one-fifth, I keep his soul far away from the heaven—as far away as the breadth of this earth.⁵ Recite the Avesta with good voice, and sing (*saśāyi*) it in a chanting way (*alhun*). God is pleased and satisfied with that man, who recites Avesta with a harp (or lute, *barbat*).⁶ By such a recital the angels (also) are pleased and Satan is displeased.

When Man made his existence (*māyūd*) in this world (i.e., when he first appeared), his voice was shut up (*masdud*) in the membrane (*pardeh*). The Sarosh Yazad, with his good-voiced wind-pipe (*halq*)⁷ blew his breath in such a way, that the membrane was opened. By that action, man began to speak and became active (lit., a runner, *pūyā*) in the affairs of the world. On the day of Resurrection, when Ahriman will be non-existent and extinct, holy Sarosh will speak before him with a pleasant voice (*khūsh awāz*),

1 *Mash*, holding, restraining

2 *Zamn*, conception, idea.

3 *Ban*, remembrance. *Azba kandan*, to remember, to practise.

4 Cf., Yasna XIX, 6

5 Cf., Yasna XIX, 7.

6 *Vide* the late Ervad T. D. Anklesaria's paper before the Zarthoshti Dīn nī Khol Karnārī Mandhī, Report of the 25th year (1889-90). Therein, the Grand Bundesh is referred to, as saying, that the ancient Persians used in their prayer-services musical instruments like the harp (*tambarā*) *Vide* my "A Glimpse into the History and Work of the Zarthoshti Dīn nī Khol Karnārī Mandhī," p 45.

7 MNK. correctly gives *خلق* which is miswritten as *خلق* in our text, Guj *خلق*.

and then Ahriman will be extinct. Pleasant voice is a sign of non-grief and a resort for joy. O Darab Palan, whenever you recite, do so with a good voice in a chanting way, so that God will be pleased with us and your desire will be fulfilled in paradise.

Now, I name and explain (as follows) the 21 *nasks*. It is pleasant (*shog*) to render into verse what is in the prose. The tongue is delighted from its (verse's) words :—

Account of the 21
nasks with their de-
tails

1. *Satud-yashd*.—It has 33 *saurats*. *Saurat* means a *lardeh* (a section). So, it has 33 sections. God revealed in it His own work of art (*sun'at*), and His and the Ameshaspand's characteristics. Both the two kinds (*do jins*)¹ may recite it well. It gives pleasure to every man (*ins*).
2. *Satud-gar*.—22 sections. It treats of meritorious acts (*jâdangui*),² and homage to God, giving gifts (*sila*) to relatives.
3. *Vahasht-mânsrah*.—22 sections. It treats of faith and piety, (good) intention (or institution, *myat*) and religion. It removes scepticism and is opposed (*jidd*) to revenge. It contains praise of Zoroaster.
4. *Bagh*.—11 sections. It treats of religious sins, declarations about God (*shah-i bâri*), prayer, piety, of opposition to *Divs* and *Drugs*, and next world (*dâr-i-âkhirat*, lit., the last house).
5. *Deh-o du Hamâst* (*Dwâzdeh Hamâst*).—32 sections. It treats of evil, the ways of the higher and lower worlds, quadrupeds, birds, the sky, earth, water, vegetation, man³ and animals, the (Chinvat) bridge, *rastâkhis*, resurrection and revival (*hashr va nashr*).

1 Perhaps what is meant is, both men and women. *Jins*, kind, article. Guj. જિન.

2 *Vide* above, *Farzât-nâmeh*, p. 30.

3 *Nâr* means hell, fire. I think it is here miswritten for *nar*, man, as opposed to the next word *harûân*

6. *Nddar*.—35 sections. It treats of stars (*kavâkab*), the form (*hayât*)¹ of the sky and twinkling stars (*sawakeb*), the characteristics of the stars, as to which is auspicious (*s'ad*) and which is inauspicious (*nahas*), the signs and actions of every heavenly body, and the heavenly ('*alawi*) creation. The Arabs call this (science)² *Bavaqtâl*.³ In the Parsi astrological language, it is called *Qavâmasihâi*.⁴

7. *Pûchum*.—22 sections. It treats of injunctions as to doing or not doing certain things, as to which quadrupeds it is lawful to eat, and that in a way, so as to cause no vexation (or affliction, *malûl* ⁵), what is lawful and what is unlawful, what prayers to be recited in the *Gâhambâr*, and what kind of men to be associated in that work,⁶ what wages to be paid to those who work in the celebrations of the *Gâhambârs*, what is to be paid to the *Dasturs*, *Herbads* and *Rads* (leaders) according to one's means for the good of his soul, as to persons who have faith in the celebration of the *Gâhambârs* by their thoughts (*nayât*, pl. of *nayat*), words and actions, the search for merit (*savâb*) in this affair to be sought by men of intelligence and reason (*vîr*), whether young or old, doing act of meritoriousness towards religious people, avoidance of

1 *Hayât* also means "astronomy"

2 I do not understand well these lines

3 MNK. gives the word as *نومطال* instead of *نوطال*. In the various copies of the *Rivayats* the word is written as *نوطال* or *نوطال* (S. B. E., Vol. XXXVI, p. 421).

4 West, S. B. E., Vol. XXXVIII, p. 421. The *Rivayats* give the word in five various forms.

5 Perhaps, what is meant is affliction to the animal killed. It may be killed without giving it much pain

6 Perhaps, the reference is to the Avesta, wherein certain persons, e.g., the lepers, women of bad repute, etc., are asked to be prevented from participation in the celebration.

scepticism, giving of *ashodúd* (lit. gifts to the pious) and clothing to the deserving and all such things which procure for one the paradise. Clothing may be given as *asho-dúd* to the deserving and to relatives.

8. *Ratashtái*.—50 sections. Of these, after Alexander's invasion, 13 only were discovered. It treats of the orders given by the king of the seven *keshvares*, the judges (*qazát*, pl. of *qáz*) and leaders, of the value of birds, of cattle, ferocious beasts, fishes and birds which are of the creation of Auramazd, and of seas and mountains.
9. *Barash*.—60 sections. Of these, only 12 were discovered after Alexander. It treats of judges and kings and of the investigations (*tafah-hus*) of their actions, as to how the ruler (*rá'as*) should behave with the ruled (*rayat*), about the judge and his decrees (*qazát*) and characteristics (*safát*, pl. of *sífat*), of the faults and vices of men.
10. *Kashkbireh*.—60 sections, which are sufficiently large (or long, *kabir*), of which 15 only remained after the calamity (*nakhat*) from Alexander. It treated of prudence and wisdom—inherent (lit., mother-born, *mādar-zāt*) wisdom and wisdom acquired from books (*aktābi*),¹ which enlighten men, and of things which keep away men from evil and lead them to virtue.
11. *Vishtāsp*.—60 sections, of which only 10 have remained after the calamity from Alexander of Rum. It treats of the acceptance of the religion by King Gushtasp, who was the protector of Zoroaster's religion, and of religious Zoroastrian customs.
12. *Khasht*.—22 sections. It treats of lessons about the decrees (of religion, *vajar-lard*). The first decree is about knowledge (*ma'rifat*) of God, and contains an enumeration (*m'adúd*) of actions ordered and prohibited. The second decree or order (*vajar*) is about the (*loyal*) service of

1 *Aktāb*, an obsolete or unknown form meaning bookish. The two wisdoms referred to are those spoken of in the Avesta as *ásaidah kherad* and *gao-sho sruta kherad*.

kings, truth, promise, and the withdrawal (lit., leaving off, *hashtan*) of hands from evil actions. The third decree is about promises of good works and of the fears to sinners about future punishment, the release from hell, and details about the opening (or understanding, *kashf*) of subtleties (*daqāyak*). The fourth decree is about the design of the world, the planting of trees like the date-palms (*khurmā*), cultivation, work and food (*qūt*) (i.e., labour and refreshment) of mankind, the taste of the meat¹ of the quadrupeds permitted by law (*harr'at*), religion as enjoined by the *Dastur*, and the path of the spiritual doctrine (*haqiqat*), the carrying out of the orders of the pious. A countless number of things like these are given therein. The fifth decree is on the strength (*maqddār*) of mankind. It also had four divisions. (a) The first treated of the respect due to kings, of judges and the learned in religion; (b) the second, of the governing of the city and country, so as to give no cause of complaint; (c) the third, of praise of the agriculturists and the founding of cities; (d) the fourth, of merchants and other professional men who are flourishing (*bā-nazārat*), the giving of a tithe (*ba deh yak*) to king and *Dasturs*, the faithful who are regularly engaged in prayers (*nyū'iah*), (religious) tributes (*bāz*) and charity (*harrāt*),² the great recompense of which in paradise is a valuable (*fākher*) suit of clothes.

13. *Sefand*.—60 sections. God has sent this *nask* for the information (*danashi*) of those who are in need of knowledge, of those whose complete (*tīm*) desire (*hars*) is for virtuous actions, and of those who are the followers (*pai-rav*) and friends of worldly men. The learned are given, with respect, a higher seat (*sadr*) in assemblies. This book gives an account of Zoroaster who destroyed

1 Zur "taste of the meat, agreeable flavour" (Steingass).

2 MNK correctly gives خیرات for حجرات miswritten in our text.

(lit., washed away) the very seed of Satan from this earth, of the work (lit., share, *hisseh*) of God whether high up (in the sky) or down below (on earth), of the untruthful words and virtuous actions of men, the precepts ('*āin*, lit., rules) of Zoroaster, who had for 10 years recited Avesta loudly (lit., with seven voices, *haft-awdāz*).

14. *Chirash*t.—22 sections. It gives knowledge about the (formations of the) bodies (*tan hā*) of mankind whom God created in the wombs (*ishkam*) (of their mothers) and who, after being for nine months in the wombs (*rahim*) of their mothers, appeared in this world. Of men, thus born, some were prophets, some kings and some subjects. Know all this to be a mystery (*ramz*t).
15. *Baghān Yasht*.—17 sections.¹ It treats of the praise of the creatures of God, His angels of higher and lower rank, the virtue of expressing gratitude to Him, the tongue having been created, as it were, for that purpose. One who thanks Him the most, gets in the end a secured (*mā'mūn*) place. He makes up the loss (*tāwān*)² which he has suffered. The appearances or characteristics (*skakl*) of every angel are described in this book. That man is specially (*khas*) the praiser of God (*muzakkir*),³ who intelligently (*adrak*) comprehends Him.
16. *Niyādrām*.—54 sections. It treats of regulations about property and houses and of whatever is lawful as ordered

1 The second verse as given in our text is

نوریت ده کرد خروائی گرنده ست .

It means : If you are not dull (*sust*), read its 17 sections. MNK. give the last words as *ای نیکو پشت* meaning "O man of virtuous generations".

2 MNK. also gives the same word. I think the word may be *tāwān*, *توایی* meaning power or strength from *tāwānistān*. The meaning then would be : "A man who is grateful to God, regains his lost strength." The word *tāwān* also means "delay, slowness".

3 *مزکور* as given in MNK. is correct. It is miswritten as *maskur* in our text.

by God (in these matters), of salvation from the dark hell, constant prayers to God, and all accounts of the passers-by of the road (of this world, *reh guzaridān*); and of what passes in their thoughts and their nature.

17. *Aspāram*.—64 sections. This *nask* was sent by God in the company (*mashub*) of Zoroaster. It treats of the particulars of the books of religious people, as well as of experiences of worldly men; knowledge of the future; difficulties (*su'ubat*) to be met with in this world. One who reads it well upto the end, knows what is lawful and unlawful. It treats of the regulations about inheritance (*mirdāsi*), celebration of rites in connection with birth or death.¹ Limits of holy faith are described therein distinctly (*mufassal*) and are written excellently.² It describes the (proper) times of birth (*valddat*) and conditions of childhood and infancy.
18. *Duvasrupad*.—65 sections. It treats of the creation of men and beasts, species of wild animals and quadrupeds, and of thefts, terrors, highway robberies, and (such other) annoyances in the prison-house of this world.
19. *Askdram*.—52 sections. It treats of good training and (good) precepts and commandments of religious preceptors or judges, and limits of divine knowledge.
20. *Vendidād*.—22 sections. It treats of various prohibitions to avoid the evil actions of Ahriman, evils which make — — — men, sinners (*mujarm*), and of goodness and purity, and of what is concealed (*makhtūm*) in impurities.
21. *Hādokht*.—30³ sections. It treats of the whole of the

1 *Mashub* means born. Hence, it also means the celebration of one's birthday. Generally, it refers to the celebration of one's death-anniversary.

2 MNK. gives correctly *mufazzal* (مفضل) which is miswritten in our text as مفضل.

3 I think the word می سی may have been miswritten for سه, three, because we know that there are three chapters of the *Hādokht nask*, as now known.

creation and of many miraculous things. One who reads it is absolved (lit., well adjusted ; *mausûn*, from *vazn*) of his sins.

I have finished the account of the 21 *nasks* with the help of the Keeper of Time (God). In the time of the (war with the) wicked Arjâsp, the Dasturs and Mobads had shown (*namudand*) anxieties. They had sent all these *nasks* (for safety) on a mountain of Balkh,¹ having got them written with golden ink (lit., golden water, *âb-i-zar*) on cow-hides. On the death of Sikandar of Rum, these *nasks* were destroyed (*m'adûn*). He (Alexander) had much to do with (i.e., was interested in) three things : ascetic devotion (*٧٢*),² astrology and prognostication. So he got the *nasks*, mostly treating of these subjects, translated into Yunâni (Greek) and burnt all the rest. When the Dasturs of Religion sat together in an assembly (to collect again the dispersed literature), they saw the whole collection (*vâcheh*)³ of the Vendidad which was known by heart by the Mobads. Of all the *nasks*, this only had remained as a remnant (lit., sign). How pleasant it would have been had all the *nasks* been preserved ! The hearts of the world would have been without any restraint (*bi-mask*, i.e., would have been overjoyed).

Oh God ! Send soon Amâvand,⁴ so that the religious-minded people may be rejoiced. We are hopeful to see that king. We expect him day and night. In these wicked times, the Behdins have fallen into the grasp of everything that is low (*dûn*). They

1 The Pahlavi *Shatroihâ-i Airân* names the city as Samarkand. Vide my paper "The Cities of Iran as described in the Old Pahlavi treatise of *Shatroihâ-i Iran*" (J. B. B. R. A. S., Vol. XX, No. 54). Vide my *Aiyâdgâr-i Zarrîrân*, pp. 35 and 134-35

2 This is the Indian word. ८५

3 *Vachûdan* to pick out, to collect, or it may be Av *vicha*, word.

4 Pahl. *amâvand*, the strong This a reference to the coming of the expected apostle Behrâm Varjâvand (Bahman Yasht III, 14, 39 ; S.B.E., Vol. V, pp. 220, 229). At present, some of the Zoroastrians of Persia, both in Persia itself and here in Bombay, are drawn towards Babism, by a belief, that Bâb or his successor Bahia is the predicted Behram Varjâvand.

have turned ¹ towards the path of revenge and oppression. O God ! fulfil the hope of Darab, that he may see the religious-minded people rejoiced.

Some knowledge about the Ameshâspands is useful in various ways. If one, with that knowledge, abstains from sin, he frees his soul (*vâ-rehâd*) ² from the influence of the *Divs*. When God created the universe, at first, cattle and mankind were created. With Ahriman's coming into existence, there came in, risk to the life of the cattle. Then, holy Gayomard remained helpless in the path of justice for several years. Finding his desires (*hawâ*) unfulfilled (*nâkâm*), he sought refuge in the (hope for the) future. He gave expression to that hope in a speech, ³ addressed to Ahriman, and predicted the coming of Zoroaster when the *Divs* and magicians shall be confounded, shall lament (*gharwân*) and be in a condition of affliction and pain (*wâi-wîlâ*).⁴ When Ahriman knew and heard all these things that occurred and were to occur in the creation of the seven Ameshâspands, he created the following seven *Divs* as their opponents :

- | | |
|--------------|--------------------|
| 1. Akoman | opposed to Bahman. |
| 2. Andar | „ Ardibehesht. |
| 3. Sâwal | „ Shehrivar. |
| 4. Nânigahat | „ Safandâr. |
| 5. Târikh | „ Khordad. |
| 6. Zârikh | „ Merdad. |
| 7. Haishm | „ Sarosh. |

The work of the seven Ameshâspands and *Divs* was as follows :—

1. Bahman keeps off revenge and quarrel and grants to the world sweetness (*halâwat*), increased modesty (*hayâ*) and

¹ چالاب, *jâlab*. There seems to be no Persian word like that. It is something like چاء لب, *jâ-i-lab*, i.e., place on the bank (of a river); hence inclined '.

² *Wâ rehândan*, to free.

³ This seems to be a reference to Gayomard's speech referred to in the Bundeesh (Chap. III, 23) Vide also Chap. IV, 2-3, S. B. E., V, p. 20 and n. 3.

⁴ *Wai*, affliction, and *wîl*, pain. Cf. Guj. વાઈ વેલ (સર્વ).

wisdom and spreads peace. Akoman flourishes on sins and encourages quarrels which lead to murder.

2. Ardibehesht gives joy in paradise, opens the gate of the Bridge for the pious. But Andar brings grief to mankind, leads to sins and thence to hell, where he makes the Bridge narrower for the sinful whom he draws headlong to the hollow of the hell.¹
3. Shehrivar engenders mercy in the heart of kings whereby they administer justice. He guides the *Sultāns* and sends the unjust (*adwi*) to the bottom of the earth (i.e., to hell). He protects mines, mountains, gold, silver and precious things. He is kind (*shafā'at-khâh*) to the poor and provides livelihood to all. But Sâwal leads to oppression by king and brings about imprudence (*tarâri*), theft and highway robbery.
4. Asfandârmad guides men to helpful work with thoughts of wisdom and reason (*vîr*) and frees them from pride. He leads them to courtesy, gentleness of speech, and patience, and, relieving them from difficulties, makes them grateful to God. He protects the righteous, and, in case they do a wrongful act, helps them to the path of repentance. But Nânigahat engenders pride, brings about calamities and induces men towards revenge and deceit (*rîv*), ingratitude and ungratefulness towards God and to the condition of the vulgar (*ardâzel*). He engenders disobedience to kings, parents and elders, to husbands, teachers and masters.
- 5 and 6. Khordâd and Amardâd produce sweetness and flavour in water and vegetation, trees of various kinds (*ashyd-i alwan*) and eatables. When the righteous go to paradise, they are not in want of eatables, they are happy there without food. But Târikh and Zârikh create dissensions, and lessen the sweetness and flavour of

1 دوزخ miswritten for دوزغ.

pure and good things, and make the hearts of men sorry and distressed (*mashush*). They supply impure filthy things to the sinful in hell.

7. Sarosh protects the world from calamities. He comes down upon the earth three times every night and protects the creation with blessings on his lips. He fights from every side with the Div, Haesham, seven times each night and keeps him away from doing any harm, and pours the rain of curse upon him. Ahriman has entrusted to Haesham the work of anger, revenge and every kind of fight. So, he engenders these in mankind and gives them all kinds of trouble. He helps the sinful.

Oh God ! Let these Ameshishpands be my protectors, helpers and guides. O God ! relieve me from (the harm of) Satan and these seven *Dirs*. Though I have many defects, I have hopes of forgiveness. Grant, that I may have honour in this world and paradise in the next. Ask also Bahman Yazad to be my protector. I have accepted him from the inmost of my heart as my angel, because he is specially created out of your splendour. He gives help with victory and pleasure (*nasrat*) and drives off from my heart, grief and difficulty (*asrat*). O God ! Send that kind angel from your presence to me, whenever I want him to help me. Accept (lit., answer, *ajabat-kun*) my prayers as you are kind on both the worlds. I hold before the public such respect (*ab*), that they utter blessings (*afarin*) on Darab.

DASTUR DARAB PAHLAN AND HIS WRITINGS.

The two treatises, given in this volume with my version, are the work of a learned Dastur of Naosari, who lived about three hundred years ago. I will give here a brief account of his life and then describe his writings, both original and copies.

DASTUR DARAB PAHLAN.

In the colophon of his MS. of his Vendidad in the Banaji Fire-Temple, Dastur Darab Pahlān **Ancestry.** speaks of himself as "aêrpat-zarhunt¹ Darab, Dastur Pāhlan, Faridun". He gives the same names in his colophons of the Paris and other MS. of the Vendidad. But in his MS. of a Persian work, entitled *Divân-i Qâmûs*,² we find him tracing his geneology as Dastur-zâdeh Darab—Dastur Pahlān — Faridun — Romji — Mobad — Shâer—Behrām — Rustam. As said by his present descendants, his ancestry, as commemorated in the family *nām-grahan*, runs as follows :

Dastur Darab—Dastur Pāhlan—Ervad Faridun (death, roz 12, mah 11, year 1687)—Rānji (adoptive father)—Dosâ—Padam — Âsâ — Vikâ — Homâ—Chândâ — Faridun — Hom — Bahmanyâr — Khorshed — Bahmanyâr — Khojestâ—Khoshmastâ— Mobad—Neryosang—Dhawal — Shâpur—Shehryâr.

This geneology differs from that of the *Divân-i Qâmûs*, because it follows the line of ancestry by adoption.

Darab's father, Dastur Pahlān, was initiated into Nāvar-
hood (priesthood) on roz 18, mah 3,
Darab's Father Pahlān samvat 1711 (i.e., A.Y. 1024, A.C.

1 Pers. *aerpat-zâdeh*, 𐬀𐬌𐬎𐬌𐬎𐬎𐬀, *zerhuntan*, to be born; Pazend synonym *zâdan*.

2 These MSS are referred to later on.

1655). Darab, in his *Kholāseh-i Din* (p. 57), speaks of his father with great respect. From what he says, it appears, that he knew Avesta, Pahlavi, Pazend, Persian and Hindvi¹ languages. He knew astrology (*najum*) and the art of prognostications (*raml*). He officiated at the inner liturgical services in the *yazash-gāh*. Laymen of different cities wrote to him, inquiring after unknown matters of religion (*rāz-i Din*). Many leading men (*raddān*) were his pupils and many Mobads sought his advice in religious matters. Darab speaks of him, as "father and also teacher" (*bāb va ham ustād*). Dastur Pahlān was a boon companion (*ham rāz*) of Dastur Maneck.² They both were of the same age (*ham sāl*) and of the same profession (*ham kār*). This Dastur Maneck was, as said by Darab, a wise, holy, righteous person, and was the son of Mehernosh and was descended from the great Dastur (*Dastur-i mahīn*) Māhyār Rānā. Dastur Pahlān died on *roz* 22, *mah* 4, *samvat* 1762 (i.e., A.Y. 1075, A.C. 1706).

There are several facts which lead to show that Dastur Pahlān was one of the leading priests of Naosari and was honoured with the designation of a Dastur : (a) We find his name as Dastur Pahlān, standing second in the list of the addressees of the *Rivāyat*, brought in 1670 A.C. from Persia, and known as Rustam Aspandiyar's *Rivāyat*.³ His name stands next to that of Dastur Barjor Kamdīn, the well-known compiler of the *Rivāyat* known by his name. (b) In a document, dated *roz* 5, *mah* 10, *samvat* 1728 (29th July 1672 A.C.), relating to the settlement of a communal question of priesthood, we find him signing as a leading priest (*Parsee Prakash*, I, p. 844). (c) On account of his learning and his position as a priest, he was given the honour of the second seat (*kursi*) in

1 By Hindvi, he seems to mean Sanskrit and Gujarati.

2 This Dastur Maneck Mehernosh was the Dastur of Naosari, from 1664, when his father Mehernosh (Dastur from 1619-1664) died, upto 1728, the date of his death. We first find his name as that of a leading priest of Naosari in two documents of importance, dated 29th July 1672 and 8th February 1687 (*Parsee Prakash*, I, pp. 844 and 847), and then, as that of a Dastur of Naosari in a document of 3rd September 1721 (*Ibid.*, p. 23).

3 *Parsee Prakash*, I, p. 16.

the assembly of Parsee priests at Naosari (*Parsee Prakash*, I, p. 852). A later copyist of Darab Pahlan's writing speaks of Dastur Pahlan as **ندمی** *ndmi*, i.e., illustrious.

Dastur Darab Pahlan's MS., written by himself, and a Rivâyat help us to say, that Pahlan was given the title of Dastur and the privilege of having the second seat in the assembly of Anjuman in or before 1670 A.C. (a) The names in the colophon of a MS.¹ of Sad-dar written by him—Herbad Darab *bin* Dastur Pahlan *bin* Faridun—show that it was Darab's father Pahlan who was first designated a Dastur in his family by the Naosari Anjuman. His grandfather Faridun's name does not carry that designation. The *Parsee Prakash* (vol. I, p. 852) says that it was Dastur Pahlan who was allotted by the Anjuman the second seat in the order of seniority of leading priestly families. Now, as in this colophon written in 1060 A.Y. (1691 A.C.), Darab speaks of his father with the designation of a Dastur and his grandfather without that designation, we must take it that Pahlan was given the second seat and designated Dastur at some time before 1691 A.C. (b) Darab's Kholâseh-i Din helps us to carry the event of Pahlan's nomination to the second chair and the bestowal of the designation of Dasturship, a year earlier. This treatise, as said in the chapter entitled "Ravidâd-ı Darab" in our text, and "Tafsil-i Kitâb" in MNK., gives the date of its writing as 1059 A.Y. (1690 A.C.) and speaks of Pahlan as Dastur. So, we must take it that the above event took place in or before 1690. (c) In the colophon of his MS. of the Divân-i Qâmûs written in 1684 A.C. (*vide* below) Darab speaks of himself as Dastur-zâdeh. So, his father Pahlan must have received the designation of Dastur in or before 1684. (d) Then, on looking for any other writing of an earlier date wherein Pahlan is spoken of as Dastur, we find, that in the Rivâyat, known as the Rivâyat of Rustam Asfandyâr, which is dated *roz* 23, *mah* 10, 1039 A.Y. (1670 A.C.), Pahlan is named as Dastur (*Parsee Prakash*, I, p. 16). So, we may infer, that the designation of Dastur was given to him in or before 1670.

1 *Vide* below for this MS. Sad-dar.

Dastur Darab Pahlān was born in or after 1668 A.C. The date of his death, as given by the *Parsee Prakash* (vol. I, p. 31), most probably on the authority of the information given to the author by the present heirs of the Dastur, is 23 Daeṇdin, 11 Bahman, year 1103 A.Y. (1st September 1734 A.C.). But, this date seems to be erroneous, because, there is in the Bibliothèque Nationale of Paris,¹ a Vendidad written by Dastur Darab Pahlān, which, in its colophon, bears the date of writing as 23 Goāḍ, 11 Spen-dārmad, year 1104 A.Y. (1st October 1735 A.C.). So, his death must have occurred not earlier than 1st October 1735. It may have occurred in the end of 1735 or in some subsequent year. What has led his present heirs to say, that his death occurred in 1734, seems to be this : They see his own signature in some important communal documents as a leader upto 1734, but in documents, subsequent to that year, they see the signature of his son Burjorjee as that of a leader. Ervad Meherjibhai Nowroji Kutar, one of the descendants of Dastur Darab's brother, in a communication with his letter, dated 2nd August 1922, thus puts the case before me :

“ આ વિદ્વાન દસતુર દારાબ પાલન ઇ.સ. ૧૭૩૪ નો રોજ ૨૩ માહ ૧૧ ને દીને બેહસ્તનશીન થયા હતા. પારશી મકાશમાં આપેલું એવણું મરણુ બરાબર છે, કારણ કે સર્વત ૧૭૬૦ માં થયેલા એમના મરણુ પછી ૧ મહીનો અને ૧૭ દીવસે, એટલે સર્વત ૧૭૬૧ નો રોજ પાંચ માહ એકતે દીને થયેલા એક લેખ ઉપર તેમજ એવણુના મરણુ બાદ ૨ મહીનો અને ૧૮ દીવસે યાને સર્વત ૧૭૬૧ માં માગસર સુદ ૫ રોજ ૬ માહ ૨ ને દીને થયેલા એક લેખ ઉપર પહેલી સહી દ. જમશેદજી રસતમજની અને બીજી સહી દ. બરજોરજી દારાબ પાલનની છે. બંને દસ્તાવેજ ઓરીજનલ છે, કંઈ નકલ નથી કે જુલ થાયે. આ બીજા લેખો ઉપરથી એવણુ સાહેબનો મરણુ દીવસ જે ઉપર લખ્યો છે તે બરાબર છે.”

1 Vide in Journal Asiatique of July-August 1911 and May-June 1913, an article by Miss Menant, entitled “Observations sur Deux Manuscrits Orientaux de la Bibliothèque Nationale .” Vide Miss Menant's separate publication, Plates IV, V, VI, for facsimile photographs of the three colophons of the MS. Vide my article on the subject in the *Rast Gofiar* of 25th January 1914.

The above assertion, that he must have died in 1734 A.C., because in documents of 1735 A.C., there is the signature of his son and not that of himself, is after all an inference, which can pretty safely be made in the absence of other evidence. But, it must not be held as a correct inference, in the presence of the above written evidence of the colophon in three languages, Persian, Pahlavi and Gujarati, showing that he was living in 1735 as he had himself written a MS. of the Vendidad in that year. So, we cannot but conclude, that Dastur Darab Pahlān died some time in the end of 1735 or in some subsequent year, but certainly not in 1734 A.C. In the matter of the above reference, one must remember, that there may have been some other reason for Dastur Darab not signing the communal documents. That may be his temporary illness; or, he may have, for some reason, retired from communal work, and so, may have asked his son to do the work.

Now, as the *Parsee Prakash* (*ibid.*) says, on the authority of Dastur Darab Pahlān's heirs, that he died at the age of 67, we take it, that he was born in (1735 minus 67) 1668 A.C. or in a subsequent year.

Dastur Darab Pahlān was born at Naosari. In his Kholāseh-i Dīn, he speaks of Naosari as his native country (*watan gūh*) and birth-place (*mawtan*). He thus speaks affectionately of it (p. 57, l. 28) .

چونوساری وطن گاهم بدو است که جای پاک ورم جای مسجد است
اراین موطن گهی بیرون نرفتم در زین شعای دگر شغلی گرفتم

i.e., "Naosari has been my native place which is a holy place and also a place of worship.¹ I have never gone out of this birth-place, and I have never taken to any profession other than this (above said) profession."²

1 This is an allusion to Naosari, being the seat of the Iran Shah Fire-Temple, at the time.

2 Like the Christian clergy of medieval England, the Parsee priests of India had, at times, besides their priestly profession, some other collateral profession like that of an agriculturist.

In the colophons of his other writings also, he speaks of Naosari as the place of his writing.

Dastur Darab Pahlān's Kholāseh-i Din contains some autobiographical references to his education. We find these in the subject headed

رویداد داراب بن پالان که پدرش باشد (pp. 56—58)

Therein, he speaks of his father, both as father and preceptor (*ham bāb va ham ustād*, p. 57, l. 19) He says, he was given education of every kind (*har'alm*). According to the authority of communal records, he became *Nāvar*, i.e., passed through the first initiatory ceremony of priesthood. on *roz 3, mah 4*, year 1048 A.Y. (1679 A.C.). i.e., at the early age of about 11. He was always with his father and acted with him as a priest in the liturgical service of the temple (*yasash-gāh*, *ibid.* 27). Having acquired a taste of religious literature in the company of his father from boyhood, he cultivated it later on. For example, we learn from the above autobiographical account in the Kholāseh-i Din, that, when he once went to Surat and found himself in the company of learned persons, he took pleasure in their company.

The fact of his having written the Kholāseh-i Din in 1690 A.C. at the young age of about 22, shows that his early religious education must be sound. The MS. Vendidad first written by him as a scribe, so far as known hitherto, is that belonging to the Banāji Fire-Temple in Bombay. It is dated 1694 A.C. So, he wrote it at the early age of 26.

It appears from his Kholāseh-i Din, that in, or before, 1690. he had paid a visit to Surat, where he was the guest of Kāus Bahman, a known priest of Surat. There, he had a literary company in which there was usually an interesting talk on religious matters. Jamshed, the son of his genial host, was somewhat versed in religious literature, and he, at times, read from the Avesta and gave his renderings from some parts of it. He and his father Kāus seem to have inspired Darab to write the Kholāseh-i Din.

It seems that Dastur Darab Pahlan began taking an active part in the religious matters of his community at Naosari from 1720. (a) In a letter, dated *roz Hormazd, mah Amardad*, 1089 A.Y. (1720 A.C.) from the Dasturs of India to those of Persia, we find his name standing second in rank, next to the head Dastur of Naosari. Here he is spoken of as Ervad.¹ (b) In a letter, dated 3rd September 1721, written by the leading men of Naosari to those of Surat in the matter of *padān*, we find his name third, and mentioned as that of a Dastur.² (c) In a letter, dated 5th April 1732, addressed by the Minocheher Homji priests to the Bhagaria priests of Naosari, we find his name as that of a leading man.³ (d) In a letter, dated 29th May 1732, by the Sanjana priests of Naosari to the Bhagaria priests, his name stands at the head as a Dastur.⁴ It seems from the above dates and events, that he may have been given the second chair of Dasturship occupied by his father at the time of his father's death in 1706. But the Dasturship may have been given him at some time between 1720 and 1721 A.C. Or, if we take it, that the title of Dastur also was given to him at the same time when he succeeded to the second chair on his father's death in 1706, we may explain the fact of his being named Ervad in the document of 1720 by saying, that he himself may have, out of modesty, signed his name as Ervad in the letter of questions to the Dasturs of Persia. In his MS. of the Persian version of the 9th and 10th chapters of the Yasna, written in 1707 A.C. also, he speaks of himself as Ervad⁵ in or some time before 1721.

According to the History of the Desai Family of Naosari by Mr. Pallonji Barjorji Desai (p. 88), Desai Khurshedji, the famous leader of Naosari, was Dastur Darab Pahlan's pupil. Desai Khurshedji has thus taken a note of this in his autobiography :

“મોટા થાયા, પડવા મુકા.” બામણ અંધાર સવળ પંડા તથા દેઆલ પંડા તાં હીંદી શીખા. પછી હેરબદી તથા ફારશી દસ્તુર શાહેબ શ્રી

1 Descriptive Catalogue of the Naosari Meherji Rana Library by Mr. Bomanji N. Dhabhar (1923), pp. 17 and 38 2 *Parsee Prakash*, I, 23

3 *Ibid*, p. 28.

4 *Ibid*, p. 29

5 *Vide* below for this MS

6 મોટાં હીંદુઓના અંધાર બાહ્યન સવળપંડા...આગલ બણવા મુકા.

દારાબજી બેહેરત મોકામી દસ્તુરજી પાહાલજીને તાહાં પડતા હતાજ. તે ખુબી નાપાક શેતાન દેખી શખોજ નહીં. તે પાપી ઉંધો પડે, તેથી પુનઃ અધાર નોશરવાનજી રસતમજી યુજરા, બેહરતી થાયા, સંવત ૧૭૭૧ ના રોજ ૨૩ દેપદીન માહ ૧૧ બેહમન, પછે બાઈ માણેકજી ત્યા બાઈ એદલજી નોશરવાનજી તાં ખેડમાંજ જાએજ નહિ. જેવું ખાતરમા આવુ તેવું બોલે. નદાન પુજશ્રી તેહમુરજીનાં મોહો પર બોલા જે તમાંરા છોકરા તે ફારસી પડે ને અમને તે કોલી કરી રોલવાના. અમારે કાંઈ એ ખેડ દેશા છગીરીની દોલત જોઈતી નથી. ખેડમાં કોઈ જાએ નહીં, ખરાખી પુરી થઈ. શેવક ખુરશદ તાં ફારસી પડતા તે દસતુર શાહેજ દારાબજીની મેહેરબાની ધણી. તે દોઆથી ફારસીમાં વાંચવા લાગા, માએના સમજવા લાગા, લખવા લાગા. કતાબ ૧ નાહનું ફરામજી નામું ત્યા કતાબ મરેર અલ ફલુજ^૧ લખી. મશ્વદા કાગજ લખવાના લખવા માંડા. હેરબદ થવાને છજસને હાયા ૨૫ પડા.”

Again, from the way of great respect, in which a later copyist,² Hirji Mehta of Naosari, speaks of him, in his MS. of his Farziât-nâmeh, we find, that his name and learning were remembered by the people of Naosari long after him His writings were, and even now are, quoted by later writers.

Dastur Darab's original writings are the following :

- Original Writings. (1) Farziât-nâmeh,
(2) Kholâseh-i-Din, including the Roz-nâmeh.

(3) A Persian version of the 9th and 10th chapters of the Yasna from their Pahlavi and Sanskrit renderings. A MS. in the Mulla Feroze Library gives the following as the heading of this version :

معني باویم درید داراب دستور پالن ارپهلوی و مسکرت بیرون آورد
نیشتم است

1 Mr Sorabji Muncherjee Desai, in his letter, dated 5th June 1924, writes to me, that the MS. معرق القلوب (lit the exhalating medicine of hearts) written by Desai Khorshedji on roz Gosh, mah Âbân 1104, is still with him. It seems to be a rendering of the Hitopadesha. 2 Vide below.

3 Vide the Collection of Colophons, prepared at the instance of the Trustees of the Parsee Panchayet, by Ervad Nasserwanji B. Desai. Vide the Jarthoshiti, Vol. II, No. 1, p. 76

The colophon in Avesta characters, written by Dastur Darab himself, gives the date as *roz* Hormazd, *mah* Amerdâd, year 1706 (1707 A.C.). This colophon is followed by a Gujarati colophon in Nagari characters, wherein Darab, speaking of himself as Ervad, says, that he had done the translation for Burjorji Chândâ. This Burjorji Chanda was a leading man of Broach, as seen from a document dated 20th August 1703 (*Parsee Prakash*, I, p. 845n).

(4) *Monajâts* (مناجات prayer) in Persian. We will speak of these writings at some length later on

Some of the learned Dasturs and Mobads of old times were scholars as well as scribes Dastur Darab
A Great Scribe was one of that class.¹ Besides having written original works, as referred to above, he had written a number of copies of various writings. The following are known as written by him :

(1) *Vendidad* MSS. I have seen four MSS. of the *Vendidad* written by Darab ² —

(a) The MS., referred to above as being in the Bibliothèque Nationale. I find from my note-book that I had the pleasure of seeing it during my stay at Paris in 1889.

1 The late Ervad Manockji Rustomji Unwala, who was well-known as a collector of old MSS and books, is reported to have said, that he saw, in various public and private libraries, about 30 MSS of the *Vendidad*, written by Dastur Darab. Another scribe, Ervad Darab Framroz Pavri of Surat, is said to have written about 36.

2 The old extant MSS. of the *Vendidad* hitherto known are the following:—
 (1) L₄ The London MS referred to by Geldner, (*Prolegomena*, p. IX,) written by Meherwan Kaikhusru, at Cambay dated 692 A Y. (1323 A C). (2) K₁. The Copenhagen MS referred to by Geldner (p VI) (693 A.Y, 1324 A.C.) written by Meherwan Kaikhusru (3) ML₃ The Manockji Hatara Library MS. referred to by Geldner (p XI) (963 A Y, 1594 A.C) (4) MF₁ The Mulla Feroze Library MS. written by Khusrû Anoshervân (Geldner, p. XI) (987 A Y, 1618, A.C.).

(b) The Banaji Fire-Temple MS. (c) A MS. belonging to Ervad Framroz Nowroji Kutar. (d) A MS. belonging to Mr. Kekobad Ruttanjee Daboo of Naosari.¹

The Descriptive Catalogue of all Manuscripts in the First Dastur Meherji Rana Library, Naosari (1923), prepared by Mr. Bamanji N. Dhabhar, announces Dastur Darab as a writer of the following MSS. :—(2) Portions of Firdousi's Shah-nâmeh. (3) Persian Sad-dar. (4) Sarosh Hâdokht. (5) Divân-i Qâmûs. (6) Kaikhosru-nâmeh² (6) Arda-Vîraf Nâmeh of Zarthust Behram, completed on *roz* Dîn, *mah* Adar, 1085 (A.C. 1716). (7) An imperfect MS. of Inshâ¹ -i Abul Fazl. The colophon gives the date of its completion as *roz* Hormazd, *mah* Shehrivar, 1090 (A.C. 1721).

He died on *roz* Daepdîn, *mah* Bahman. As said above, while speaking of the year of his birth, he seems
Death to have died in 1735 or one or two years after that.

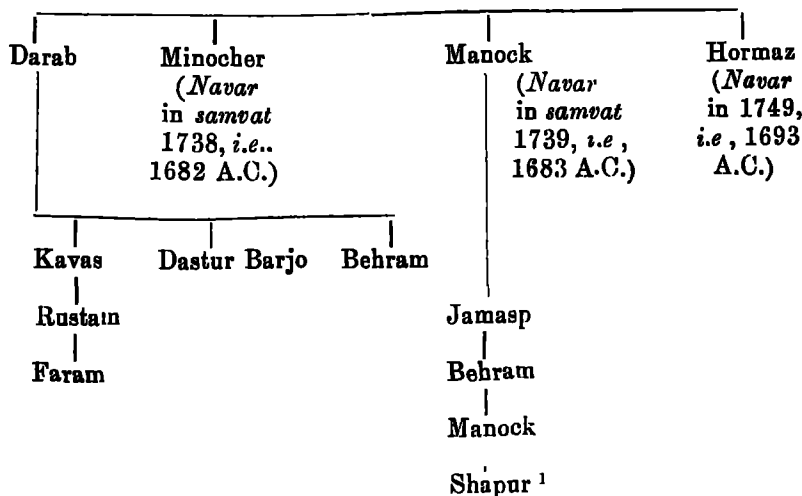
Miss Menant, on the authority of the materials before her, thus speaks of this Dastur : "La personnalité.....du Darab Pahlan est très connue ; c'est un des notables de la classe sacerdotale de Nausari, fils du Dastour Pahlan Fredun, lui-meme savant Dastour. En 1726, l'Anjuman de Nausari, par un vote unanime, lui donna la seconde place dans toutes les reunions publiques, et ses heritiers ont continué à l'occuper " Here, Miss Menant speaks of Darab as belonging to a famous priestly family, and of his father as having been unanimously given a second seat in the Anjuman

1 I had seen this MS. about 4 years ago. Unfortunately, I have not been able to secure it from Naosari, to take notes for the present volume.

2 Ervad Meherjibhai Nowroji Kutar possesses with him Darab's MSS. of the Shah-nâmeh, relating to King Kaikhosru from the time of his birth to that of his retirement from the world.

Dastur Darab left three sons, Kavas, Barjo and Behram. The following is the geneological tree of his and his brother's descendants :

Pahlan Faridun (*Navar* in *samvat* 1711, i.e., 1655 A.C.)



It seems that Dastur Barjo, the son of Dastur Darab Pahlan, also was a scribe. A Pahlavi Rivāyat, His son Dastur Barjo. written by him, is referred to in a MS. in the Mulla Feroze Library (Ervad B. N. Dhabhar's Descriptive Catalogue, p. 34). The copyist speaks of Dastur Barjo as *munazzam nāmī* منظم نامی,² i.e., illustrious in line (*nizām*, descent). He is said to have taken an active part in the consecra-

1 This line of ascent from Shapur to Manock Pahlan Faridun, the brother of Darab Pahlan, is given from the pedigree given in the Persian colophon of an *Avān Yasht*, written by Shapur (Ervad Dhabhar's Descriptive Catalogue of Mulla Feroze Library, p. 48).

2 The person who has copied this MS. from that of Dastur Barjo gives his name and ancestry as follows Herbad-zadeh Behram—Ardeshir—Noshirwān—Behram—Dastur Ardeshir—Dastur Mobad—Jivā—Vikā—Dastur Ardeshir (دستور منظم اردشیر) —Osta (اوستا) Ram—Herbad Kahānān—Herbad Ādar—Herbad Nahār—Herbad Sund—Herbad Sahiyār—Herbad Mobad Hormazdiar—Herbad Ramyār. The date is ۱۱۱۹ Sarosh, mah Adar, year 1119 (A.C. 1750). A Gujarati colophon in Nagari character follows. It says :—જાર્થોશ્તી ભગવત સારોશ મહા અદાર વર્ષ ૧૧૧૯ નામી પાઠક દેવ ગુજરાતીનાં લેખકે લખી છે. (Jarthoshti, Vol. II, No. 3, p. 230).

tion of the Atash Behram at Naosari in 1765. He died on 22nd October 1770.

**A few dates relating to
Dastur Darab Pahlan
and his ancestors and
descendants.**

EVENTS.	DATES.
Birth of Darab Pahlan's father Pahlan	
Faredun 	1642
Birth of Dastur Darab	1668 (about)
Darab's father Pahlan addressed as a leader in Rustam Aspandiyar's Rivâyet 	1670
His father Pahlan, signatory as a leader in a communal document relating to Panthaks ...	1672
Darab's MS. of Divân-i Qâmûs ...	1684
Death of Darab's grandfather (Faridun)	1687
Darab's visit to Surat ...	1689 or 1690
Darab finishes his Kholâseh-i Din ...	1690 (<i>roz</i> 6, <i>mah</i> 6, 1059 A.Y.)
Darab's MS. of Sad-dar ...	1691
Darab's MS. of Sarosh Hâdokht ...	1693
Darab's MS. Vendidad of Banaji's Fire-Temple 	1694 (<i>roz</i> 1, <i>mah</i> 1063)
Darab's MS. Vendidad of Framroz Kutar 	1704 (<i>roz</i> 2, <i>mah</i> 11, 1073 A.Y.)
Death of Darab's father Pahlan ...	1706
Darab writing his Mâeni-i Zend Avesta, Yasna (Chaps. 9 and 10...	1707
Darab's MS. of Ardai Virâf-nâmesh ...	1716
Darab's MS. of Inshâ-i Abul Fazl ...	1721
Darab's name standing first in a document of amicable settlement of a sacerdotal dispute from the Minocher Homji priests ¹ ...	1732

¹ *Parsce Prakash*, I, p. 28.

EVENTS.

DATES.

Dastur Darab Pahlān's name put first
as an addressee in a similar letter
of amicable settlement by the San-
jana priests (*Parsee Prakash*, I,
p. 29) ... 29th May 1732

Date of Darab Pahlān's MS. Vendidad
at Paris 1735 A.C.

Date of Darab's death (roc 23, mah 11) The end of 1735 or
some subsequent
year.

I will now say a few words, at first (a) on Darab's own
original writings and then (b) on some of the MS. copies written
by him as a scribe.

DARAB'S ORIGINAL WORKS.

1—THE FARZIÂT-NÂMEH.

The Farziât-nâmeḥ of Dastur Darab Pahlān is, as the
name itself signifies, a work describing the
duties (*farzîdt*) of a Zoroastrian from a
religious point of view. Almost all the
customs, manners and beliefs referred to herein, were followed
by an orthodox Parsee, especially by one of the priestly class, upto
the middle of the last century. Even now, if not in Bombay itself,
in the mofussil Parsee centres like Udwarā, Naosari, Surat and
Broach, many of the customs and manners are still observed. In
this matter, the Farziât-nâmeḥ itself is a kind of an Indian Rivâyat.
Our author himself refers to older Rivâyats. For example, in
his account of the Ahunavars he says :

بخط پہلوي یک نسخہ بود چه نسخہ ملکہ طوطہ نسخہ بود
در آن نسخہ ر دین ہم حکایت نسخی افزون ہوا ر دیگر روایت¹

1 Vide p. 62, ll. 9-10, of the Text.

Some of the subjects referred to in the book are treated in the Persian *Sad-dar*.

The work presents, as it were, a picture of the daily life, and of the whole life from birth to death, of an orthodox Parsee. Whatever view may be taken of the number of rituals and ceremonies, one sees at the bottom, a high uplifting moral tone. The very fact of embodying a number of moral precepts from old moralists like Abarbad Marespand shows this. Religion was not thought to be the work of any particular month, day or hour, but of the whole life. So, the object of the treatise is, as said by the author himself in the beginning, (a) to collect in one treatise an account of all the duties which a Behdin, a follower of the good Mazdayasnân religion, has to perform from birth to death and (b) to give some practical advice and admonitions, as given by some Dasturs of ancient Persia. The subject-matter is not to be looked at from the point of view of the present century, but from that of the preceding centuries. As I have said elsewhere, one sees in some of the matters relating to the social and religious life of the Parsees of the last and preceding centuries, some reflex of the social and religious life of a Christian of Mediæval England of the 15th century. That the book was held to be a religious book of importance, is shown by the fact, that a text of it was published, as we will see later on, as a part of the Book of Prayers, published in Persian characters. As the catechism of Christianity, being held to be a very important composition, is published with some editions of the Bible or Prayer-book, so this book seems to have been similarly treated by the Irani Mobads who published the *Khordeh-Avesta* in Persian.

I will describe here some of the old MS. of the *Farziât-nameh*:

The text of the *Farziât-nâmeh* in this volume is based on a MS. written by Dastur Darab Pahlavi himself.

(a) A rough MS. of the Author on which our text is based

It belongs to Ervad Meherjibhai Nowrojee Kutar,¹ the learned high-priest of Manockjee Seth's Agiary of Bombay. The MS. consists

1 Mr Meherjibhai Kutar has, with his brother Ervad Framroz Nowrojee Kutar of the late Mr Nusserwanji Tata's Agiary at Bandra, given us a complete

of 31 folios which are all loose, each folio leaf carrying 17 couplets. The author himself has, here and there, made many amendations, which we begin to see from the very first folio, bearing the first seven lines of the Invocation and Introduction. The sixth couplet therein bears two such amendations. The subjects bear no headings. The author seems to have intended to write the headings later on, and so space is left here and there for such headings. The headings thus omitted may have perhaps been given, later on, by the author in another fair copy, or possibly, they were given by later copyists. In the different MSS. they vary a little. In this volume, the headings are given, as found in a MS. of the Farzîât-nâme, written by the late Dastur Erachjee Sohrabjee Meherjirana, which is now in the Meherji Rana Library.¹ Dastur Erachji has, at times, given headings where none were intended by the author. For example, the author has left no blank space for a heading in his MS. (p. 5, l. 5), but Dastur Erachji has given the heading (our text p. 3 top), and has very properly separated the subject of the daily prayers from the preceding subject. Again, he has properly sub-divided this subject into sub-subjects, treating of the prayers for the five different *gâhs*. The author has separated only the subject of Ushahen *gâh* (p. 9, l. 3, of this MS.), by keeping a blank space for a heading. Wherever the author gives his name and appeals to himself as *ای ہاراب* or as *نوی داراب* or in some words like these, we must take it, that he intended to finish the particular subject there and intended to begin another one. But, in some places, he has

Text and Translation, with Notes in Gujarati, of the Shâh-nâme of Firdousi I am inclined to name these two learned brothers as the Parsee Warner Brothers. One of the two brothers, Ervad Framroz Kutar, has published a life of the first Sir Jamsetjee Jejeebhoy, Bart, in Persian verse. He has also written in Persian a Pand-nâme, a *mondjât*, and a poem in honour of the late Mr. Dadabhoy Nowrojee.

1 Dastur Erachji has made another copy from his MS. under consideration and has placed it in the Mulla Feroze Library at Bombay. *Vide* its Descriptive Catalogue of the Avesta, Pahlavi, Pazend and Persian MSS. by Ervad B. N. Dhabhar (1917), pp. 12-14.

forgotten to keep blank spaces, and Dastur Erachji has very properly corrected that omission and given a fresh heading. For example, page 6 of our text begins a new subject, the previous couplet ending with the author's appeal to himself (p. 10, l. 14, of this MS.). The author has left no blank space for a fresh heading, but Dastur Erachji has corrected that omission. Perhaps, there may be somewhere another fair copy of the author himself, and therein the above amendations have been made and have been then followed by other copyists.

Our author has divided, in his own MS., the subject of the *vazn* of Ahunavar (text p. 6, l. 4) into two parts, by putting in the usual line of invocation *بنام ایزد و داد گران*. I do not understand, why he should have done that. Perhaps, he had written beforehand these lines about the *vazn* (weight) or the meritoriousness of Yazashna, Visparad, Vendidad, and incorporated them here, and while so incorporating them, he incorporated the invocation formula also, which suited in the separate composition but not here.

A number of couplets are here and there struck off and fresh attempts are made in the margin. On p. 56,¹ the last couplet runs (Vide couplet 28 of p. 34 of our text.)

پشت حواصی پی آنگه تا نمانی
اشم و روی نگویید مرد بسی

Some folios after this page are missing. The catchword at the end of page 56 is *ولی آنکس که*, as we find it in our printed text. But in this MS., the next page (p. 57 as marked by me) begins with *دگانه بطالع پاک خورشید*.

This is the 27th couplet on p. 38 of our printed text. So, several folios are missing from the MS. of this rough copy of our author. On comparing this rough MS. (p. 58), we find the omission of some couplets which seem to have been added in the next fair copy, followed by Dastur Erachji and other copyists.

1 I have marked the numbers of pages in this MS. with pencil.

In the matter of the subject headed in our text as (p. 29, l. 16, Dastur Darab's own copy, p. 50)

در بابت اینکه آذرباد ماسپند قرزند خود زرنشت را فرہنگ گفت

we find 102 couplets missing. So, calculating at the usual 17 lines per page, 6 pages or 3 folios are missing. These are supplied in our text from the above copy of Dastur Erachji.

Then, in the matter, headed کسی بگذرد (our text p. 34, l. 10, Dastur Darab's MS., p. 56), the first 17 lines are given, and then about 144 lines are missing. So, calculating at the above rate of 17 lines per page, about 8 pages, i.e., 4 folios, are missing. As 8 pages, at 17 lines per page, give 136 lines, the remaining 8 lines must have been written on the margin, as we often find them so written in the MS. So, these missing lines, about 144, also are taken from Dastur Erachji's copy. This MS., in the handwriting of Darab himself, finishes at the end of the subject headed (our text p. 40, l. 22) م درد بزرگ است .

It seems that the Farziât-nâmeh proper, as originally intended by the author, ended with the chapter on the Funeral ceremonies, headed as

The End proper of the Farziât-nâmeh.

در بابت آنکه کسی بگذرد ازم دنیا و پس او چه کار باید کرد

(pp. 34-39 of our text).

This appears from what he says at the end of the subject :

پیرانچہ من دیدہ ام در روایت	درین دفتر در آوردم حکایت
تمامی کتبیات فزون مردم	پرگندہ کہ نہ یکجا سپردم
بیاوردم درین دفتر تمامی	شد آسمان بہ اہلبیان نامی
شدہ ختم از فرضیات این حسابی	کند افزون ازین باشد ثوابی
بران دانا و ما قل چو لکہ خوانند	انوشیروان با من بنحہ رسانند

These lines are mostly in the spirit of what we generally read at the end of such treatises in the form of a colophon. Again, the layman copyist, Hirji Mehta of Naosari, referred to later on, very properly ends his MS. with this subject and gives his

colophon, in which he clearly says that " the book of Farziât-nâmeḥ is finished ".

تمت تمام شد این کتاب فرصیات باسم در شایست و نا شایست دین و مزیستنان
از تصنیف دستور صاحب f. 37 etc.

So, we must conclude that the Roz-nâmeḥ, which follows this, does not form a part of the Farziât-nâmeḥ. Dastur Darab's own original MS. under examination does not give this Roz-nâmeḥ, though it does give, after the above chapter, two other subjects which follow, viz., those of other advices (دیگر پند) and three great diseases (سه درد بزرگ, our pp. 39 and 40). It then ends the Farziât-nâmeḥ saying : تمام شد فرصیات باسم (p. 60). So we see, that our author himself intended to end his book at this subject. Later on, he seems to have written further subjects, but not as portions of the Farziât-nâmeḥ. The Farziât-nâmeḥ proper should end here. The Roz-nâmeḥ has no direct connection with the daily duties or life duties. The very name ending with *nâmeḥ* seems to show that the author intended it to be a separate book or treatise.¹ Thus the Roz-nâmeḥ must be taken as a separate work of Dastur Darab.

As to Dastur Erachji's copy, I think, that Dastur Erachji must have copied his MS. from an original
(b) Dastur Erachji's MS of the author himself. The copy of which we have spoken above seems, as said above, to be the author's rough MS., especially because in its latter part, it has a number of additions of couplets on the margin. It is not difficult to read the text as written at first because it is written in a pretty fair hand. But the subsequent additions in the margin are not so carefully

1 In the case of this Roz-nâmeḥ, in the account of Roz Daepdîn (11th couplet), the second hemistich in our text is taken from a copy of the Farziât-nâmeḥ in the Naosari Meherji Rana Library (No. 210 Persian MSS.). MNK gives the line as (p. 142, l. 9) که داد مردمی این روز دادی. Dastur Erachji's MS gives it as که داد مردی تو این روز دانه. These lines are not sufficiently intelligible. MNK of the copyist Hirji Mehta of Naosari gives it as که داد مردمی این روز دادید. Even the line, as given in our text, is not very clear, though more intelligible than others.

written. So, I think the author may have prepared, later on, a fair copy, perhaps, with some verbal alterations here and there, and Erachji's MS. may be a copy from that copy.

Though I have given no collations, I have often consulted two other MSS. which have been useful in solving occasional difficulties arising from miswritten words. I have referred to them in my footnotes. I name these two MSS., MNK₁ and MNK₂. The first MS. is about 155 years old, having been written in 1138 A.Y. (1769 A.C.) It was written by a Parsee layman Hirji Homeji Mehta of Naosari. The MS. begins with the following Invocation to God : ¹

بِسْمِ اِيْزْدَ نَخْشَايَنْدَهٗ خَشَايَشْكَرْ مَهْرِيَّانِ دَارَنْدَهٗ دادار

This is followed by

اين فرصيَاتِ داسم از تصديفِ گرونيانِ مكاني دستور داراب بن پاپان فرمودون

The MS. seems to have been written hastily, in a way, which gives one a good deal of trouble to read it, because the arrangement of couplets varies often. The pages are not written systematically in

¹ In the first seven couplets invoking the help of God, we find some differences from our text. For example, in the 2nd couplet, the first word is, instead of *rahim* of our text, رحي which seems to have been miswritten for زحي, *zahi*, i.e., "excellent". The MS. is written partly in the *shekasté* style. Attempts have been made to correct, here and there, the original writing, but not always for the better. For example, in the case of the above word, *rahim*. At first, the word seems to have been written *rahim*, but then an attempt is made to scratch it off with a knife and the word '*zahi*' is substituted. We see a similar attempt of correction in the second line of the 5th couplet of invocation. At first, we find the line written, as in our text where the last words are روي پش و نور but then, the first letter 'ر' is struck out and a word, something like چن is written, which does not seem to give any suitable sense. I find in the MS a loose sheet of paper containing a list of corrections under two columns غلط and صحيح, i.e., Correct and Incorrect. There are about 160 corrections.

one way.¹ The number of columns and the number of lines in each page vary. Somebody has counted the couplets of this MS. and has marked the number in Gujarati as 1318. But he has calculated the prose lines of the colophon at the end also as those of the couplets. So, correcting the mistake, the couplets of this MS. come to 1308. The text of the MS. is divided

1 The following short description of the arrangement of a few folios will give one an idea of the peculiar way in which it is written. In the beginning, the MS. has breadthwise three lines on each page and the arrangement of the lines varies. On the first page, the lines in the first two columns from the right form a couplet. Then, when they end at the bottom, the subject continues in the third column on the *left*. The couplets run in the form of one line below another. Then on the next, *i.e.*, the second page, the order is reversed. The lines in the first two columns from the *left* form couplets. When they end at the bottom, the next couplets are written in one column on the right. Then on the third page, the running order is like that of the first page. In other words, the arrangement of the couplets on each side of the folio varies alternately. The single line couplets are written a little crosswise. Then from the 10th folio, the arrangement again varies. The lines in all the three columns are written a little crosswise. The two lines of the couplets run one under another in the first column. Then two couplets run vertically between this first column of couplets on the right and the middle column. Then the two lines of the couplets run, one under another, in the second or middle column. Then again, two couplets run vertically between the second or middle column and the third column on the left. Then, in the third column, the lines of the couplets run one under another. The same arrangement continues on the other side of the folio (f. 10), but with this difference that there are no vertically written couplets between the second (middle) and the third (on the left) column. This arrangement continues upto folio 13. On folio 14, the arrangement again varies. There we have only two columns. In place of the third (on the left), we have vertically written couplets. Again, these vertical couplets also are not in the same order. The first couplet so written (on the right) has its lines written one by the side of another. Then the next couplet has its line one under another. Then the next two couplets are similarly written one under another. Then the arrangement of folio 14b is similar to that of 13b. Then that of 15a is again similar to that of 10a, that of 15b is like that of 14b. Then that of 16a to 18a is like that of 15a. That of 19a is again altogether different. Then the couplets of the next pages upto f. 37a are arranged in one or another of the above order of lines. The MS seems to be a labyrinth in the arrangement of its lines and I have seen no MS. like it.

into two parts, each ending with a colophon. So, there are two colophons.

Our text has in all 1513 couplets. The reason, why the number of couplets in this MS., in the first portion preceding the first colophon, falls short when compared with our text, is, that the scribe has omitted some parts from the preceding portion ending on folio 37a and has given them separately after that portion, ending them with a second colophon. The writer begins this second part with the following invocation :

ایزد 1 متعال دادار دیهمال و کار سار دده نوار رحیم و کریم مهربان دلکشایی
2 هزل ہم نوزور آفرینده عالمیان پیدا کده 3 قادر پرست
رپرر شکر دادار خرد مدد کم 4 تفسیرار دین ریومند این کیفیات سی روره از
تصدیف دستوران دستور دستور صاحب مهربان دستور پر نور دارایی واد پا بلدجی
مورقم بدل ارنریوسن 5

After the introduction, there follow the following subjects :

- (1) The account of the *Roz-nâme* (p. 39 of our text).
- (2) The Three Diseases (p. 40 of our text) under the heading
دگر کیفیات (i.e., Other Subjects, l 4, 3rd col, of folio 39).
- (3) An account of the 30 days (p. 40, l. 23, to p. 46 of our text) under the heading تفصیلات سی روز (f 39b top of 2nd col.)

At the end, follows the second colophon. The division of the *Farziât-nâme* in this MS. seems to be very proper, because the subjects treated in this second portion do not refer to one's duties (*farz*) in the proper sense of the word. The original itself of the

1 *Muta'âl*, high, exalted.

2 I am doubtful about the reading of this and the next two words as the writing is indistinct and the paper is a little worm-eaten here

3 Not legible, a portion being worm-eaten

4 *Tufsi'r*, explaining.

5 i.e., Counting his descent from Neryosan(g).

author, referred to above, also does not give the Roz-nâme¹.

I give below the two colophons, and, in an appendix, some particulars about the writer and some members of his well-known family, as it is very rare to find a layman writing a religious manuscript :

تمت زمام شد این کتاب درصیبات دامن در شایستگی و ناشایستگی دین و دهر
 یسنان از تصنیف دستور صاحب مهریان دستوران دستور داراب بن پالن
 این فریدون 2 دانکه نقادی و رامشینی اندر روز مبارک بهمن امشاشعبد و صلا
 3 بهایون مهر ایزد پرور رهوه مبارک سالیه شهر 4 دی الحکم سنه ۱۱۸۲ هجری
 سنوت ۱۸۲۳ چیترا صد دهمی سنه ۱۱۴۸ مبارک از شهنشاه یزدجری
 شاه ایران زمین بوقت دو پهر دلخیر و ظفر اتمام یافت 5 بعون ایزد بهان
 کاتب الحروف 6 اضعف ترین من 7 عبار الام بهدین بهدجی و ده و صحتی مهتم این
 بهرامچی این بهایچی ناگر مقوطن قصده نوساری سرکار سورت 8 مضاف مصوبه
 احمداناد 9 لاکه در موصع 10 تراجمه عاگره برگنده چوراسی تحریر یافت پنجم معلوم
 خود قلمی نموده شد

هر که خواند دعاء طمع دارم	زانکه من یدده گنگارم
نوشتن من برای یاد گاری	بشرط آنکه تو ما را یاد داری
نوشتن نماد صدم بر سعید	نویسنده را نیست فردا امید

1 Between the two portions of this Mehta MS there is a writing in Gujarati with the following line in Persian at the top.

پدام و کشتیش اول نه بدیدد سروش از پیش او هرگز لجبید
 i.e., "Sarosh will never move away from him who first puts on *padam* (*paṭidāna* or *padān*) and *kusti*."

The Gujarati writing consists of 8 lines, each divided into two parts. It seems to be an intricate puzzle for one to solve.

2 I am a little doubtful about the reading of this word. It may be read as "in kē" or as "ān kē".

3 Auspicious, fortunate.

1 *Zi'l-hijja*, name of the last Arabian month.

5 عون 'awn, aid, assistance.

6 *Azaf*, most weak or helpless. The word is an equivalent of *kamtarin*.

7 The word seems to be غبار الام, i.e., dust (*ghabār*) of God, corresponding to *khāk-sār*.

8 *Murāf*, annexed, added to.

9 Incorrectly written for علاقه *ālāqa*, province, district.

10 *Mansa*, district.

TRANSLATION :—“ This book of Farziât-nâmeḥ in (the matter of what is) lawful and unlawful in the good Mazdayasnân religion was finished from the literary composition of kind Dastur Saheb, Dastur of Dasturs, Dastur Darab, son of Palun, son of Faridun. Know,¹ that it was finished with pleasure and gladness with the help of the unseen God, on the auspicious day Bahman Amshâsfand, auspicious month Meher Yazad, on auspicious² Friday³ of the year, month *zi'l-hijja*, *Hijri* year 1182, *Samvat* 1823,⁴ *Chaitar Sûd* tenth, auspicious year 1138 of Emperor Yazdagard, the king of the land of Iran, at the good and fortunate time of noon.⁵ The writer of this book is the most humble, the dust of God, Behdin Hirji, son of Homji Mehta, son of Behramjee, son of Bhaijee Sâkar (Sâgar), inhabitant of the town of Naosari, *sarkâr* of Surat, annexed to the *subah* of Ahmedabad, the district in the territory of the Raja of Agra, province of Chaurasi. Written in the Pochi Street. Written by his own pen.

“ I desire blessings from him who reads this, because I am a sinful humble person. I have written this for (my) remembrance on this condition that you remember me. The writing will (continue to) remain, as black over white,⁶ (but) the writer has no (certain) hope (to live) till to-morrow.”

The second colophon at the end, written in somewhat cross lines, runs thus :—

کاتب الحروف سن ددۀ دیں وہ مار دیسنان بہدین ہدیجی ولد ہدیجی مہتم
مقوطن قصیدہ ہوساری پرور مبارک خرد ہند خو رشید ایزد و ملا مبارک آبان ایزد
سن ۱۱۳۹ از شہنشاہ یزد جرو شہر یار - فوت ۱۸۲۶ جیتنے صد پرورہ نون
یزد نمان تحریر یافت و السلام

1 Or taking the other reading, “ This (book) which was finished, etc.”

2 I am doubtful about my reading *mubārak*.

3 The word is written with a *pesh* as *زہرہ* *zuhra*, which is a name of Venus. So the day of *Zuhra*, i.e., Venus, may mean Friday. I am doubtful of my reading.

4 1768 A.C.

5 Lit., two watches. Cf. Hindustani *دو گھنٹہ*, Gujarati *બેઘન્ટ* (બેઘન્ટ).

6 i.e., with black ink on white paper.

TRANSLATION :—"The writer of this book (words), I, the servant of the good Mazdayasnân religion, Behdin (*i.e.*, layman) Hirji, son of Homeji M'eha, inhabitant of the town of Naosari. Written on the auspicious day, the brilliant Khorshed Yazad and the auspicious month, Aban Yazad, year 1139 from Emperor Yazdagard Shehryar. *Samvat* 1826, *Javh sud parveh*. Written with the help of the unseen God. Farewell.¹"

The second Manuscript MNK₂ is a neatly written manuscript of 147 pages of 11 couplets each. According to the colophon in verse at the end, the writer is the owner himself, who gives his geneology as follows : Mâhyâr-Naoruz-Ratan-Minochehr-Ratan-Manock-Dastur Pablan-Farîdun, of descent from Neryosang. It was written at Naosari on *roz* Khordad, *mah* Tir, year 1266 A.Y. (1897 A.C)

(d) Other MSS of Mahyar N Kutar of seven loose folios has been kindly given to me for inspection by Ervad Mahyarji N. Kutar as being the original in the handwriting of Dastur Darab Pablan. The first folio is missing The first of the 7 existing folios begins with the words *دېدش شیرسال یک یم* which begin the fifth couplet of the 2nd page of our text These few loose folios seem to be perhaps the very first crude attempt of the author to versify his subject.

I give below a list of some of the subsequent MSS. Other MSS of the Farziât-nâme, written by later Farziat-nameh scribes :

1. A MS of the Naosari Dastur Meherji Rana Library. It is No. 210 of Persian Manuscripts, and has 72 unmarked folios. It has headings and the writer is not known. Mr. Bamanji N. Dhabhar, who has kindly inspected it carefully for me, thinks that it was perhaps written by the gentleman who presented it to the library, Dastur Rustamjee Kekobadjee Meherji Rana, who was for some

1 *Wa's salâm*, i.e., farewell, *adieu*, good-bye, "and there is an end of it." (Bongass).

time a student of the Sir Jamsetjee Jeejeebhoy Zarthoshti Madressa in Bombay.

2. A MS. in the private Library of the late Ervad Manockjee Rustamjee Unwala. Folios 72. Eleven lines to a page. The Farziât-nâmeḥ proper finished on ʀoz Behram, month Meher. The year is not given. The Roz-nâmeḥ follows it. The MS. is written by a Mahomedan, Shaikh Sadr-ud-din, son of Shaikh Munavar-ud-din of the *paragna* of Chorasî.¹
3. The private Library of the late Dastur Kekobad Rustamjee Meherji Rana of Naosari. No. 13, (pp. 48-49 of the Manuscript Report of some Public and Private Parsee Libraries by Ervad Nusserwanjee Burjorjee Desai, p. 44, No. 145).
4. The same Library (*vide ibid.*, No. 25, pp. 75-76).
5. Mulla Feroze Library (*vide* the Supplementary Catalogue by Ervad Dhabhar, VIII, p. XX. No. 1). It is one of the three treatises contained in the volume and was written in 1199 A.Y. (1829 A.C.) by Mobad Hormaz bin Burjor.

2—THE KHOLÂSEH-I DIN.

The Kholâseh-i Din (Explanation of Religion) is a compendium of several religious subjects, the like of which we find in the Rivâyats. This treatise is not held in that esteem as the Farziât-nâmeḥ which is often referred to by later writers. The first part of it is a kind of Persian Bundeḥesh. There are two subjects or chapters which are of some importance :

What is the Kholâseh-i Din

- (1) The one is that on the hundred names of God. In some other writings the number of the names is given as one hundred and one. The names are variously written by different authors and writers and variously explained.

¹ This *paragna* is also referred to in the above MS. written by the layman Hirji Mehta,

Here we have an explanation of the meanings of the names by a learned Dastur who lived about 300 years ago. We wish he had written his subject in simple prose, because, in the case of several names, his rendering of the meanings of the names is obscured by his verbosity in verse.

- (2) The next subject of importance is that headed as the "Ravidâd-i 'Arab Pahlân" which contains some autobiographical references to the author's life.

The text of the Kholâseh-i Din in this volume is based mainly on a copy of the treatise contained, with some other subjects, in a volume in the Mulla Feroze Library. This MS. is No. VIII 8 of the Catalogue of the Library of Prof. Rehatzek (p. 181). It is headed *قسم اخذ جادو و گوشت پریان* *ناجده نسیم دیگر*. The volume contains 25 subjects wherein our treatise is the 6th after the following subjects :

1. Âkhar Jâdn and Gosht Fryân.
2. Mâr-nâmeḥ.¹ A colophon at the end of this says, that it was written for Behdin Hakim Hormasji, son of Hakim Edalji, son of Hakim Jamasp, in 1163 A.Y.
3. Jamasp-nâmeḥ.²
4. Another Jamasp-nâmeḥ or Jamaspi.
5. Gazasht-i Abâlish. A colophon at the end says that it was written for the above Hakim Hormasji in 1166 A.Y.

Then follows the Kholâseh-i Din. This subject has 31 folios. It was written by Mobad Shapur Manock Behram Sanjana for Hakim Hormasji Edalji and completed on *roz* Din, *mah* Amerdad, 1166 A.Y. This is followed by 19 other subjects.

1 For the Mâr-nâmeḥ, *vide* my paper, 'The Persian Mâr-nâmeḥ' (Journal of the Anthropological Society of Bombay, Vol. III, No. 1, pp. 35-41) *Vide* my Anthropological Papers, Part I, pp. 34-42).

2 *Vide* my "Jamaspi".

Some inadvertent mistakes of the copyist have been corrected from a MS. of the Naosari Dastur Meherji Rana Library. The following is the list of the mistakes so corrected :

Page	Line	Meherji Rana MS.	Mulla Feroz MS.
52	15	بادا اور	بادا اور
55	9	چمکودوراز	چمکود راز
58	24	ازین سر	ازین
58	31	نومر افیچہ	نام افیچہ
58	36	قدرت و دست	قدرت اوست
59	26	دوعاہم	توہام
60	19	کہ ہرگون	کہ ہرکو
60	28	تا تو دانی	تا توانی
60	34	باد کہ دتم	بادنم گرگر
61	15	ہلا کشی کسی	ہلا کسی
61	30	پدوست	بدوست
65	22	کند جادنگوی	کم جادنگوی
67	9	زان مرد	رامرد
68	16	کوہ بانخ	کوہ بنخ
68	21	وملم	امل
71	16	بداراب	ای داب

p. 58, l. 19, **اوی انجام** which is the correct reading has been substituted from another MS. of the Kholâseh-i Din of the Mulla Feroz Library for **چوک انجام** of the MS. followed for our text and of the Meherji Rana MS.

I give below a list of a few known MSS. of the Other MSS. of the Kholâseh-i Din, other than those named above :—

1. Meherji Rana Library. No. 200 of Persian MSS. Folios 13. Thirteen lines to a page. It bears no colophon.
2. Ervad Manockji Rustomji Unvala's Library. It also contains a *mondhat* by Dastur Darab Pahlān. It was written by Ervad Jamshed Manock Rustam, the maternal grandfather of the owner. Completed on *roz* Rashna, *mah* Amerdad, 1206 A.Y.

3. 'Mulla Feroz Library (*vide* the Descriptive Catalogue of the Avesta, Pahlavi, Pazend and Persian MSS. in the Mulla Feroz Library by Ervad B. N. Dhabbar, VII, p. XX, No. 1). It contains Virâf-nâmeḥ, Farziât-nâmeḥ and Kholâseh-i Din. The MS. was written by Mobad Hormazd bin Burjor. The dates of the completion of the three treatises are 1201 A.Y. (1831 A.C.), 1199 A.Y. (1829 A.C.), and 1201 A.Y. (1831 A.C.).

4. The private Library of Ervad Meherjibhai Nowroji Kutar. In rendering my version, I have taken, here and there, the help of this copy, naming it MNK. It was written by the owner himself, on *roz* Ram, *mah* Deh, year 1261.

The writer of the MS., tells me in his letter, dated 6th December 1923, that he had copied it from an old MS. written by Ervad Jamshedji Manockji Unvala¹ of Surat, who had in his turn, copied it from an old MS. in the Library of Dastur Khurshedji Burjorji Darab Pahlān.

In his Kholâseh-i Din, in what can be called his autobiographical chapter (chapter headed **رویداد داراب**, p. 56), he thus speaks of what led him to write the Kholâseh-i Din : Destiny at the hand of God once took him to Surat where he stayed as the guest of Kâus Bahman² (p. 57, l. 31), who was a known charitably disposed person, much esteemed by the people of Surat, and who, himself having been descended from Mobads, always welcomed religiously-inclined persons. One day, when Kâus was sitting in the company of his children and friends, conversation turned upon religion and upon literary matters about prose and poetry. Jamshed, the son of Kâus, who was in the company and who knew well Zend and Persian, gave out the mean-

1 I think this is the second MS. referred to above.

2 We find this name as that of a leading priest in a letter written on behalf of the Surat Anjuman, dated 9th November 1683 A.C. (*Parsae Prakash*, I, p. 846).

ing of Yazashna, which was not sufficiently known before that time, in such an excellent way, that the whole assembly which heard him became thankful (*shâkir*). Then, at the happy suggestion (*yamn*) of the father (Kâus), Darab finished these beautiful (*nagz*, نغز) words (p 58, l. 6).

In the last part of the account, Darab is, rather abrupt, and so, not clear; but what he seems to mean is, that Kâus suggested to him to write a treatise on the religious subjects talked about in the company, and especially the subjects referred to and recited by Jamshed. He gives the date of his finishing the treatise as *roz Khordad, mah Shehrivar*, 1059 A.Y. (1690 A.C) and says that he named the work as *Kholâseh-i Din*.

The word *monâjât* (مناجات) means "a silent and fervent prayer, inward converse with God".

3 Dastur Darab Pahlavi's *Monâjâts* It comes from *najî*, نجی, meaning "communicating a secret". It is a

prayer in which the person praying holds, as it were, a converse with his God and pours forth his own inward personal feelings of devotion and expression of humility. In this, it differs from the formal prayers. Some known Persian poets like Nizami, Sadi and others have composed prayers of this kind.¹ Among the later Zoroastrian composers of such prayers in Persian, the names of Sher Mard Malik Shah and Zarthost Behram are known to Parsee scholars. Their examples were followed in India, by some of the Dasturs of the last and of the preceding century. Some are anonymous. I give below a list of some known authors of such *monâjâts* :

- 1 Sher-Mard Malik-shah.
- 2. Zarthust Behrâm.
- 3. Mullâ Rustam Asfandyâr.²
- 4. Darab Hormazdyâr.

1 Vide Mr. Meherjibhai N. Kuka's "Niyâyash-i Ahurmazd" in Gujarati characters (ગિયાયશ અહરમઝ, 1914) for some of these *monâjâts*.

2 These first three writers all belonged to Persia.

5. Barjo Kāmdin.
6. *Dārāb Pāhlan*.
7. Jāmāsp Āsā.
8. Shāpurji Māneckji Sanjāna.
9. Mullā Feroze.
10. Minocher Edalji Jāmāspāsā.
11. Jamshedji Jamāspji.
12. Erachji Sohrābji Meherji Rānā.¹

The latest attempt of this kind is that of Mr. Meherjibhai Nusservanji Kuka, M.A., who has composed and published three such *mondjāt* prayers in his નિયામરો અહુરમઝ.² Some of these *mondjāts* are given at the end of the present large volumes (ત્રણ મેરજેક અવન) of Parsee prayer books. We find that Dastur Darab Pahlan had written three such *mondjāts*.³ I have seen three MSS. containing these.

(a) In one, the *mondjāt* after the usual invocation of Pa-nām-i Dādār, is headed thus in Gujarati language written in Avesta characters :

ખોદાયૈ કુન દોઐ-મરઐ કબૂલ

i.e., માનામદ ઇરામ પહલાનની લખીશે.

It contains in Avesta characters the *mondjāt* “*Khodâyâ kun doâ-i marâ qabûl*”. The MS. is written by Ervad Manock Rustam Faram Noshervan in *samvat* 1839 (1782 A.C.) The colophon of this MS. runs thus in Gujarati :

લખીત'ગ એ. મણિક એ. રસતમ એ. રશમ એ. મુશેરવાન નશલે સંન'ણી શી
આતશબેહરામના ખેદમતગરિ શ'વદ ૧૮૩૯ના

1 For the *mondjāts* of these composers, written in Gujarati characters, *vide* ત્રણ અવન (1871, Vol. I, pp 771-810) by Dadabhai Kavasji.

2 This book contains besides his own three *mondjāts*, five of Nizami, two of Sadi, one of Sanai, and two of Dastur Mulla Feroze of Bombay. They all are given in Gujarati characters with translation in Gujarati (1914 A.C.)

3 *Vide* the above mentioned ત્રણ અવન of Dadabhai Kavasji, pp. 793, 798, 822 The Descriptive Catalogue of all MSS in the Naosari Meherji Rana Library by Mr. B N Dhabhar (1923, p 71) refers to a copy of one of Darab's *mondjāts* in Avesta characters in the Library (No. 39) and two *mondjāts* with Gujarati translation (p 143).

(b) The second MS. is a collection in Gujarati characters of the *monājāts* of several writers. It has no heading and no colophon. It contains one *monājāt* of Sher Mard Malik-shah, one of Zarthusht Behram, two of Darab Pahlān, and two of Dastur Burjor Kamdin. There are six others without the names of authors. They are headed :

- (a) મનાબત શાહ વાલવ ફનીઠે, ઓશીદરની જી ઉ (f. 43)
 (b) મનાબત ગોનાહ ફદે થવાને લખીઠે. એલેલ લાની (f. 46)
 (c) એ મનાબત બેહરામ ઇબ્રહીમી લખીઠે. તે લખીઠે (f. 51)
 (d) એ મનાબત હજરત ખારે તાલાની ખીજ લખીઠે (f. 54)
 (e) એ મનાબત વરશાતની લખીઠે. વરશાતની દોઆની છે. (f. 56)
 (f) એ મનાબત કેખસરો પાઠશાહે રશતમ ઉપર દુઆનીથી છે તે પેહલવીભાષી લેખને લખી

The heading of the last *monājāt* says, that it contains blessings by king Kaikhosru on Rustam and is taken from the Pahlavi. But, on looking into it, we find quite the converse. It is Rustam who blesses his king Kaikhosru in the names of the 30 angels who preside over the 30 days of the month. The MS. seems to have been written more than a hundred years ago.

The third MS. is in Persian.¹ It is a small size MS. of 111 folios. It contains in all 25 *monājāts*, among which Darab Pahlān's two *monājāts* are on ff. 39 and 48. It contains 3 *monājāts* of Darab Hormazdyār, 2 of Zarthosht Behram, 1 of Jamasp Asa, 1 of Mulla Nazami, 1 of Shaikh Sadī Shirazi, 6 of Mulla Feroze, and 3 are anonymous, *i.e.*, not connected with any name. There are also the following five which draw our special attention. They are headed :

- (f. 77) 1 مناجات بدام ناسی فرامجی کار سجدی
 2 مناجات تلمذ سنی پیروز نانو و حتر نیک اختر
 (f. 85) برای نیک نام والد حقیقی فرامجی کار سجدی
 3 مبارک باد جشن نوروز جهان افروز فرامجی کار سجدی نیک نام
 (f. 92) سرانجام

1 I am indebted to Mr. Meherjibhai N. Kutar for the loan of all these three MSS.

4 تندرستی بنام زامی میص بخشی فیض سانی جناب محتطاب
برموزجی بدی کاجی میله زاده عمر از بر خوردار کام گار خورشیدجی
دور ابجی (f. 95)

5 این قصیده در مدح برموزجی بدی کاجی یک نام نیک سرانجام
غریب پرورداد گسفر از اخلاص گزین صادق یقین مدشی مید محمود
اورنگ آبادی (f. 104)

These five pieces cannot be called *mondyats* in the strict sense of the word. The first three form a kind of prayers for Framjee Cowasji, a well known Parsee leader of the last century (A.U. 1767-1851) and his daughter. It seems, that they were composed by a Dastur for them. The parties themselves can recite these prayers. Pirojbai was the daughter of the above Framjee Cowasji and the wife of Ardeshir Cowasji Dadyseth. The fourth is the composition of Khurshedji Dorabjee who mentions his own name Dorabji, six lines above the end. The fifth, as its heading itself says, was a laudatory poem composed by a Mahomedan Munshi named Sayed Mahomed Auran-gâbâdi for Hormasji Bhicaji (surnamed Chinai 1768-1842) who was a known merchant of Bombay.

We find the following note on the last but one folio :—

این کتاب مناجات برای خورشیدجی دورابجی برموزجی دارابی
نوشته شده بدست مدشی محمود حسنی بهای خاطر بر خوردار مذکور
مربا دولت محید باد

A Few MSS. written by Dastur Darab as a Scribe.

I will now describe here some of the MSS. written by Dastur Darab as a scribe.

A thorough examination of one of the MSS of Darab

- (1) Darab's MSS. of the Pahlan, written by himself, will be found
Vendidad. (a) The interesting For this purpose, I will examine
Vendidad at the Bana- here the MS. of the Limjee Banajee Fire-
jee Fire-Temple
Temple, kindly lent to me by Mr. Sorabjee Nanabhoy Banajee, one

of the Trustees of the Fire-Temple.¹

It is a well-bound beautiful MS., excellently written with a bold hand on pretty good paper. It has 353 folios with 15 lines to a page. The folios are numbered in Gujarati. It begins with the following invocation in Pahlavi and Persian :

Pahlavi :— Pavan sham-i Shnâyasna-i Dâtâr Aharmazd
rayomand gadman-homand va avârik yazdân va
Amhospendân pavan khûp marvâk.

i.e., With the name of Dadar Oharmazd who is worthy of praise ² and who is brilliant and glorious and (with the names of) other Yazatas and Ameshâspands, with good omen.³

Persian Invocation :—

بنام کردگار دین و دنیا رقم سازم یکی دفتر رستا
که دستوران بخوانند این خط من دعا گویند بر داراب پالمن

Then each chapter of the Vendidad begins with a couplet in Persian, wherein Darab gives his own name. I give below the 22 couplets at the head of the 22 chapters :

Pargard

- | | |
|----------|--|
| 1 f. 69b | قوای داراب از بهت صرافراز
در پرکرد اول را بکن باز |
| 2 f. 73b | دوم پرکرد داراب ابتدا کن
سرخامه بدلم یک خدا کن |
| 3 f. 83a | سیم پرکرد ای داراب بنویس
که گردد سرنگون شیطان ابلیس |
| 4 f. 90b | رقم داراب کن پرکرد رابع
که گردد مهر دین پاک ۴ ساطع |

1 We find the following note of presentation on f. 296b :

• એ પાથો બનાવની કરેલેલેલે મધે કમતરીન ભેલેલીન મનચેરત યુ. બનાવનાઈ સોનાભ
રેણીમનીએ પોતાને પછી વેચાતો લઈને પોતાના બાપ બનાવનાઈના ચલાનના ચલાબના
કાલે ધરમખાતે પુકેલો છે. એ ઉપર જે કાઈ કાવો કરે તે ૨૬ બાતલ છે.

The note of presentation is written at the commencement of every *pargard*, and every page of the MS. is marked with the initials of the donor.

2 Or praiseworthy Dādār Hormazd.

3 P. ۲, good omen.

4 *Saf'a*, bright.

- 5 f. 108 بکن پرگرد پنجم را دو داراب
شروع از صدق دل و از روی شاداب
- 6 f. 121b نوصد گر ششم پرگرد داراب
حسود و دشمنان کردند ب آب
- 7 f. 140a بیا داراب در پرگرد هفتم
خطی بنویس روشن همچو انجم
- 8 f. 156a ایا داراب شوزود ار نیازست
که این پرگرد هشتم بس درارست
- 9 f. 194b نهم پرگرد را چون در کشای
بداراب آفرین ار جان بمانی
- 10 f. 209a دهم پرگرد باشد نیک خوشتر
نویسی رود ای داراب بهتر
- 11 f. 224b دهم با یک چو پرگرد بحوانی
بداراب آفرین ار دل رسائی
- 12 f. 229a دهم نادر بود پرگرد خوشتر
نه ار داراب بنویسد بعدبر
- 13 f. 242a 1 بنالک عشر پرگرد ار شقایبی
دو نام کاتبی داراب یانی
- 14 f. 253b اگر پرگرد رابع عشر دانی
تو ای داراب خوشی آواز خوانی
- 15 f. 261b ایا داراب خامس عشر پرگرد
بخوان و هم نویسی ار مهر پرگرد²
- 16 f. 270a بود پرگرد³ سادس عشر چون گل
تو ای داراب خوانی همچو دلدل
- 17 f. 276b بود پرگرد جامع عشر روشن
تو ای داراب خط کن همچو گلشن
- 18 f. 278b بود پرگرد نامن عشر چون در
اگر داراب بنویسد خط پر
- 19 f. 294a چه خوشی لفظ است جامع عشر بر گرد
نخون داراب ار پستی جوانمرد
- 20 f. 305 رقم کردی اگر پرگرد تا نیست
پس این اندیشه ات داراب ارچیدست⁴

1 Three and ten, i.e., thirteen

2 Free (*ba-gard*, lit., turned away) from fault

3 *Arab*, sixth. $6+10=16$

4 i.e., When you have written so much as 20 *pargards*, there is no room for any anxiety, you will soon finish the whole.

21 f. 310a

پرگرد یکم بادیست سداب
اگر خرابی نوب رنم داراب

22 f. 314a

دویم بادیست آبی ای شاب¹
که شد و ندید ختم از دست داراب

The MS. being the Vendidad Sadeh² which is recited with the Yasna and Visparad, directions for the ritual are generally mentioned wherever they are required. Directions in smaller matters, like those of the repetition of the recital of some passages here and there are given in Persian, *e.g.*, the instruction for the recital of Ashem and Abunavar are given in Persian as “*do goftan*”, or *sēh* or *deh*. The Persian is written in Avesta characters.

Some instructions in larger matters are given in Gujarati written in Nāgari alphabets, *e.g.*, for the recital of the particular day and month it is said, *e.g.*, રોજ વહમાન માસ વહમાન પહે.³

The MS. presents us some examples of the Gujarati of the Parsees of about 200 years ago I give below a few examples of the comparatively larger instructions for the ritual which are Gujarati in Nāgari alphabets. In the second column, I give a few instructions as now given in modern Gujarati, and found in the “Yazashna ba Nirang” by the late Ervad Tehmuras Dinshaw Anklesaria.

1 “*Shāb*, a young man (especially from twenty-four to forty)” Steingass. The meaning of the couplet is : “O young man ! Come (*āy*) ; it is now 22nd (chapter). The Vendid (contraction of Vendidad) is now finished.”

• 2 سادہ means simple. As the recital of the Vendidad in this case is not simple, but mixed up with the chapter of the Yasna and Visparad, the adjective seems to be rather inappropriate. But, what is meant seem to be that it is free from the incumbrance of the Pahlavi commentary or we may take the word ‘*sadeh*’ here, in the sense of “smooth”, because in such a MS. the various chapters are so arranged as to present a smooth recital for the worshipper.

3 To recite *roz vahmān*, *māh vahmān*. *Vahmān* is P. ۛۛۛ, *bahmān*, “some one, a certain person, anything unknown”.

Darab's MS.

Tehmuras' Book.

1 જતી તણિ જમણી બાહિ પાસિ
ઉજી થાકી રાથવી પઢિ.

1 જોતીની જમણી બાણુએ ઉભો
રહીને રાથવી પઢે.

2 હયાતી બણિ જીઆએ¹ આગિ
આતીશ શાહમુ હા ઉભો થાકી
રાથવી પઢિ

2 જોતીની જમણી બાણુ આતશની
સનમુખ ઉભો રહી રાથવી પઢે.

3 હયાતી તાણુ ડાવિ આગિ આતશ
શામુ ઉભો થાકી રાથવી પઢિ

3 જોતીની ડાબી બાણુ આતશગાહ
સનમુખ ઉભો રહી રાથવી પઢે.

4 જતી તાણુ જમણા આગિ જોતી
ગાહ આતશ ગાહ માધ્ય ઉભો
થાકી રાથવી પઢિ.

4 જોતીની જમણીબાણુએ જોદગાહ
તથા આતશગાહની વચે ઉભો
રહી રાથવી પઢે.

5 બાજ બોલાએ f. 40b.

બાજમાં બોલે.

Other peculiarities of Gujarati in this MS. are presented by the following instances :

(a) જીથું, તિથું, for જેવું તેવું (f. 14b).

(b) એણિ સ્થાનક for એ જગ્યાએ (f. 65a).

મૂલ લગી અપરં હજો પચસત તણાં હાએ સાત કર્દા પઢિએ યાવ.
(f. 275a).

(c) The use of the word *hām* (હામ) for *hom* (હોમ) is general, e.g., હામ પીજી બાજ બોલીએ. Here હામ પીજી is for હોમ પીને.

(d) કર્દા સંપુર્ણ પઢિએ યાવત for કર્દો સંપુર્ણ પઢિઓ નય.

(e) જમ ધાએ for જમ્યા (f. 60a).

(f) પશ્ચાતા for પછી (f. 328a).

(g) જમણી પખા for જમણી બાણુએ (f. 329a).

(h) એ અનતર for એ દરમ્યાન (f. 329a).

(i) સરસા for સરખા (f. 330a).

1 This word for જમણું, right, has more of a Marathi formation than Gujarati,

- (j) ખુઆનિ લાએ, આતશ લાએ, for ખાનને લગાડે, આતશને લગાડે, (f. 337b).
 (k) વરસ એનિ થાહર for વરસ એની જગ્યાએ
 (l) શુધ પાવ કરી.
 (m) ચેતી for જોતી, જોતી also is often used.
 (n) ખરનુમન જી હજરિન કીજી તેમ પઢીએ for ખરનુમન તેની હજરને કયે તેમ પઢીએ.

This MS. ends with the following Persian, Pahlavi, Pazend and Gujarati colophons :

Persian :

هزار و شصت و سه نگشتم بد سال	ز شاه بزرگوار نیک اعمال
که شد ختم این کتاب دین را داد	نصیبین روز بد ارماء خرداد
بود داراب بن دستور پاوی	اگر چو بد نام کاتب از من
بزرگان از کرم سازند عفو	ز لوگ خلمه گر رفتست مهوم
برای یلدا گری این نبشتم	چو در دلای فانی شد سرشتم

Pahlavi :

Farzpat pavan shûm va Shâdih râmashna dayan yûm Auharmazd
 binâ Khûrdad vahizak shant yak hazâr shash va sê.¹
 Yazdagardi, dayan bûm-i Hindukân dayan shatra Nav-
 sari, Denman khorâseh ²-i Vendidâd levatman zend
 pavan farkhûih va pirûjgarih dayan nakirîtârân
 visp râinitârân ³ mûn denman Avastâ levatman zend
 kabad nyôk negâyed ⁴ napesht hûmanam. Li din-
 bandeh aerpat-zarhûnt Dârâb Dastur Pâhlan

1 The middle figure as written looks like سه se, three, but when carefully read, it is شصت, i.e., sixty (*vide* Pahlavi-Pazend Glossary of Hoshangji-Hang, p. 20, for these numerals).

2 Arab. خلاصه, Gujarati શુદ્ધિ. It is also used in the sense of a copy.

3 Pahl. *râynîdan* to impel, advance, continue, cf. P. روانی, or روانی. Cf. *Pad-deheshna-râmiâdrân* (Âfrîn-i Ardashir, 12), *Myazda-râmiâdr* (Âfrîn-i Gahambâr, 6), *Râmiâdrân* (Âfrîn-i Rapithavin, Part II, 3). *Visp râiniâdrân* means, leading and advancing all.

4 P. نیک نگاشته.

benman ¹ Faridûn napeshst nefshmanik nefshmanrâi. Vad raz va sak (sad va panjâh) shant ² kâr farmâyad va âkhar min raz va sak shant val furzand din bôrdâr âhlâyash setatâr hvarst varzidâr avaspârând. Khvâhishna hûmanam min karîûnitârân visp râinitârân, âmûkhtârân yashtârân denman napîk ³, mûn le râe pavan aibâd kardeh pavan robânih pavan patitiya âkhar min vadard arzânik yekhsûnd va le râe pavan kerfe vakhdûnd levatman nefshman tan ham-kerfê vakhdûnd.

Staomi Ashem, naîsimi Daêvô Stâem âhlâyash, negunam shaidâân, Aêvô pantâo yô ashabê vîspê anyâêshâm a-pantâm ayôk aêt râs-i âhlâyash avârik harvestin valmanshân a-râsiha.

Translation :—Finished with pleasure, joy and gladness on day Anuharmazd, month Khurdâd vahizak, year 1063 Yazdagardi, in the country of the Hindus, in the city of Naosari, this explanation of the Vendidad with Zand, with felicity and success in (the company of) ⁴ observers and advancers (of religion) who have well examined much of the Avesta with Zand. I, the servant of religion, one born of an Ervad, Darab (son of) Dastur Pahan, son of Faridun, have written it. (I have) myself written it for myself. It may serve ⁵ for one hundred and fifty years; and after 150 years, they may entrust it to the son who may be the carrier of religion (*i.e.*, religious), paizer of piety (*i.e.*, pious), and performer of good deeds. My desire from readers and all ⁶ advancers (of religion),

1 61 miswritten for 62.

2 The word 𐬨𐬀, as it is written, may be read as *din* (religion), but it is miswritten for 𐬨𐬀𐬎 (year) as we see it with the same numerals in the next line. One may take the word "year" to be understood, and, taking the word for '*din*', read the words as *din-kâr farmâyed*, *i.e.*, serve for religious purposes.

3 P 𐬢𐬀, *napi*, "Word of God, Quran" (Steingass). Hence religious writing.

4 *i.e.*, after consultation.

5 *Kâr farmudan*, to be of use.

6 Or advancers of all things.

teachers and worshippers (is, that) they may hold this book which is mine, dear, after my death, by remembering my soul with a *Patet*¹ and hold (i.e., remember) me with righteousness², and, with themselves, hold me to be a partner in their righteousness.

I praise Asha and condemn Daevas. I praise piety and hate the *daevas*. There is (only) one path which is that of Righteousness; all others are no paths; *i.e.*, only one is the path of piety, all others of these (paths) are no (right) paths.

Pazend :

[illegible]

Translation :—Finished with salutation, joy and pleasure on the holy day Dadar Hormazd and auspicious month Khordad, year one thousand sixty three from Emperor Yazdagard Shehryār of Sassanian descent, in the blessed country of Gujarat, *sarkar* of Surat, in the fortunate town of Navsari. Writer of the book of Judjīn-dad, I, the servant of religion, Herbad Darab bīn Dastur Pahlān bīn Fredun. He who reads what is written and uses it may let the blessing of joyful heart and pleasure and immortality reach the writer. May the mind be glorious and the soul exalted.

1 It is possible that what the author meant was that the readers while remembering (i.e., reading) the book may raise his position in heaven by reciting a *Patet*, or prayer of repentance, for him.

2 i.e., perform righteous deeds in his honour.

I will now say a few words on another MS. belonging to (b) Darab's MS. of Ervad Framroz N. Kutar. It has colophons in Pahlavi and in Persian written in the Vendidad belonging to Ervad Meherjibhai M. Kutar. Avesta characters.

The Pahlavi colophon begins thus :

၃-၁-၁၉၆၅ ခုနှစ်၊ ဇန်နဝါရီလ ၁၆ ရက်နေ့တွင် ဝန်ကြီးရုံး၊ ရန်ကုန်၊ မြန်မာနိုင်ငံတော်တွင်
 အောက်ဖော်ပြပါအတိုင်း ဖွဲ့စည်းပုံအခြေခံဥပဒေနှင့် ပတ်သက်၍ အမတ်တော်များက အတည်ပြုခဲ့ပါသည်။

The Pahlavi colophon says that the book was written on *roz Bahman, mah Bahman*, one thousand . Then there is a gap. I think that the gap is for the Pahlavi figure for seventy three which number we find in the next Pazend colophon. At times, it is difficult to determine or decipher at once the Pahlavi figure at the first sight. So, Darab Pahlān perhaps found it difficult to determine the form of the figures. So, he kept it blank with a view to write the figure later on after seeing the form of the figure in some writings. The rest of the colophon is like that of the preceding MS.

The Pazend colophon says that the MS. was written on *roz* Bahman, *mah* Bahman, year 1073,¹ in the province (*subah*) of Gujarat, *sarkār* of Surat, town of Naosari, by Darab *bin* Dastur Pahlān *bin* Faredun.

After the colophon, we read the following in Gujarati :

આશીઆઠ નતીજી પ્રાંતિએ વંદીદાદતી કૃતાજ પોતાનાં રવાનનાં સવાળાનિ વાસ-
તિ અપાવી જિ એનું અહલુ શ્રી દાદર દોરમજદ થેલુ જેહાનમાં આપસિ.

Ashibâi is the name of the lady who seems to have got the MS. in her possession later on. The words ગણિત પ્રાપ્તિ seem to mean "getting the result" (ગણિત પ્રાપ્તિ). There is a blank gap between the Pazend colophon and the Gujarati writing which I think was intended to be filled up later on, when Ashibâi presented it to some body, by writing the name of the donee and the date.

I give below the colophons of the Paris MS. of the Vendidad,
(c) The Paris MS. of referred to above, and as given by me for
Darab's Vendidad. the above referred to article of Miss Menant :

The Pazend colophon runs thus :

Frajpat pa darûd shâdi u râmisi andar rôz frakhandah Gawâd
n mâh mubârak Spendârmad sâl yak hazâr yak sad chihâr
az Shâhânshâh Yazdagard Shaheryâr Sâsân tukhma andar
shvab khazasta Gvajrât dar Sarkâr i Shurat andar kasb
farkhandah Naoshâri. In kitâb juddev-dâd, men
din-bandah Herbad Dârâb ban Dastur Pâhâlan bin¹
Fredûn navistah shûd. Har ki khânad doâ-i khashdilî u
kharamî u anaôshahê ravânî ba navisandah rasânad.
Shâtô manâ vihistô urvânô.

Translation :—Finished with good wishes, joy and pleasure, on
auspicious day Goûd and auspicious month Spendârmad, year one
thousand one hundred and four of Emperor Yazdagard Shehryâr of
Sassanian descent in the auspicious district (*suba*) of Gujârât, in
the *sarkâr* (*i.e.*, Government province) of Surat, in the auspicious
town of Naosari. This book of Jud-div-dâd (*i.e.*, Vendidad)
is written by the servant of the religion, Herbad Dârâb, son of
Dastur Pâhâlan, son of Fredun. He who reads it, may transmit to
the writer, good wishes of joyfulness of heart, pleasure and immor-
tality of soul. May the mind be joyful and the soul heavenly.

The Persian colophon runs thus ² :

فرجیدرود شادی و راهشنی اندر روز فرخنده گوادر ماه
همایون سعیدارمده اعشاسقند سال اوویکهزار یکصد و چهار
ارشادشاه یزدگر سهریار این کتاب جدیدیوداد 3 انمامید
کاتب السروف اوسنی دین نده پدرب داراب دستور پاهلی
این فریدون در قصه نویسماری نوشتن شد

1 I have tried to follow the writing very strictly In one place, we have the
word  and in another .

2 *Vide* Journal Asiatique of July-August 1911 and May-June of 1913
for the subject and for the facsimile photos of the Pazend, Persian, and
Gujarati colophons.

3 Arab. انمام, *atmam*, completing.

There are one or two points in this Persian colophon, that draws our attention : (1) Firstly, the first words “*faraj ba darud*” have the corresponding words “*fraypat pa darud*”, in the Pazend where the word *fraypat* is derived from *frajastan* ^{મજે}, to finish, which is derived from Av. *fra* + *ā* + *ap*, Sans. *prāpta* and *samāpta* (Hang-Hoshang Glossary of Virâf, p. 97). But here, we see, that in the corresponding words in Persian, the rendering and derivation are different. Here we must take the first word to be *فرج*, *faraj*, meaning “joy, pleasure”. So, the first word seems to have the same meaning as subsequent word, *shâdi* and *râmashni*.

(2) Secondly, we find that our author speaks of himself as the writer of the Avesta-i Din. So the word ‘din’ does not go with the next word ‘bandeh’ as Din bandeh as found in the Pazend colophon.

The Gujarati colophon of the Paris MS. is interesting and runs thus : (I give it in the modern Gujarati characters.)

સંવત ૧૭૯૧ ના વરેષ શાકે ૧૬૫૭ પરવર્તમાને રાજ ૨૨ શ્રી ગવાહ
 ઇજ્જદ માહા મજારક શ્રી અસ્પિંદારમદ જમાદી અવલ મહીનાની
 તાહીય ૨૩ આશી વદ ૧૧ ભોમે, આ દેહ શ્રી નાગ મંડલ કણ્ઠે
 પાદશાહ છહાન પનાહ શ્રી માહામુદશાહ વેળય રાજે
 હાકેમ સરકાર સૂરત ખાંન શ્રી નવાય તેકમેગ ખાન અઝ
 કસબે તુશારી કમ એ કાજ શ્રી શિંખ અએબાદ દીનજ અસ્મિં
 જ સમિય કેતાય જંદ વંદીદાદ પુસ્તક અંત્ર શુભ વેલાયા સમાપ્તા
 કમતરીન દીન દોસ્ત દીનદાર એ. દારાબજ ગરૈથમાની
 દસતૂર પાહાલનજ એં ફરદુનજ લખેત તથા એનુ લખાવનાર નેક
 નામ નેક બખત દીન દોસ્ત દીનદાર બેહેદીન શ્રી પાં રતનજ ગરૈથ-
 માની દારાબજ ગરૈથમાની કુઅરજ બેન પેસીતનજ ડોશાજ
 સુદીગરે લખાવી બર ખુરદાર ઉમર દરાજ અરવહ શોહોરાબજ¹
 એં ફરશારપજ એ. નરસંગ એં અરપાહ એં બહમનને બખ-
 સંદ આપેઓ. જે કાષ એ પુસ્તકે પટે ઇઆ પઢાવે તેમાં
 શ્રી આરમજદથી બેહેર પામે. શ્રી દાદાર પાક પરવરદેગારના કરમથી
 આમેદવાર છુ જે જે કાષિએ એ કેતાય દેખી ખુશી થઇ

1 This Sorabji was a known priest of Naosari His name occurs as a signatory in a reply 1721 A. C. to the Parsis of Surat, on the subject of *Padân* (*P. Prakash*, I, 23) and in a petition to Damaji Gaikwâd in 1740 (*Ibid*, p. 34)

આફરીન કરે તેહેને ખુદાએતાલા હમેશે ખુશી રાખે, ખાન આબાદ
કરે. શ્રી હાદાર પાક એ કેતાય લખાવનારનું દેલ તાજ કરી આ
ચોરાદ રાખે. તનદરસતી બાદ નેકી બાદ ખુખ બાદ એકુન બાદ. જે
કાષ્ટ એ કેતાય પહલે તેહેમાં લખાવનારનીને હમબહેરે ખુદાએ
وہم ہمارے

A MS. book, kindly lent to me by Ervad Meherjibhai Kutar, (numbered 49 by him), which is
(2) MS. of Sarosh named નેઆચ્ચશ શસકરેત (Nyaish Saskrut)
Hadokht contains a line by line rendering of
the Avesta in the old Gujarati language of the day. I find
bound with it, at the end, Sarosh Hadokht written by Darab Pahlān.
It begins with a new invocation, thus showing that it is not a
continuation of a continuous book, but a separate writing. The
Gujarati version is such as is not known to us Parsees of the present
day. There is a great mixture of Sanskrit. This Yasht ends with
the following colophon in Nagari characters :—

“જોશ હાદુપત ઇઅસ્ત અવિરતાર્થ સમાપ્ત. રોજ ૧૨ માહ ૧ સંવત ૧૭૫૦
વર્ષએ. દારાબ હસદુર પાહાલણુચ પ્રેરેકુનજ લલખિ.”

This gives the date as 1693 A.C. Thus it seems to have been
written in Darab's younger days.

From the colophon of a MS., named on the back of the first
folio, as دیوان قاموس تدقیف مولا ۛ, we find
(3) MS. of Divan-i Qamus that Darab was a scribe of this MS. This MS.
is bound up with another MS. written by another hand, named on its
first folio as شرح جام جهان نمایی Sharah-i Jam Jehān-numāe, bearing
29 folios. The work is divided into 44 chapters.¹ It contains admoni-
tions given by a father at the time of his approaching death to his

1 I give below the contents of the first 10 chapters. —(1) To know God.
(2) On the birth of the Prophet. (3) To be under obligation to God.
(4) Increase of prayer. (5) Recognition of (the duties towards) mother and
father. (6) Increase of intelligence and skill. (7) On speaking good and
bad words. (8) The admonitions of Nowshirvan Adal. (9) Old age.
(10) Manners for eating meals.

son. It ends with the Parsee formula of invocation "Panām-i Yazdān", and then with the following colophon :—

نہمت الکقلب نعون عدايت حضرت مالک الوہاب نقارینج دوازدہم شہر صفر
سنہ ۱۰۹۳ بکھراز و نود و سہ ہجری موافق روز مبارک اردیبهشت و ماہ فرخندہ
تیرہ سال اور بکھراز پدچاہ و سہ یزد جردی
کاتب الحرمی بندہ فقیر حقیر دستور دادہ داراب ابن دستور پالمن ابن
فرہوش ابن ہوشجی ابن مرید ابن شاعر ابن بہرام ابن رستم نوشت ہر کہ خواند
آفرین کند

روشنه همانند دخت میاه
روشنه گردد رقت و فروخته نماید

روشنه گردد گردن سحاک زبانه
چنین نقش روی رهتی بشاند

The colophon gives the date *roz* Ardibeheesht, *mah* Tir, 1053 (A.C. 1684). This colophon is important for the fact that it traces the geneology of the author in a direct line upto his 7th ancestor.

We have a copy of the Sad-dar (in prose), handsomely written by Dastur Darab Pablan. It belongs to Ervad Rustamji Bejanji Ranji. Its colophon runs thus ¹ :

تمام شد کتاب صدر نور مبارک مهر ماه رخساره بهمن سال اور یکھزار و ششت ار شہنشاہ یزدگرد شہریار سالان نضہ کا قلم فقیر حقیر پریرہ داواب ابن دستور پاپن ابن فریدون ساکی قصہ نوساری ہر کہ خواندہ و کار بندہ را دعا یک یاد کند

This colophon gives the date as *roz Meher, mah Bahman*, year 1060 A.Y. (*i.e.*, 1691).

1 Below the colophon, there is the following endorsement of a subsequent owner of the MS :

مالک این کتاب صد در نثر دستور داده پیوسته جمشید بن نرزو ابن مرحوم دستور صاحب دستور و ان دستور کاوسی ابن دستور رحمت

This Herbad Jamshed Barzo Kaus Rustam is the Dastur of that name of Surat (b. 1816, d 1855). His father Burjorjee was mute and dumb, and so he was known as *moogre* Dastur (મુગ્ર દસ્તર, i.e., the dumb, Dastur) Owing to this circumstance, he was Dastur in name, while the real Dasturship was carried on by his cousin, Kalkhusru Dadabhai. This Dastur Jamshed has written, in a pretty well decorated circle in the very beginning of the book, his own name giving the date as 1215 A.Y. (1846 A.C.)

There is a manuscript named Kaikhshru-nâmeḥ which was written by Darab Pahlān. It does not bear (5) Kaikhshru-nâmeḥ. any colophon, but, from a comparison of the handwriting with Darab's other manuscripts, we can say, that the MS. was written by Darab Pahlān. The MS. bears at the end the following note in another hand :

این کتاب کتبخسرو نامہ از خط دستور داراب بن دستور پالان موصوفہ است

It belongs to Ervad Meherjibhai Nusserwanji Kutar. On the front page we read : میاوش نامہ یازده روخی :

This is a reference to the battle known in the Shah-nâmeḥ as that of the "Yazdeh-rukḥ", i.e., the Eleven Warriors. (*Vide* the Shah-nâmeḥ of Kutar Brothers, Vol V, p. 68).

As to the Kaikhshru-nâmeḥ itself, it is simply a copy from Firdousi's Shah-nâmeḥ of the account of Kaikhshru. It begins with Firdousi's soliloquy about his old age. The heading is :

افاز داستان جنگ رستم شکایت فردوسی پیری خرد

For nearly one-third of the MS., the headings are written in red ink. Then we find blanks for the headings.

APPENDIX

The Writer of the Mehta MS. (MNK)¹ and his Family.

I give in this appendix, some particulars about Hirji Mehta, the writer of the old MS. of the Farziât-nâme, referred to above, and about his well-known family. It is very rare to find MSS. written by a layman. To better understand some of the particulars of the colophons given above, we will ascertain at first some particulars about the family. I give below a geneological table of Hirji's ancestors and his direct descendants. Hirji himself carries, in his first colophon, his ascent upto Sâgar, whose ancestry has been traced upto one Kamdin as follows : Sâgar — Behrâm — Chânda — Behrâm — Hâcha — Kâmâ — Kadvâ — Pomâ — Hâpâ — Vejal — Thumbâ — Kela — *Kamdin*. These names show how, about 200 years ago, Parsees adopted names of the Hindus of Gujarat.

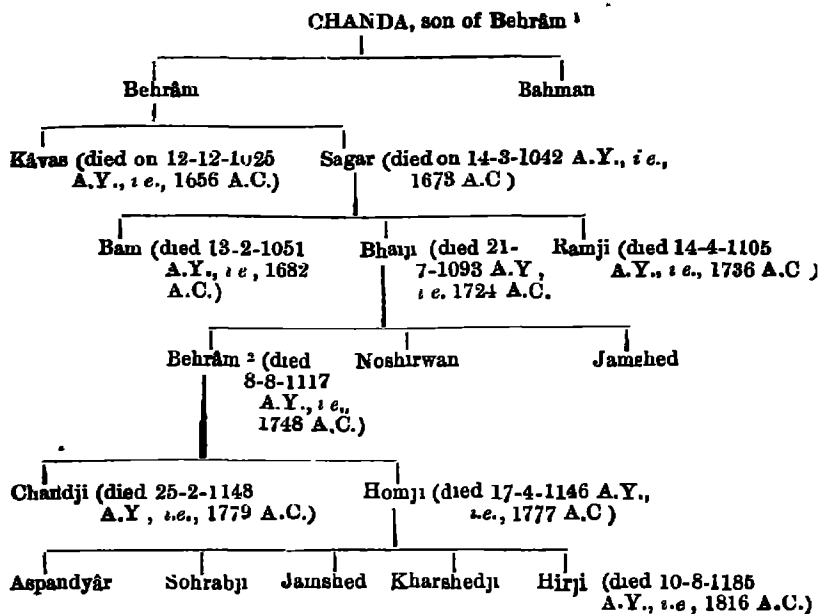
The following note is entered in the *Disâ-pothi*¹ of the Malesar Parsee priests about the death of Hirji :

રોજ ૧૦-૮-૧૮૭૫ (સંવત) અને ૧૧૮૫ યજ્ઞજરદી બે. હીરજી બે. હોમજી
બેરામજી ભાણજી શાગર બેરામજી ચાંદા મુનશીનો બેટો કાવસજી રશતમજી
ટલાટીનો અશરો. Thus the family priest's *Disâ-pothi* traces his
ascent upto Chânda. This ascending line of Hirjee upto Chanda

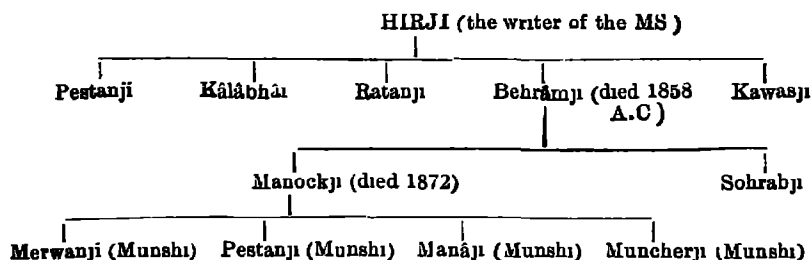
1 The colophons of this MS. led me to make some inquiries about the writer at Naosari. I am indebted to Mr. Edalji Nowrojee Mehta, B.A., and to Ervad Meherwanji N. Karkaria, the family priest of some of the present members of the Mehta family of Naosari, for their replies to these inquiries. I am also indebted to Mr. Edalji Mehta's "Geneology and History of the Mehta Family" (એડેલિ કુટુંબની વંશાવળી અને તવારીખ ઈસવી ૧૮૨૧), the *Parsee Prakash* and the MS. book of miscellaneous writings deposited in the Naosari Meherji Rana Library by Ervad Jamaspi Sorabji Dastur, often referred to by the *Parsee Prakash*

2 *Disâ-pothi* is the book of record, kept by Parsee family priests, wherein they note the days of the death of their laymen clients. There seems to be some mistake in the Samvat year

is seen in the following table :



The following table gives the line of Hirji's descendants³.



The writer Hirji Homji Mehta and his family were well known in Naosari. They lived at Malesar,⁴ otherwise known

1 *Vide* Tables Y and w of Mr Edalji N. Mehta's "History of the Mehta Family".

2 Behram had two other sons, Mehernoshji and Natu.

3 *Vide the* Table in the "History of the Mehta Family".

4 According to Mr. Sohrabjee Muncherjee Desai (Introduction to Mr Edalji N. Mehta's "History of the Mehta Family," p. vi), Malesar was a contraction of *malak-sarāy*, ملک سراي, i.e., the House or Palace of the Maliks. The Moghul Court at Delhi appointed Nawābs over *zillas* and the Nawābs in their turn, appointed over *prants* (sub-divisions of *zillas*), officers who had the

among the Parsees there as *Nahno falio* (નાહનો ફલીઓ), i.e., the small quarter, as distinguished from another part, known as *Mohto falio* (મોહ્ટો ફલીઓ), i.e., the larger quarter. The fact, that Hirji's family was, as a leading family of the laymen, living at Malesar, explains the leading position, its members had taken in some communal movements of the time. We gather the following particulars about them :

Bhâiji Sâgar. (a) We find the name of Bhâiji Sâgar (died 1724 A.C.), the great grandfather of Hirji, in the list of the leaders of the Naosari laymen, to whom the Bhagariâ priests passed a document, dated *roz 6, mah 4*, year 1056 (8th February 1687), leaving to the laymen certain freedom in the selection of their priests¹ His name stands 7th in the list of the addressees. (b) We find the name of Bhâiji Sâgar again as one of the leading signatories of a letter, sent from Naosari to Surat, dated *roz 22, mah 11*, year 1020 A.Y. (3rd September 1721²) in the matter of the difference of opinion, as to whether a *padân* should, or should not, be tied on the face of a dead man before the disposal of the body. The Naosari leaders, and, among them Bhâiji, said, that it was absolutely necessary. As the family was then known as Talâti, Bhâiji signed as Bhâiji Sâgar Talâti.²

Râmji Sâgar. (a) We find the name of Râmji Sâgar, Hirji's great grand uncle, as a signatory among some of the leaders of the laymen of Naosari who had addressed a letter to Mr. Manajee Kookajee Talâti at Baroda. The latter had some influence in the State of Baroda. So, the laymen of Naosari wrote to him a letter, appealing to

title of *maliks* (cf. the title of *malik* given to the governors of Seistân) The Nawâbs of Surat appointed two *maliks* for the Naosari district, one for the western part and the other for the eastern part. The place, now known as Malesar મેલેસર, formed the seat (*sarâr*) of the eastern *maliks*

1 *Parsee Prakash*, I, p 846.

2 *Parsee Prakash*. I. n. 823

him to use his influence in favour of the Minocher Homji priests, who had a dispute with, and had separated from, the Bhagariā priests of Naosari. The letter is dated *roz* 4, *mah* 10, 1098 A.Y. (15th July 1729).¹ (b) We next find Rāmji Sāgar's name as that of a signatory in a document,² dated *roz* 21, *mah* 2, year 1104 (14th December 1734 A.C.) It appears from this that the laymen of Naosari and adjoining villages met on that day at Naosari and resolved, that they shall pay to the priests the same fees as that resolved upon in 1686 A.C. They further resolved, that if the priests refused to officiate at the various ceremonies at the old rates, they, the laymen themselves, may perform the ceremonies and rest satisfied with what little they themselves could do and recite.

Behrām Bhāiji Sāgar. (a) We find the name of Behrām Bhāiji Sāgar, the grandfather of Hirji, also as one of the leading signatories in the above document of 14th December 1734.² (b) We find him as a signatory among some leaders writing a letter on 15th July 1729 to Manaji Kukaji Talāti at Baroda in the matter of the dispute with the Naosari Bhagariā priests.³ (c) We find his name as a signatory of an important document, dated *roz* 26, *mah* 3 (year 1104), i.e., 18th January 1735, passed by the laymen of both the quarters of Naosari, known as the large and small quarters (બેડે અને નાણે ફાલે). He is the 8th signatory. The document was addressed by the laymen to the Bhagariā priests, settling some terms of dispute between the Bhagariā priests⁴ and the Minocher Homji priests, as to their respective

1 *Parsee Prakash*, I, p. 851

2 *Parsee Prakash*, I, p. 852

3 *Parsee Prakash*, I, p. 851

4 *Parsee Prakash*, I, p. 31,

spheres of work.¹ I think that the seventh signatory of this document, Homji Sâgar, is the Râmji Sâgar of the above document and of our above table of geneology, the uncle of the above 8th signatory Behrâm. The name of Homji seems to have been miswritten for Râmji ; otherwise the order of the two names is the same, that of the uncle Râmji preceding that of the nephew Behrâm.

Nasharwan Bhâiji. We find the name of Nasharwan, another son of Bhâiji Sâgar, as a signatory in the above mentioned document of 14th December 1734, referring to a resolution to refuse higher fees to priests.²

Chândji Behrâmji Bhâiji. It seems, that Behrâmji Bhâiji Talâti had also a son named Chândji. We find his name as a signatory ચાંદજી બેરમજી બહાજી તલાટી in the above document of 14th December 1734, referring to a resolution of the laymen not to pay higher fees to the priests. He died on *roz* 25-2 1148 (A.C. 1779).³ It seems that the following four members of the family have signed the document : Râmji Sâgar, Behrâm Bhâiji (Sâgar), Nasharwan Bhâiji (Sâgar), and Chândji Behrâmji Bhâiji (Talâti).

Mr. Sorabji Muncherjee Desai, the author of the "History of Naosari," in his Introduction to the above "History of the Mehta Family," explains, why the earlier members of the family were at one time known as Talâtis, and then as Mehtas and then as Munshis. He says, that the ancestors of Bhâiji Sâgar and Râmji Sâgar did some Government work in the times

1 *Parsee Prakash*, I, p 31. The document is interesting from another point of view, *viz.*, that when the matter of dispute went before H. H. Gangâji Gâikwâd, he referred the matter to a committee of Hindu gentlemen of position. This committee consisting of all non-Parsees, went over all the papers of both sides and settled the matter. The document in question was based upon the terms of this settlement

2 *Parsee Prakash*, I, p 852

3 Mr. Edalji Mehta gives the *Samsat* year as 1843 (ગુરુદાસ ૧૮૪૩), Table A. It must be 1835.

of the Moguls. Some members of the family at first did some work of collecting revenue. So they were called Talâtis. Then one of the two brothers worked as Mehtâ and another as Munshi. So, their descendants took up these as their surnames.

We learn the following particulars about Hirji and some of his descendants from the "History of the Mehta Family" (p. 59). In the 18th century, the Gâikwar had some direct correspondence with the Mogul Court at Delhi. That had to be done in Persian. Hirji, being proficient in Persian, the Gâikwad Government engaged his services as a Munshi and gave him a *vatan* in return. Hirji's father and ancestors had their surname as Mehta and we see that Hirji himself writes his name in the colophon in 1138 A.Y. (1769 A.C.) as Mehta. The *vatan*, i.e., the grant of land, etc., given to Hirji grew in value and was latterly added to. It brought him Rs. 1,200 per year. Again, Hirji was given various sums of money by the Gâikwad's Government for help, on occasions of joy and grief in the family as on *Naajots*, marriages, deaths, etc. On Hirji's death, the Munshiship passed to his son Behramji, who is said to have represented His Highness the Gaikwad to receive Sir Jamsetji Jeejeebhoy, the first Baronet, when he visited Naosari for the first time after his knighthood. On Behramji's death, his son Manockji came to the Munshiship. Manockji died in 1872. His brother Sohrabji was appointed Munshi in his place. He acted till 1874 when the post of Munshi was abolished. Manockji's eldest son Merwanji joined H. H. the Gaekwad's Government service in 1858 and occupied various posts in the different towns of the State, till he retired at the age of 61 in 1898, getting a special pension of Rs. 100 for his long faithful services. He died in 1919, aged 84. His grandson, Hirji Dhunjeebhai Munshi, B.A., still serves in the State.

The following are some of the dates of the Family Events :

A.C. 1656. Death of Kavas Behrâm, the grand uncle of Hirji's grandfather Behrâm.

1673. Death of Sâgar Behrâm, Hirji's great great grandfather.

1682. Death of Bām Sāgar, Hirji's great grand uncle.
1687. We find the name Bhâiji Sāgar, the great (8th February.) grandfather of Hirji, as one of the addressees in a document passed by the Bhagariâ priests of Naosari.
1721. Date of document relating to the religious (3rd September) question of putting on the *padân* over a corpse wherein Bhâiji Sāgar is one of the signatories.
1724. Death of Bhâiji Sāgar, the great grandfather of Hirji.
1729. The date of a letter to Manaji Talâti at (15th July.) Baroda, as one of the leaders of the Naosari laymen, signed by Râmji Sāgar, a great grand uncle of Hirji.
1734. Date of a document signed by Râmji (14th December.) Sāgar as a leader, resolving not to pay high fees to priests.
- A.C. 1734. Behrâm Bhâiji, the grandfather of Hirji, his (14th December.) brother Nosherwan Bhâiji and his son Chândji also sign the above document. Thus, four members of the family sign the document.
1735. Râmji Sāgar¹ signs, as a leader, a document (18th January.) passed by the laymen of Naosari to the Bhagariâ priests settling some terms of dispute.
1735. Behrâm Bhâiji also signs, as a leader, the above (18th January.) document.
1736. Death of Râmji Sāgar, the great grand uncle of Hirji.
1748. Death of Behrâm, the grandfather of Hirji.

1 The name seems to have been miswritten as Homji Sāgar. *Parses* *Prakash*, I, p. 31.

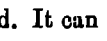
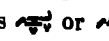
1769. Date of Hirji's first colophon of Darab Pahlān's Farziāt-nāmeḥ written in the Pochee Street of Naosari.
1770. Date of Hirji's second colophon.
1777. Date of the death of Hirji's father Homji.
1779. Death of Chānda Behrām Bhāiji.
1816. Death of Hirji.
1858. Death of Hirji's son Behrāmji who was appointed Munshi in place of his father.
1872. Death of Manockji, the grandson of Hirji, who was appointed Munshi on the death of his father.
1874. The Munshiship ceased to exist. For two years after Manockji's death, it was conducted by his (Manockji's) brother Sohrabji.
1919. Death, at the age of 84, of Merwanji, the great grandson of Hirji, who had entered into H. H. the Gaikwar's service in 1858, and who had retired in 1898 on a special appreciative pension.

Mr. Edalji N. Mehta, in the Preface of his "History of the Mehta Family" (p. A) says, (કેટલાંક ઘરોમાં વડીલોને હાથે તૃપ્તિપત્રો નોંધાના કાગળીયાં હતાં તે જલ્દઈ રહેવાને બદલે કાગડીઓના હાથમાં વેચાઈ જઈ તેના સંદર્ભ નાશ થયેલો કહેવામાં આવે છે), that the MSS. of some Family Notes, written by some earlier members of the Mehta family, had gone into the hands of waste paper dealers and have been destroyed. He and other members of the different branches of the Mehta family will be glad to know, that, at least, this MS. in the hand of their well known ancestor Hirji, who was versed in Persian, has been, by a strange coincidence, safely preserved in the library of a learned priest, Meherjibhai Kutar, who himself is a descendant of the

family of the very same Dastur, Dastur Darab Pahlān, whose work he had copied.

Mr. Sorabji M. Desai, in his Introduction to the above "History of the Mehta Family," says, that several members of the family were religious-minded. Some members of the family had, in order to save themselves from the terrors of the frequent inroads of the Pindarees in the town of Naosari, gone to Surat and settled there for good at Rustampora, in the foundation of which the two brothers, Bhāiji Sāgar and Rāmji Sāgar, had a prominent hand, and that they came down from there to Naosari,—a distance of about 22 miles—to worship at the Atash Behram of Naosari on the four Fire *hamkārā* days of every month ¹

Again, these members of the Mehta family and others thought it their religious duty to bring for disposal the dead bodies of their dear ones from Surat at Naosari, because they had some religious scruples for the disposal of these bodies in the Tower of Silence at Surat, where there was some ritualistic difference in the observance of some funeral ceremonies, the principal difference being that of not putting on the *padān* on the face of the deceased. So, we can realise the desire of Hirji, a prominent member of the Mehta family, to have with himself a copy, for his guidance, of the Farziāt-nāmeḥ, the book of religious duties. Again, in this connection, one must note that Hirji speaks with great reverence of Darab Pahlān as *Dasturān Dastur*, i.e., the Dastur of Dasturs.

Hirji gives, in his first colophon, the name of his street. The name, having been written in the Shekasta way without any *nukteh*s, can be variously read. It can be read as  or  or . •Mr. Edalji Mehta, in his letter dated Bulsar, 30th April 1924, informs me, that the Munshi family, by which name the branch of the Mehta family descended from Hirji has come to be known, lives at present in three streets known as પેઢી મેહતા, પીઠાર મેહતા and મરઘા મેહતા. The name of the street, as given by the writer

¹ I remember having gone one day from Naosari to Surat on foot in December 1909, and I realise the difficulties, at the time, of crossing two rivers on the way, one the Purna at Naosari and the other at Sachin.

in Persian, admits of the reading of the first two names, *viz.*, Pochee or Pijar. Of these two, the reading Pochee seems to be more possible. So, I take Pochee as the name of Hirji's street as given by him in his first colophon. Again, I find from table 2 of Mr. Edalji Mehta's "History of the Mehta Family", that the descendants of Homji, the father of Hirji, live, even now, in Pochee street (મહેસર પોચી મોહમદી, *vide* the heading of the table). So I am inclined to read the name as  or  and take it for the Pochee street.

Hirji's colophons draw one's special attention to the following matters :—

- (1) Firstly, we find, that the MS. is written by a Behdin, *i.e.*, a layman. It is rare to find a Behdin writing a religious manuscript.
- (2) Secondly, we find the writer speaking with very great reverence about the author of the Farziât-nâme. He speaks of him very reverently as "Dastur Sahib Meherban Dasturân Dastur, Dastur Darab *bin* Pahlân".
- (3) He gives in full details the date of the writing according to Parsee, Mahomedan and Hindu calendars. Some Parsee writers of MSS. also give the period of the day, the *gâh* when they finish them. Here our scribe also has given the period.

These matters are explained by what we have learnt above of Hirji and his family. The fact of a Behdin writing a religious MS., and that with an expression of great reverence to the author whose work he copies, is explained by the fact of his being a religious-minded person. The fact of his being well-versed in Persian, so as to write in Persian in the running *shakaste* style, with a rather elaborate colophon, giving in full the details of the date of completion, in Persian, Mahomedan and Hindu calendars, is explained by the fact of his being a Munshi or Persian writer in the Gaikwadi Government which had to correspond often with a Mahomedan power.

مناجات ارتضیٰ داراب پهلان

ای همزاد پاک دانا در چه ملگی توانا
 در نشت پاک دامی پدش خدا گواهی
 مسکین و ناتوانم شرم کشی نسام
 ارحام ذات مقهور هستیم روطن دور
 تا چند مه شدیم چندین مکن عقیم
 هارا قوی است امید ارحم پاک حاوید
 این خود توان نه شاید لطف همیشه داید
 ای ما هر عیوبی ستار هر عیوبی
 کوی تو حکم ماز هر مشکل و حصار
 آبرقت آمد اگهون هر روز بدعت افزون
 بفرست رود ایدر وحشور تر بشید ار
 از ورز های پاکان احوال درد نا کان
 داراب این پهلان تن صحت شد چو آهن
 درد یکم در تنم هست هر کار مشکلم هست

هستی دخلق پیدا فریاد رس الهی
 حال مرا تو دانی فریاد رس الهی
 ز صا و سوگ و دایم فریاد رس الهی
 از یار و خویش هجور فریاد رس الهی
 رخ درد هجور صیدم فریاد رس الهی
 کن تو کرم دومید فریاد رس الهی
 از نندگان چه آید فریاد رس الهی
 دور از شک در عیوبی فریاد رس الهی
 یاری دهم شمارا فریاد رس الهی
 خاطر پریش و محزون فریاد رس الهی
 آخریم اوست رهبر فریاد رس الهی
 قاره کنی چو خاکان فریاد رس الهی
 در ننگ گیت ما کن فریاد رس الهی
 کن دور هر چه ظلم هست فریاد رس الهی

فاری مسمم مرا رحمی کن ای خدا یا
 از درک این د شائی فریاد رس الهی

ولی امید معصوم در دلم هست
 نمیدر در بهشتم جایگاه ده
 که باشد از روانم را نگهدار
 که باشد خاص از نوروت سرشته
 فرستی از حضور آن مهرنام
 که هستی مهربان در دوسرایم
 که گوید آفرین نادا داراب
 بدین مزدیستان و بهمایا
 سلام من دوسر آل او پشت
 نما دای تو امید بهشتم
 رحم خود مرا منظور کردی
 ربان گرسد بود ران هم بدون است
 بعد ادب تو نعمت آفریدی
 پس آفر در دهمان من بهادی
 رفیص تو بهمن امیدوارم
 فولان هر دم ارحم بهیاست
 بهندون تا نه پیری رندگانی
 بعد و دولت و هم گاهرانی
 بهرید و رزم بخشی تو یاری
 نامیده یکم بخشی تو کرومان
 نه چنود پل بونی آبروکارم
 تویی از عدن رحمت جرم بخشی
 کنی عفو و ملامت دار ایمان
 کنی دور و مرا از خود شناسد
 یکی دور کن از دین بهر
 رواه دولت دارین پوئی
 که معنی او ستا او یافت پر نور
 بهندوستان شده دستور نامی
 که در هر علم بود او پاک و روشن

اگرچند خطای در تنم هست
 نگینی پیش خاتم پاکم ده
 نه بهرام ایزدت فرمای داراب
 ندیرتم و را از جان فرشته
 بهر کاریکه چون او را بخوانم
 اجابت کن دعایم ای حدایم
 به پیش خلق دارم باچنان آب
 میبایست صد هزاران الحادانا
 نمودی دین فرستادی تو در دست
 بدین نه تو خود کردی سرشتم
 که از دروند بدین دور کردی
 میبایست نور هر موی فرو نامت
 تو جان دادی و روزی بهر دای
 رسم صد چیزیک لطمه تو دادی
 بهر یک دانه صد شکرت ایام
 میبایست ران میبایست رس میبایست
 بهر در کردگی هم در حرانی
 نفوح نعمت خود بگذرانی
 خصوص ایمن که در پیری بوداری
 از آن تویم میبایست تو مرا جان
 خدایا من بخت در دل دارم
 به بخشاشم نه بحسایم بحسای
 پشیمانم پشیمانم بشیدمان
 به دن پردرد و آزاری که باشد
 همه در دود و درد گران تر
 قوای داراب بهان شکر گوئی
 تویی از نسل یزید و سنک دستور
 به دستوران و دانا یان گرامی
 از آن مشهور شد داراب بهان

الهی از طغیل این دعایت
 کند قاری مطالب کن اجابت

رساند بر مرادم در همه کار
که سار و طاعم شاد و خوراک
ر رنج و درد و غم تو و اربابی^۲
دبی از یارکیش کن ارجمندی
دلم در راه یاده پاکي و نور
سر بل پندش تو خوش چهر گردان
مرادر دوستی بهر شمارند
شود هم دور دارد دورخ تار
قر دورم ارکشی و کاشی دار
دام را ارخرد برور حرقه کن
که بر دشمن طغر یانم بهر کار
برآرد اور دشمنهای عنیدود
به شوق و خرمی آرا دی ده
تو عمرم کن ریاده کاهگاری
رعلم خود نلقد آواره گردان
که قادر دو جهان یانم یساری
نداری بیشک و بی شبهم هراسان
دلم را از خچر پر نور گردان
که آستاد ابزدم داشته نگهدار
اران یاری مرا نه کار نشده

ر لطف خود تو برهن برخ گردان
بدل بر ار خرد دمی تو نذیاد
یقین بیشک ردل دین را ندانم
هم خوام که ده ناخوش توانم
گروندانم ده جاگم نه آرام
دبی چرن آب صافی نا نکوئی
ر هم ایزد دبی یادی و چستی
که داشته بر سر بل نگهدان
که از پل نگزرم نا آبروئی
که دور دو جهان شادی نمایم
ر نقدی و یکم دارد یکطرف نه
بنا و یار و ره بر کن بهرسان
رهائی ده آرام ای پاک ایزدان

تو حلی کن مشکلم از راه بحقار
نه نیرایزد بهر مائی تو اے پاک
رورق و عمر لاهتم دہانی
رگوش ایزد مرا همت نلقدی
ر دهمبر ایزد هم را کدم دور
ر مبرایزد دلم پرور گردان
که خاص و عام درد دل دوست دارند
سروش ایزد روان من نگهدار
ر رشن ایزد دهن در رستنی دار
ر ضرور دین روانم را روجہ کن
تو بهرام ایزد هم را کن نگهدار
مراد بر چه حوام اودده رود
ر رام ایزد دلم را شادی ده
دل حلقان بمن بر دوست داری
ر نادایزد دام را تارہ گردان
ر دپدایدم مدشده پاک داری
ر دین ایزد بدین عزت یستان
ز ارد ایزد دلایم دور گردان
ر لطف خرد بهر مائی تو دادار
سر بل نا فروهر نار نشده

ر آسمان ایزد هم این چرخ گردان
نعم را کن نگهدان روز جماد
ر مبر اسپندار دست خرام
کلام زند نا تو شد حرام
ر من بر مهران گردان اندام
ر برور ایزد نعم را آبرو
ر فرزندان و هم از تهرستی
ز دهمان چون روانم شاد و دندان
که پیش پل چنین داری نکوئی
به آخر کن روا یک مدعا یم
بهاراب این بالی تو شرف ده
خدا یا داعی اشاسعدان
ر شیطان و اریں بهر همت دیوان

1 *Hall*, dissolving 2 *Wā-mūhādan* to *nice* 3 *Parabolsk*, His power
(*Parake*) 4 *Nār*, Fire, hell, 5 *Parh*, joyful 6 *Khurrah*, Light.

ده شادي وغم ار دل ردايد²
 كه تا موم نيام بهيم رفتم
 بغيص خود بكن موهون⁴ مارا
 كه لذات جهان ناشد نصيبم
 رنان را كن بشيريني⁶ اذيقم⁸
 دل بيكي وراي در كنش كن
 دلم در راه تو داري پرار نور
 همه ديو و درج با دست بسته
 رساي بر رنان من تقي
 روان ماري را بر رنام
 نان پاداش درجنت رسانم
 دران وقتم سلامت داريمان¹⁰
 كه آسان تر رود حاتم رقالب¹¹
 كه ناشد او روانم را نگهدار
 وچود پل نمايد جاي و راهم
 خدايا راواين روريكه رادم
 كلي نو روري داراب پهان
 نمينو در گرومان ده كوئي
 دلم داري هميشه شاد و حندان
 مراد و حواشم حاصل كن امروز
 دل صافي و بيت پاک و بهي زن
 نيام من هميشه راست گفتار
 رشايان دور ماري ظلم و رحمت
 سپاس و شكر بزدان را كندشي
 كه شيريني و چربي يانم رمرداد
 حورش بايكيكوي خوشم داد
 كه دردين ار همه كرمه يعين نه
 كه اوريچ و بلايم را كند بخش¹⁴
 مراد من بزودي نو ادا كن
 كه قادر رور پيري دارم اميد

بغيروري و نصرت¹ ره نمايد
 راعيتها خدايا ده نو گنجي
 رناكس كس مكن مهون مارا³
 چنان مشغوليم ده اے كريم⁵
 نه پيش خلق گرداني عزيزم
 همه كردار و كارم در بزش⁷ كن
 نعم از راه اهرimen كنم دور
 كناه ميرو رمن نانا شكسته
 نه بدم رخت خود را من رگيتي
 درين گيتي چوناشد نزاع⁸ حاتم
 اشمن را هم پلنت را چون نخواستم
 چوبرمن راه دم بدهد ديوان
 مكن بر من شياطين را نو غالب
 مروش آدجا كنم ياور پديدار
 سه رور و شب رنه دارد نگاهم
 هميدون تا نه پيري ده مرادم
 خداونداه بهشت و جاي روشن
 بگيتي در بهارم آبروي
 نه يمن¹² سي و سه امشاسپندان
 نواي هر مزد شاد و بهترين رور
 روش و عقل و خرد يانم رهمن
 هم ار اردي بهشتم كرمه بسيار
 ز شهرپور يانم مال و نعمت
 زاسفهارمده¹³ مدشني
 سه و سالم خچسته كن ر حورداد
 امركي و برومندي ر مرداد
 رديپادر يقين در دين بهي ده
 ر آدر ايزدم عقل و خرد بخش
 ز آنان ايزدم روا كن
 منور كن دو چشم من رخورشيد

1 *Nusrat*, help 2 *Zidāyad* from *Zidāyidan*, to cleanse 3. *ie* Do not place me under the obligation (*mamūn*) of a worthless person *na-kas*
 4. *Muham*, pledge. 5. *ie* O my generous Lord 6 *Larz*, sweet 7. *Yazash*, prayer 8 *Naz*, the last breath 9 *Ashem*. *ie* the Ashem Vohū Prayer.
 10 *Amān*, faith. 11 *Qalab*, body. 12 *Fam* good fortune 13 *Pahl Bondak* complete 'The word should be بده 14 'Trodden Perhaps, it may be *Chaksh* painless. *Chaksh* is a "swelling giving no pain",

مناجات از تصنیف داراب پهلان

که پیش تو روا نبود فضوی¹
 همی خواهم نه پیدست سر بلند ی
 توئی عادل که ملکست بر روال⁴ است
 توئی دارنده نالا و پستی
 توئی خلاق سر جمله جهان را
 همسکینان دهنده برگ و ساری⁷
 حادثی را خداوندان خداوند
 هم از اطف تو دارند امید
 توئی پیدا کن حوال⁹ و آدم
 هم گویند دستوران دانا
 توئی آخر که اروسه آخری نیست
 رموجودات بیمثل و اموی¹³
 خروشی و خورشی در رنگانی
 دشمن جانمن اندر امان دار
 رمن حسود دار امشاسپندان
 دو دورم از کثری و کاستی دار
 بمن بر مهر دارد مهر داور
 در دین بهی بر من کشاید
 ده از عیش و عشرت مایم⁸ سود
 که شد از باکی و نورت سوخته
 که بهرام ایزدم باشد نگهبان

خدایا کن دعایم را قبولی
 ولع از راه مجز و مستعدی²
 توئی قادر که دادست⁵ پر کمال است
 توئی سازنده⁶ موجود هستی
 توئی رازق⁸ مرکل جانور را
 توئی بیچاره و عاجز نواری
 توئی بیمثل و همغا و مابند⁸
 توئی خود نور بخش ماه و خورشید
 توئی داناتر بر اسرار عالم
 سی سیان¹⁰ در دین بهی را
 توئی اول که اروسه اولی نیست
 توئی ایزدان که ندیچون¹¹ و چگونی¹²
 برین بدنه مراد و کارایی
 به بخش ای پاک دادار جهاندار
 دلم داری بهدشته شاد و خندان
 بکار گرفته و هم راستی دار
 کنی بهرام ایزدرا تو یار
 که بر جا مشکلم آسان نماید
 عدو¹⁴ را ریز ساز و دوست حسود
 چو در دل من مدهم این فرشته
 بهی خواهم رتو اے پاک ایزدان

1. *Fozūlī*, a proud man, an impudent fellow 2. *Mustmandī*, poverty.
 3. *Zāt*, soul, essence, person, 4. *Bi-avāl* without decline. 5. *Sarandeh-i*
nuwayyid hasti, Creator of present existence 6. *Liāq*, Provider 7. *Lang v sār*,
 Provisions and furniture 8. *Mīnand*, Like, resembling The preceding *bi* is
 to be taken with this word also, meaning without a like, i.e., watchless
 9. *Hawwā*, Eve 10. *Sī sāyān*, The Thirty-threes, i.e. 33 *Yazatas*
 11. *Bi-chun*, Incomparable 12. *Cheghūn*, of what kind or nature The particle
bi is to be taken with this word also and then, with it, the meaning is "One
 not to be enquired into about his nature, i.e., incomparable 13. *Namūn*, for
namūn, sample. Hence with the preceding *bi*, without an equal Taking
 the word to be *namūn*, guide one not requiring a guide 14. *'Adū*, enemy.

ERRATA.

<i>page.</i>	<i>line.</i>	<i>for.</i>	<i>read.</i>
5	last but 4	درین	دران
17	last but 10	نیابده	بیابده
13	1	چه	چو
21	last but 15	رفینن	رفلن
22	last	آگر	اگر
25	3	عزیزی	ضریزی
26	last but 9	بهر	بر
28	11	نا نیکهت	نا نیکهت
31	8	نکیبی	نیکبی
35	last but 11	روءاب	روه آب
36	last but 3	پندارم	پندایرم
37	19	[omit : cf. last but 2.]	
38	last but 1	سرد سنه	سره سنه
40	3	نکو	بگو
40	14	دوده را جز	دوده را جزو
40	16	گر	کو
47	last but 7	پچنم	پچنم
48	8	بمشیخ	بمشیخ
55	11	شیخ	شیخ
64	4	بشلق	بشلق

نگهبانی کند بر آفرین لب
 کند جنگ گران از هر کناره
 برو نارن لعنت را بفارد
 که خشم و کینه و هرگونه پتیار
 دهد رنج و غم بشد بخلقان
 بگوشد در نهی کردن بهرکار
 بنده و یار و ران برکن بهرمان
 رهایی ده توام ای ناک یزدان
 ولی آمیخته عفو در دلم هست
 میدو در بهشتم جایگاه ده
 که باشد او بگیتی ام نگهدار
 که هست او خاص از نور و سرشته
 زدايد از دلم اندوه و عسرت
 فرصتی از حضور آن بهرنام
 که هستی بهرنام در دو سرايم
 که گویند آفرین دادا بداراب

رسد سه بار در گیتی بهر شب
 بهیسم دیو شب را بهت ناره
 سر او را از بدی کردن ندارد
 سپرده اهریمن با بهشتم اندکار
 پدید آرد همی در نفس انسان
 کند یاری بسی او دگرکار
 خدایا ناهن این امشامندان
 رهبران و ارباب هر بهت دیوان
 اگر چندین خطایی در دلم هست
 بگیتی پیش خاتم بایگم ده
 نه بهرام ایزدت فرماید دادار
 پذیرفتم و را از حان فرشته
 دهد یاری بهیوری و بصرت
 بهرکاری که چون او را بخوانم
 اجابت کن دعایم ای خدایم
 نه بیش خلق دارم تا چنان آب

چو عصیان کرد در دوزخ سپارد
 بود از فعل اندر دیو بد خوی
 بنیاید نزد هر درویش بدیدین
 کشد اندر تم دوزخ نکونسار
 که آرد رحم در دلهای شاهان
 رعادل شاه باشد حرم و شاد
 عدویش را بهان سارد تم گل
 نگهدار است مر هر گدوین را
 ریمش رورے خلقانست بیکو
 که مری ظلم شاهان را دوانست
 رساول دیو این هر سه شباری
 عمل آنست دانی ای نیکورا
 ناندیشه برای و ویو سارده
 سخن گوید نچری و خوش آوار
 رفعل پر منشدی اش ده سور
 رسد ماسر کند آبرو دران عم
 که تا گردد رها از خستگیا
 ر راه ناسپاسی وا رها نه
 پشش رنج آید و گردد پشیمان
 که تا گردد پشیمان آن بیکورا
 بدل نعم تکبر را نکارد
 کند مایل نسوی کین و هم ریو
 پدید آرد بدل اندر ضروری
 پرار عم او نشیند نا ارادل
 بسر هم در پدر مهر برادر
 چه ندهد در خداوند این بکن یاد
 سراسر گویمت از روی این دین
 که هر شیرین و چرنی را پدیدار
 چه در اشیدی الوان و طعمامت
 شونده اندر بهشت ویا کرو زمان
 همیشه بی خورشن باز کردن
 که باشند آن روانها صیر و دل شاد
 که می آرد مردم فتنه بو
 لذت و خرمی افزا و دل کش
 دل مردم کند از عم مشوش
 پلیدی میدهد این زشت کردار
 جهانرا از بلاها او نگهدار

خلایق را بعصیان اندر آرد
 برانسانیکم باشد اودژم روی
 که اندر دبو پیش پل بختین
 نماید ننگ پل را هر گنه کار
 ر شهرور مدام این کارها دان
 که تا کوشده اندر عمل و هم داد
 نگهدارند سلطان عادل
 نگان و کوه و سیمین و رین را
 شفاعت خواة درویشان میدو
 چو رساول دیو را هم کار آنست
 چو طراری و دزدی راهداری
 چو اسفندارمه اسفاسفندرا
 که مردم کار با تدبیر سارند
 دل خلق از تکبر زو شود نار
 تکبر از دل مردم کده دور
 ر هر رنج و بلاي کان مردم
 ده ران رنج و عمها دل خوشیا
 سپاس و شکر یزدانرا کداند
 اگر شخصی چو کوفه کرد از جان
 که اسفندارمه نکذارد اورا
 دگر نایکمت این کار دارد
 رسد آفات نا مردم ازان دیو
 بیزدان نا سپاسی نا صبروی
 که پند مردمان نپذیرد از دل
 کند بیطاعتی و شاه و ماسر
 چه رن در شوهر و شاگرد و استاد
 ر نایکمت آید فعل چندین
 بود خرداد و مرداد اندرین کار
 کند ایشان در آب و هم بباثات
 که چون ارواح پاکان و اشویان
 طلب نبود صرایشانرا بخوردن
 چنین مود است از خرداد و مرداد
 ر تارخ دیو و رارخ دیو بشو
 زچیزی کان بود پاکیزه و خوش
 بسارند آنخوشی رازشت و اخوش
 که در دوزخ ندرود گنگار
 سروش پاکرا این کار میدان

که تا باشد خلاصی آن جهانرا
 بهر کاری بود خود یکی الدور
 روانی و ره از دیو بد خو
 شوند اروی دلشادان و خندان
 از اول گاو و آدم شد پویا
 همانکه جان گاو ار تن بر آید
 نموده تا به سال ار ره داد
 بهایی در به آرام دیده
 تا هریم بگفت ای شوخ پرنگ
 جوی راحت بغير ار درد و رنجی
 دلم را ذوق و شادی میدهم من
 بدل برنس و هم خواری نباشه
 که چون رزشت اسفغان اشوب
 کند دیون پریشان و غریوان
 ندارد خلق در رمشی اقامت
 بوی نادر و سوز و وای و یل
 شدید اندر دلی شد درد پیدا
 اکومن اول و اندر پس آن
 دگر تاریخ و هم راریخ و پیشم
 عیان سارم به پیشم و یکی ران
 انا اردی بهشت اندر نبارد
 بود نابیکهت ضد صفدار
 چو زارخ را ندانی ضد مرداد
 که در دلهاي مردم افکنه غم
 که سارده دور کین و جنگ رانسان
 ده بر خلق عالم خوشی خلاوت
 نراة راست می آرد هم اروم
 که باشد آشتی اندر میانشان
 زکار کوفه انسان باز دارد
 نپردازد کینه را ر سینه
 بماند وز دین گردنه صبور
 ز فرمان خرد دیون دواند
 شود باشد ر فعل این گم کار
 دهنده خرمی اندر بهشت است
 مزاید رین فرشته تو بهیدان
 ازو یابند راحتها بیکویان
 که مردم را رساند غم بکویان

دهین گیتی زن و زرد روالرا
 نه پرورد ز عصیان و ره سور
 که باشد بیکهت دو جهان او
 که تا اور مرد و هم امشا سفندان
 که چون دادار گیتی کرد پیدا
 بگیتی چونکه اهریم در آید
 که نعه آن کیومرث اشوراد
 ارین گیتی هوا ناکام دیده
 چورین دنیا برفتن کرد آنگ
 درین گیتی لغاتم یافت کنجی
 بدان گیتی روشن مبشوم من
 که آنجا رنج و دشواری نباشه
 ترا آید بگیتی رور بدتر
 بیاید دیو و جادو را ر گیهان
 که باشد ناره دیدنی تا قیامت
 ندی کردن بقای زان ندیا
 چو اهریم گیسو این سخن را
 بگیتی کرد پیدا بهت دیوان
 صدیکر ساول و نابیکهت هم
 به مقارنه تا امشا سفندان
 اکومن ضدی بهمن سارد
 چو ساول ضد شهر پدیدار
 چو تاریخ را ندانی ضد خرداد
 صروشی باک را ضد دان تو پیشم
 تو کار بهمن بهتر بهیدان
 نماید چنگ هم کین و عداوت
 فزاید او حیا و عقل و هم فهم
 میان مردمان کوشد بدیدان
 اکومن بر گناهان ناز دارد
 که یک با دیگری ورزید گینه
 دران کوشد که مردم ز آشتی دور
 تا آن حدیکه قتل و خون گداند
 که هر زشتی که از مردم پدیدار
 نودشد و کار کز اردی بهشت است
 که بهر شادی که در دلهاي انسان
 ره پل را کشاید بر اشویان
 رنو کا دیواندر آهنگان دان

قیاس او بدیگر چیز بسته
 که در وی بیست و دو کرده نهادست
 ز کار ریشخه اهریمنان را
 که شرح چرم اورا و نکردم
 چه در جمله پلیدیهای مکتوم
 دل شیطان اران پردخت ناشد
 شیاطین را اران ویدا نموده
 چو نیاری معجز نیکی انجام
 بحران دیوها داشتند پر عم
 بیابد پایگاهی تا ناله‌ای
 نلعت میشود ابلیس ملعون
 شود همواره دل گمراه و خسته
 بعون ایرد دارای ایام
 بدو روح باد فرزندانش درنده
 تمامی فکر و اندیشه نموده
 تمامی مایه دین حدارا
 که راه حق اران سپرده بودند
 نآب زر بچرم گاوها بر
 که ماند ایمان از دیوان ابیوة
 نمود این نیک ارگینانش معدوم
 درین مه چیز اورا نی عمل بود
 دگر جمله نآقی در فکند
 تمامی واجه ویدیاد دیدند
 رجمله نیکها این یک نشان ماند
 دل خاتمان بدان بی مسک بودی
 که دیدداران ارو باشند خرسند
 برور و شب مر اورا خواستارند
 فتادند اندر دست پردون
 بوقت بد همی بپچاره گشتند
 سویی کین و ستم هستند جالب
 که بنده اهل دین را رود شاداب

چه در معرفت حدها نبسته
 بیستم نیک نامش ویدیاد است
 که در پرچر کردن مردمان را
 رکودار بدی باشد مجرم
 رجمله خیروپاکی کرد معلوم
 بدان بیست و یکم بادوخت باشد
 دروهمی کرده هم بیدا نموده
 درو نه کیفیات جملگی دام
 که هرگز این کتاب و یشت ناهم
 که آنکی خاص برد ایرد ناک
 رجرم خرد شود او پاک و دروین
 گنا میدو ر آوارش شکسته
 که نیک بیست و یکم کردم ناتمام
 بدوران نه ارجاسپ دروید
 همه دستور و مودها که بودند
 همه بر کوه بلخ آن نیکهارا
 که زرنشت از حضور آورده بودند
 نویسنده فرمته بود رین در
 نهاد نه آن تمامی بر سر کوه
 که بعد از مردن اسکندر روم
 چه از طپ و نجوم و هم رمل بود
 بیونانی ربان نقلش نموده
 چو دستوران دین ناهم نشدند
 که آن هم نوربان مودان ماند
 چه خوش بودی که جمله نیک بودی
 خدا یا رود نفرستخ همواره
 خلایق ران شهی امیدوارند
 که بهدینان درین دوران وارون
 ربون و خوار عاجروار گشتند
 که درو نه شیاطین اند غالب
 الاهی کن روا امید داراب

حوال هفت امشاسعدان ناهت دیوان که صد ایشان باشد

نگویم وصف هفت امشاسعدان
 چون بخوانند نیک ار نه ندانند
 نمروده نجا آرند بی کین
 چو در دورخ روان خود سپارند

دگر از امر و لطف پاک یردان
 که تا مردم نهین دل را دوانند
 بر آنچه ایرد تعالی در ره دین
 که فردا خود پشیمانی نیارند

فرستاد است یزدان جهاندار
 بعلم آنکه نس محتاج انسان
 که حرص نام در اعمال نیکو
 شونده تا اهل دنیا پیرو و بار
 چه علمارا بلفظ بیک خواندن
 نموده یاد در احوال ریشته
 در آنچه حصه ناری تعالی است
 چه در قول دروغ خلق عالم
 بر آنچه در برابین پدید
 که ناده سال بزد پاک یکتا
 ده و چهارم نسک نامش چرشت است
 که در دانستن تنهایی آدم
 که نامه مه بود در رحم مادر
 شود بعضی پدیدر شاه بعضی
 چون نسک پانزدهم نامش نعل نیست
 مدح خلق آن ناری تعالی
 چه وصف شکر نعمایش نبشته
 که هرکس کوسپاس نعمت افرون
 دیاند بار تاوانی که رفته است
 و این خاصیت مذکور ناحق پاک
 بیارم خوان نور نسک شانزدهم را
 که در احکام مال و خانه را
 خلاصی یافتن از دورج ناز
 رجمله کیفیات ره گذریان
 چو هدهم نسک اسپارم چنانست
 فرستاده فرو ایزد تعالی
 بتفضیل کتاب اهل دینان
 در سنخ چو نهاند پس عقوبت
 که تا در آخرت شادان نخواند
 چه در احکام میراثی که رانده
 حدود پاک ایمان نه معصل
 دگر وقت ولادت چون توان کرد
 دوا سرجه نور نسک پدیده هم خوان
 که نه در دادن انسان و حیوان
 چه از دزدی و ترس و ربهها
 نهیم ناده که اسکارم بنام است
 چه تزیین خوشی و احکام جشن

ببزد مردمان پاک دیندار
 بدان شه باشد اندر روی گپهان
 همیکردند از احوال نیکو
 و ریشان فایده گیرند بسیار
 بصدر و مجلس عزت نشانند
 که او بیخ شیاطین از زمین شست
 نبشته نه بر آنچه ریز و نالاست
 چه در نیکویی احوال آدم
 پدید آمد عیان ران مرد رهبر
 بهت آوار خوانده بیک وسقا
 که کرده نیست و در دروغ نیست است
 که پندار کرد خلقا ترا در اشکم
 که بعد از روی پدید آید درین دهر
 بود بعضی رعیت دان نور مرعی
 تو هده کرده خرابی گریه مست
 چه توصیف ملایک ریز و نالا
 رانرا از برای وی سرشته
 کند در آخرت او جایی مامون
 رسک هر ملک دروی نبشته است
 که یاند مرورا کو دارد ادراک
 درو خهسین و اربع کرده پندار
 بر آنچه شه حلال از حق تعالی
 بیزدان ندگی کردن بهوار
 بر آنچه اندر منشن و دات انسان
 که شصت و چار کرده در عیانست
 بمعصوب رراثت نیکو را
 دگر آرمایش هم اهل دوران
 نبرمایند درد دنیا صعوبت
 حلال و یا حرام از دل نهاند
 چه در تدبیر مولودی که دالند
 نبشته نه درونی بود معصل
 شرایطی طفل و کودک خورد
 که شصت و پنج کرده باشد این دان
 چه از انواع وحش و چار پایان
 چه آوردن بزندان دینها
 درو پنجاه و دو کرده تمام است
 حکومت قضا و نام حنفی

وز آنچه مردمان دانند ذاتی
 خدایا عقل ده خواننده‌اش را
 دروغ و دردی اندر براماست
 که هست ایدشست کرده بس کپی‌ره
 که بیش از پانزده کرده نه معلوم
 بپشته است تا معنی درین فصل
 دگر دانی ر علم اکتسابی
 شود عالم ازان هم پاک و بی بیم
 نه نیکی آورد از هر درشتی
 که ابن علم است قدر یک دارد
 دروغ گویند چون یانده نیت
 کتاب شصت کرده تا تمام است
 ر ده کرده فزونی بیست مفهوم
 که در دس رانشت او پنه بود
 رسوم دین ررشتی نواندن
 ره دین بهی را هم روان کرد
 که بپذیرد مراین را هر که رشت است
 بدو درشتی و جر کردست بنیاد
 که اندر دین ررشت آرد ایمان
 نامرو بهی او کرده معدود
 دگر در راست و قول و فرمان
 بهشتن دست از کار ندپا
 بود بیم عقوبت تا گنه کار
 حقایق چه که بد کشف دقایق
 درخت آراسته کردن چو خرما
 ر رنج و قوت مردم بهر جا
 ردین دستوروار راه حقیقت
 درو ثبت است مناش بی شماران
 مواجب چار کرده نه دران هم
 هم ارقضات و هم علمای نادین
 نگه می داشتن شهر و ولایت
 عمارت کردن شهر از ره بهوش
 دگر پیشم‌زان تا مضارت
 ندادن هم بدین ناشند بیشک
 کدد چون کسی یقین آورده مردم
 بچند یانده از پوشاک فاخر
 کتاب شصت کرده بود مناسبت

صفات اختیار و کیفیاتی
 و ران سودی بود داننده‌اش را
 دگر از جرم خلقتان و رخیات
 دهم را نام دانی کشکبیره
 که بعد از نکت اسکندر روم
 که دانائی عقل و طبع بی مثل
 که یعنی عقل مادر زاد یانی
 کزان دانش بیامورند و تعلیم
 که هرچیزیک مردم را ررشتی
 دگر هم از پلیدی پاکي آرد
 دگر نزدیک شاه و هم رعیت
 دهم یک نسک را و شناسپ نام است
 که بعد از نکت اسکندر روم
 قبول شاهی گشتاسپ شه بود
 که در دین داشتن بود او بخواندن
 گرفته پیش در گیتی و بهان مرد
 دهم دو نسک را هم نام حشت است
 کتاب بیست و دو کرده فرستاد
 یکی در معرفات ابزیدی دان
 چو هرگاری که در دین نفروند
 دویم و جراسست در طاعات شاهان
 نفروند است هم ریشان نهی با
 سیدوم و جراسست وعده تا بیکوکار
 ردوزخ رستن اندروی حقایق
 چهارم و جر در تعمیر دنیا
 رراعت کردن و عابد اینها
 ر رور چار پانان شریعت
 فرمان بردن بر پوزگاران
 که پنجم و جر در مقدار مردم
 که عزت داشتن شه را نخستین
 دویم پایه بدانی بی شکایت
 سیوم پایه نژای و استویش
 چهارم مرتبت اهل تجارت
 بدستوران و هم شاهان رده یک
 نیایش تا ز حیرانی که گفتم
 که پاداش بزرگش بهست آخر
 که نسک سیزده هم نامش سفند است

چه اندر چار پای و مرغ و سوده
در آب و ارور و هم نار و حیوان
چه راز پل درو موقوف دیده
که حشرو نشر خلقان رود تیواست
رنیگان و بدان بر سنگ اعمال
که بی و پنج صورت کرد قادر
چه در پیاث چرخ و هم ذواقب
که این سعد است و آن عسی است در پی
هر آنچه از عالم علویست بیشک
که بوقفال نام او عیان کرد
مر آنرا نام کرده قوامیجان
کتاب بیست و دو کرده بدان
را امر و بهی با کرده درو یاد
چه کون سازند تا نبود ملاشی
که تقصیدش نبشته بر چه نام است
کدامین مردم آوردن درینکار
که چندین مؤد در دین است هموار
مقدار خودش دادن روانرا
به بیات و بنگار و نه اعمال
باید دادن او را اندرینکار
ذواب آن بچوید هر جوان پیر
ردل شک دور دارد هم یقین بین
دهد خود بیزجامه ارره داد
بخت ره کشایدش اشویان
باررانی و خویشان داده ناید
که پنجه کرده است آن را تودایی
که بیش از سیزده کرده ندیده
دگر فرمان برای قضات و سرور
دگر گاو و وحشی چرنده
طیور اورمزدی نورمند است
که لعنت باد بر آورد شکسته
گرامی کرد امثالی نو آیین
که تا شصت کرده او بهت چیده
ده و دو کرده جمع آمده رهبر
تقصص کردن اعمال ایشان
نمایی شاه را باشد حقیقت
بهر قومی که کاری نایدش راند

هر آنچه حق تعالی یاد کرده
چه اقدر آسمان و هم زمین دان
بدین مانند هر چه آفریده
قیامت را که یعنی رستخیز است
بوقت رستخیز آن و راحوال
ششم نسک است قاعش دان توانار
فرستاد است در عالم کواکب
ر و صف کرمک افلاک دروی
ر ترتیب علوم و فعل هر یک
عرب این را بلطف خود بیان کرد
که در علم نجومش پارسی خوان
چوپاچم نام بهتم نسک خوان
خدای پاک در گیتی فرستاد
چه اندر چهار پا او را حلالش
که باشد این حلال و یا حرام است
کدامین پشت باید در گنبار
کس کو چه گیرد در گنبار
به ستوران و پیرد به هم ردا را
کسایرا که در دین بیشک است حال
کسانیرا که او خواند گنبار
هر آنکس را که باشد دانش و ویر
کند جاد نکوئی تا مردم دین
مستحقان دهد هم اشوداد
بدان تا عاقبت یابد کرومان
که هر جامه اشودادی نماید
رنشانی تو بهتم نسک خوان
که چون بعد از سکندر بار جستانند
بدین در امر شاه بهت کشور
گرامی کردن مرغ پرنده
دگر در ماهی آنچه اورمزد است
مگر دام گنایند گنجینه
دگر دریا و کوه و ارض و چینین
برش خوانی بهم نسک گزیده
که چون جستانش از بعد سکندر
در اخبار قضا و هم ملوکان
که رامی را چگونگی تا رعیت
بقاسی هم قضا آنکه بدین مانده

که وسقا خواندن بر لب نواز هست
شیاطین را نه باشد باشند
که خلق او را پرده بود مسدود
دستی زده آنچنان تا او شده باز
بکار و نواز گیتی گشت پویا
کندهش نیست ناپیدا و ویدا
نخواهد تا شود او نیست ناآز
خوش آوازی مکان خرمی است
با آواز خوش و الحان نغوازی
میانی در کرو زمان جلا و مقصود

خدا بر آنکسی خشنود و راضیست
کز آن خواندن فرشتگان باشد
که چون آدم بگیتی ساخت موجود
مرویش ایزد، بخلق او خوش آوار
وزان کردار آدم گشت گویا
که چون روز قیامت اهریمن را
مرویش پاک نه پیش او خوش آوار
خوش آواری نشان بیعی است
تو ای داراب هر چندان نغوان
که یزدان از تو گردد شاد و خشنود

رویدان نیست و یک نسک

نشرح و اسم او در نظم آور
رنا ترا از کلامش دوق باشد
می و سه صورت است آنرا بدانی
که یعنی می و سه کرده بچویند
در و اظهار کرد از صنعت خویش
در آن نسک آوریده پاک یزدان
که تا خواند از بر مرد دانا
یک این نسک است بود مثل و همتا
طرب دزدل فرایده او بهر اسی
که آنرا نیست و دو کرده نغوازی
نه اعمال نیکویی خلق هر جا
نه خویشان صله دادن با نوازش
که دو بر نیست کرده باشد این دان
چه در ایمان و هم پریز کاری
کند شک دور و جد باشد هم ارکین
که نبود در جهان مثلش خدیجه
که شد پیش از زناشت نیکو خو
چنین باشد همیشه تا قیامت
نوشته اندرین عشرين و یک کرد
دگر در طاعت و پریز کاری
بر انسان و خلایق چه و چده
بدار آخرت نزدیکی رفتن
می و دو کرده را این نسک دانه
چه در ذکر بدی خلق صم پاپ
چه اندر عالم عقلی و طبیعی

کدون اریست نایک نسک ایدر
نظم از نثر خواندن شوق باشد
مستودیش اول نسک خوانی
که صورت را بمعنی کرده گویند
فرستاده خدا از جملگی پیش
صفت خویش و هم امشاهندان
بمردم کرد فرض این نسک وسقا
ز جمله نیست و یک نسک وسقا
مرا این را نیک بر خواند و وحشی
دویم نام مستود کرا بدانی
فرستاده بگیتی حق تعالی
چه در جاد بگویی و هم نمازش
تو و پشت مانقرا را نسک سیوم خوان
فرستاده فرو سخنان ناری
چه در بیت در آوردن چه در دین
چه اوصاف رراتشت حمیده
ریکویی خلق و کار نیکو
دگر این قصه ها و این علامت
چهارم نام بخ دان ایچوان مرد
که تفسیرات دین و شرح ناری
بر آنچه کرد واجب یک خداوند
ره دیو و درج بر خود نه سخن
تو پنجم ده و دو بهامت خور
فرستاده فرو آن ایزد پاک
چه اندر عالم علوی حقیقت

یزشن کردن امشاسفدهان
بزودے تر رسد از روست احسان
بباید خواند اول پشت اهور
بجای نه نبشت آن نیز دانی
نه پیوند و بصلت یارده خوان
چه در راه خلاف و گلد درآیند
دلا و دوخوان تو اهور اندران راه
ده و دو اهور آنجا رود خوانند
راهور میزده آنجا مرایدند

دگر بخت از برای پشت یردان
کز آن یزدان و هم امشاسفدهان
نه پشت گاه پنجمی و فروهر
بوقت حجت زن ده نحرانی
زنان بکورا هم یارده خوان
دگر برکوه بر پل چون برآیند
بم خانه فرود آیند آگاه
بهنگامی که ره گم کرده دانند
بدرواره شهرے چون در آیند

حقیقت اهور و هر چیز که از رکمت اهور آفریده شد

که بر جان کجسته نیشتر هست
که از فهمیدنش دلها شود صوم
که باشد گفتنش دل را دلایلی
بهر رسید از خدای نعمت و هم فوق
مرا راز نهایی تو فرا گو
بگیتی و نمیدوی خره نای
زمین و گوسفند و هم اشوب
که مضائق است در نالا و پستی
کز آن شیطان و دیوان بسته تو
نه پیغمبر رزائش سقتمان
پس آنکه باب خلقت کرده ام ناز
کلامش مایه فرومهی هست
خلایق نا نخواندش ای مسک
که را کرده است در معیش یمش
نباید کرد آن وصفا فراموش
که گوید مرد ما را پند بسیار
نه اش افرو و نی هم کاست خواند
گروتمان بلند اورا دهم جا
اران خواننده من خشنود مام
چنان باشد که آرارد همه چیز
کند یک بهره نادان بیوش
چهارم بهره و پنجم بدینسان
روانش را رجعت دور ماتم
بداند هر کس کورا یقین است
لب خود را ز اهور نوش داری
تا واز خوش و الهان صرائی

چو اهور را مراتب بیشتر هست
چو وصفی در یزشن هست مرقوم
نگویم شرح و معیش قلیلی
رزائش سقتمان از سرشوق
که ای سارده گیتی و میدو
توئی دانا و بینا و اشو پاک
که پیش از آسمان آب و آرو
راکش هم دگر اجمال گیتی
کدامی چیز پیدا کرده تو
جوابش داد خلاق جهانیان
که اهور بر زبان راندم ر آغاز
که اهور پایله دین بهی هست
راهور کرد پیدایست و یک مسک
ر راز دین نه باشد نصیحتش
هران وصفا که از رکرت نا روش
پیغمبر را چنین فرمود دادار
اوستا در ست و راست خوانند
اگر خواند درست و راست وصفا
ازو خشنود گردد جمله دادم
اگر خواند خطا و هم غلط یز
اگر از یاد خود وصفا فراموش
میومین بهره و هم نیمه اش زن
مدم یزدان که برتر راز دادم
با آن حدی که پنهانی زمین است
تو ای بهدین بوعظم گوشه داری
کلام زده چون خواندن نمائی

دگر نام خدا هم دوحقار است
 دېد صافي قلوب مردم مان را
 ز نام فرشگر معنی است ظاهر
 تمامی کرده شد اسمای اعظم
 قوای داراب نزد خویش داری
 کاند دگرش کسی کو پیشیار است
 برای خاص آرد بدرگان را
 قیامت را کننده اوست آخر
 دعوت ایزد خلاق اکرم
 که ویدگاه ورد خویش داری

بهر کاریکه اهنور خواندن سزاوار است تفصیل آن

کمون بشو معصل راز اهنور
 کزان خواندن بهم ار بر آید
 پس آن بنده که هر جا و مقامش
 بخط پهلوی یک نسخه بود
 در آن نسخه ز دین نه حکایت
 ز اهنور اندرو بدوشتم گفتار
 نگاروبار هر چیز پی ر آثار
 ملاقات بزرگان و امیران
 یکی خوانی بهربا و لب آب
 یکی در قرض دادن هم گرفتن
 یکی وقتی که از خانه بر آید
 ببايد خواند یک اهنور در ابوقت
 به پیش کسی دمای را بخواند
 بگانهار رفتن هم نه بشتن
 کس کو پنج اهنور را بگوید
 بگاه فرورانی پنج ردهست
 ازان هر پنج یک را مان به خوان
 سیوم را نام نامی رنده گوی
 بود پنجم ازان ررنشتر و تم
 ورا این پنج رده یاری نمایند
 گزارش گناهانرا نگو پنج
 پند گفتن ز بعد هر گناهان
 بدانکه گر بگوید پنج اهنور
 وگر ناکس بهداری نیت جنگ
 تو پیش از جنگ شش اهنور بخواند
 ازان خواندن همی فیروز گردی
 اگر چو ز کس امداد آنگاه
 چون نیمی بر زمین اول فشانند
 چرا زیرا که آن غله بنه صاع
 زبان کمتر رسد از هر خرمتر

که جای چند خواند مرد خوشتر
 تمامی مشکلش آسان نماید
 بخواند تا بر آید نام و کامش
 چه نسخه بلکه طرفه نسخه بود
 سه افزون ده ار دیگر روایت
 کنم پیش بهان آن گفته اظهار
 تو عدوان یکی اهنور کمی بار
 یکی اهنور بخوانی از دل و جان
 تا مدرنت بر دو بار بشتاب
 کلام پاک اهنور رود گفتن
 یکی وقتی که در خانه در آید
 مراد وی بر آید رود از بخت
 دواهنور بر زبان اول برانند
 نه خوش آوار اهنور چار گفتن
 بیاید هر مرادی کان بچوید
 که این گیتی ازان قایم ببودست
 دگر را نام طرح ویس به خوان
 چو دینوود چهارم هست نیکوای
 که تا هر پنج که باشند نام
 تمامی کار او چاری نماید
 شکست دیو و شیطانرا نگو پنج
 بدریک رد و دستور هر سان
 گنه کم گردد ای مرد بنور
 که در گرداب رنج آری ورا ننگ
 ز بعدش شش دیگر خوان تمامی
 بیای شادی و نه رور گردی
 تو شش اهنور بخوانی ای نکور
 نه اهنور بر زبان باید برانند
 رسیده گردد ای مرد نکور
 درخت و نغمها نیکو ده بر

رزرو لعل و ار یا قوت بهوار
 نو معنی پرس ارمن اے نکورای
 رآپ تم آب صافی او کرد پیدا
 گل آدرگر بهایی نیک ازما
 کنون گل واد گرا دان تو نیکو
 ارو شد آب خالص صافی و هم پاک
 که معنیش بدانند هر که مرده است
 که در صدعات پس او است صانع
 که او بخشیده کام و مراد است
 که جاری میکند او کار هرسان
 که پیدا ساز انس و گوشت است
 دگر معنی اگر گرگر این دان
 تو آگهان دان بمعنی بی شبهه تر
 بدان بیدار و ناحق اخوانا
 هلاکش کسی ندارد کم و بسیار
 که پاا است بر مخلوق بهوار
 نموده او موافق آب و گل را
 تو برتر از برده ستان بهانی
 که از وردش سرمن شد بالوند
 بسوی آنکه نادل کرد معلوم
 که بعدش خاک پیدا کرد خلقان
 که معنی شد مظهر از یقینش
 که ظالم بس بزرگ اروی نقره
 خداوند دوعالم هم بهان دان
 که تا آخر دنیای نیک کردار
 خلایق کرد پیدا چونکه درخواست
 کند دنبال یکدیگر پدیدار
 بعد از کردن خلقت قادر
 شود دیگر پدید آرد در ادوار
 که یعنی خلق را فریادرس هست
 به چیزی بزرگ و عظمت کار
 توفیق جهان نایب باشد
 او کو نیک کار این و آنست
 چو دادار آنکه عالم زوست قایم
 خردمند است صاحب نور بی لای
 که سار داور را راست هرسان
 زکوة کردن مردم شود شاه

برون آریده آتش را راحجار
 چو اسم حق تعالی باد گرجای
 که نادی کو ورد بهگام گرما
 چو پرست نام آن دیوم دانا
 که سرور آتش را از زمین او
 پدید آورد او رود آب از خاک
 نو گلمگر بدان گوگرد رده است
 بدام پاک گرگر ناش قانع
 چو معنی کروگر این بهاد است
 گراگر آفریننده سر انسان
 گراگرگر نه چه و چون و چندان است
 که اگرگر چو پیدا کرد ارکان
 که هست او خالق ارکان و احقر
 چو ارمان حوان بی آزمایش بمعنی
 است آست کو بودست بهشیار
 تو معنی فشوختن دان نگهدار
 تو پد صافی بهایی معتدل را
 تو نام پاک چیرار من بحوانی
 بود دیروز گر نام خداوند
 که کرد او کارنا آمید فرجوم
 چگونه بود خواهد آخر آن
 بیافریده است نام بهترینش
 بسوی آنکه عادل وار پرست
 اورمزد است نامش را عیان دان
 توان ترین کهن را نو بهلدار
 که یعنی بر سرشیدن توان است
 قدیمش سار و هم دیری نگهدار
 را ترین تو توان معنی است صادر
 چنانچون گویکی را ناپدیدار
 چو و سپانرا بهرست شرح پدوست
 کننده منععت معنی و سپار
 تقطیم خدا شایسته باشد
 چو خاور کو نگهدار جهانست
 او خشیدار بیدار است دایم
 ریخته است معنی ویژه و صاف
 چو داور هست نام پاک او دان
 بکن کوفه گر این نام خدا یاد

رحیم و نیک و کشایشگر پاک
 ستوده نی شود استو بمعنی
 بمعنی اوست مستعدی راحت
 بمعنی نار دارنده تپایی
 که تقریبه کسم را بهیج گاهی
 فریفته خود شود گمراه گردد
 که از حال بهم پرسد همیشه
 که پدوسته مراد وی صواب است
 نماید آنچه هست از خواش خوش
 که بی نسبت و بی مایه و همتا
 زیاد خلق عاقل نسبت گاهی
 روی خرمی آن نام روحوان
 نمراید حساب و مچلان را
 که کو واجب التعظیم باشد
 دهد بسیار در عالم ستیگری
 چنان کز دشمنی مردی نرسد
 نرسد بیش دارد بهت و زن
 نکس ندارد و بپذیرد آزار
 که هرگون صنعتی سارده رخلقان
 نگرد جمله چیز اواراست ماوای
 بمعنی عیب را او آفرین گر
 کند پیدا و نا پیدا روان را
 بمعنی کالبد پیدا کننده
 پذیرنده است هر یک چه جدا
 که دافع اوست علائق حرارت
 که میخوانند اروارشت آنرا
 که پیش نظره اش بهیج است قنطار
 بگویم معنی او تا تو دانی
 بخار دود آنرا اثر گویند
 بپرس از من نورار آن معانی
 هم او کرده رصع خویش پیدا
 بگویم معیش را ای برادر
 نموده در بهار او قاره رخسار
 سرد گر معنی او را بدانی
 ازین هر دو چهارا داد بپرو
 رنماش میفراید قوت چنان
 شنیدم را ستادم چنین نقل

چو افکند است نام آن خور ناک
 که امروزه معنی ابرار را
 نور خور خوان که چون داری نصاحت
 ورون تو نام ایردرا چو خورای
 چو افریفته بدای نام شای
 چو نفریفته که هر دورا فریفته
 ادوی پاک را اینست پیش
 سوال گامدرا این جواب است
 چو فرمان کام را معنی است درپیش
 نو آیکفن بمعنی گوی آنرا
 افرموش است اعظم پادشاهی
 دگر نام خدا بهارنا دان
 که کرم هم گناه مردمان را
 صبا بنوا بدل بمعنی شناسد
 رمخص لطف خود او را بزرگی
 اتوس است کز مدعی نرسد
 چنانچون هر کسی در جنگ دشمن
 ابیش است از صدام دادار
 چنین معنی هم از افراردم دان
 نو همچون دان بمعنی کرمه جایی
 نو دیگر نام خوان میسر سدرگر
 امیدوگر بمعنی قالیان را
 نوئی میو بهیج را همچو بدده
 دگر نا خویشن هم کالبد را
 جز آدرناد گر نبود قرار
 آدر نمگر بدان آتش هوار
 بیاریش بگیتی آید امطار
 چونام ناد آدر گر بحوائی
 که وقت احتراق از چون بگوید
 چونام باد نمگرا بدانی
 که نارانی ببارد وقت سرما
 بود نام خدا هم ناد گل گر
 گل و ریحان و سبزه را پدیدار
 تو نام ناد گرد نم بحوانی
 پدید آورد باد و خاک را او
 همیشه آدر کبریت نم حوان
 بیابای معیش از جوی از عقل

چونک چیرې بچرې را که داد
 نو آن ایامه نام یک خدا را
 بقا یافت چیزې بیچ ویرا
 هم ایام را معنی تو دانی
 که هر کس کو طلب پیدونه سار
 که هر کو آورد در دل شناسد
 که گیرار چنان معنی نداند
 چنان تا عاقبت در دام پتیار
 معنی دان نو آجم نام پاکست
 رفان چون و چرا و هم چگون
 نو معنی چمنار ندان بیز
 که هر چیرې سرستم موجدی را
 معنا دان بمعنی هم تو پیدا
 تو افزار بمعنی خوان ریادت
 چو ناشار بمعنی اعتدالی
 همیشه خوان تو نام پرور را
 چو پامه را بمعنی دان نگهبان
 اگر خواهی که ناشی تو بعمیق
 که او هرگز ردا ت خود نگردد
 تو آن آید نام آن خدا گوی
 بیار کود پیدا تا تواند
 خروشیده تم نام یک خدا دان
 نگردد و هم آرام دارد
 که مینو تم بود آن نام بی عیب
 بود هم واشدا ار نام آن پاک
 تو هرستون بخوان پرور دایم
 چو نام هوسپاسی را شمارند
 دگر نام خدا را دان هریمید
 تو نام پاک را هر نیک فردا دان
 دگر نام خدا هست بدشترنا
 ندانی خوان تو بمعنی ترویش
 که حیوانیکه اورا از سر شوق
 تو بمعنی انوشک خوان بخنده
 تو فرسک را بمعنی ایچنین دار
 نامی میکند آتکار اورا
 پزوند به معنی دان کمالی
 خوا فررا که چو هستی تو بخنده

ورا پیدونه کردن می تواند
 بخوان و پرس از من معنی آنرا
 جهان در گنه او گشتند شده
 بیاند وی هم چیرې بهایی
 رسد نو آرووی خود که تارد
 ارو راه کژی پیدا نباشد
 حلاقی داشتن با خود تواند
 نباشد در جهنم هم گرفتار
 که ویرا موجب پیدا شدن نیست
 برو نبود دراز اربچ گور
 پدید آورد او معنی هر چیز
 که تا خلقی نداند موبدی را
 کنده این جهان و آن جهانرا
 کنده باشد او ناید بیادت
 برده هم کنده سار کاری
 که معنی پرورنده جمله اشیا
 چه برسان و چه طیر و چه حیوان
 تو آئین آینه دان این بمعنی
 که چندین سال دورا می نورد
 که یعنی بیچ چیز صورت اوی
 که او با بیچ چیز میماند
 که حاجتمند آمایش زخلقان
 کند خود هر چه در دل کام دارد
 که پاینده است او ارمینوی عیب
 که معروف است بر افلاک و بر خاک
 که هستی دوعالم زوست قایم
 هم از شکر وی پیدونه دارند
 که یعنی خلق را نوبست امید
 که معیش خداوند خدایان
 که یعنی دافع آزار ارما
 زهر خود کند عاجز رونیش
 طلب نکند ندارد خود بدل دوق
 روانها راست باقی او کنده
 که از خود اندا گر کس کند کار
 درست و راست کاروان اورا
 که پیدا ساز هر نیکو خصلی
 یقین داند ورا رحمت کننده

که پورا بود نام و ناموس
نگذار خرد باشد نهالی
که در پیشین نبوده این روشن
که یزدان ناراست گزین راند
که شود معنی و رند و بیانی
رسانیدم بحکم این تغز گفتار
منم پدچا ونه و الف کن یاد
مبین و بهترین ناجداران
خلاصه دین و نامش نهادم
که گرسهوی خطای درمیانت
به تصحیح قلم رانده شاید
اگر داراب بن پالن رسانند

ناثانی سخن چمنیده گاموس
بزله و فارسی دارد کمالی
نصرت او [خواند معنی یزشن
کلام زنده با معنی چنین خواند
که شاکر جمله بهدین ار ربانی
بیمن والد و فرمان دادر
مهی شهرپور و در روز خرداد
ز شاه یزدگرد شهریاران
بفضل اورمزد اتمام دادم
کدون از ناظران امید آست
ز روع لطف علوم کرده ناید
افره روان بهر گاهی که خواند

معنی صد نام حضرت ناری تعالی سکا نه

که دادار جهان زیر و بالاست
که معنی واجب القدسی بدانی
که قادر بر همه چیزست برحا
که عالم بر همه اصرار میدان
خداوند همه ویرا شناسی
اوی انجام شدنی عاقبت ناز
همه آفر ناوی ایستد ناز
همه انجام ناوی ناز کرده
معنی او شریعت ار شریفان
گزین بالا ترین دیگر بیابیش
ارین سه درجه بالاتر باشد
که یعنی در همه چیزست برتر
که ورد اسم او آید لذیذم
بزرگش خواند اورا مرد بینا
که دانا جمله اروی می شناسد
رنا چیزی چیزی آورید است
که شایست است نام پاک دادار
که کوئی معنی را چون توان کرد
که اروی هیچ چیزی نیست پنهان
که یعنی هیچ شی در دامن آن
که پدوسته نباشد یک پوشیزی
که پیوند همه چیزست ناو
باین کردار دارد قدرت و دست

ازان صد نام گز ایزد تعالی است
بختین نام ایزد خوش نحوی
چو هر چه توان باشد معنا
دگر هر چه است آگاه است یزدان
ز هر چه خدا میشو میامی
چوانده دان معنی نوبی اعار
بدیشتر را معنی باشد آفر
فراخشنده را انجام کرده
دگر اسم خدا را تو چمن دان
میومین مرتبه است از بزرگیش
از اشیا که اعلی تر باشد
دگر پرچه نره خوان ای برادر
مثالی تو چنان دان ای عزیزم
که هر مردم که عالم هست و دانا
که علم و هم شرف یکدفع باشد
پس آنکو بر دو عالم آفرید است
بود واجب که گویدش بزرگوار
بدان تومر آنچه ای جوان مرد
بیک گونه نیکی هست یردان
دگر نام خدا را انورده دان
نماند آمد و نا هیچ چیزی
تو پرونده بدان این معنی او
به پیروان جمله چیز او هست

کند هرگار از فرمان دستور
 بدل در راستی و داد و ورد
 کسی کو اینچنین کردار دارد
 روانی جای یابد در کرومان
 خداوند این چنین جای و ما کن
 کدوین خواهم که چندین نظم سازم
 بهمن بهمت اسناد سامی
 که کان فصل و نحرعام باشد
 ردیابی محبط فضل او خلق
 چه رند و فارسی چه پهلوی را
 ر پازند و ر تفسیر اوستا
 حواین عام دیگر را اوستاد است
 بسی اعمال دین اروی روان شد
 همه عمرش گذشته در یزشکاه
 تهر شهوبکه تشهیدینا معیتمد
 ساکس ازردان شاگرد اوید
 مبارک طالع و فرخ بدوم است
 ولی النعمیقم دستور نالن
 مرا هم باب و هم اسناد باشد
 بود هم رار با دستور مانک
 چو هم سالند و هم کارند نا هم
 که این دستور مانک بپرورش است
 بسی داناست اندر کار دینی
 ر نسل پاکتن مہیار رانا
 کدوین آنقصه چون دستور پالن
 روی مهر نورانی و احسان
 حضورش صرف کردم عمر هرگاه
 چو نوساری وطن گاهم بدو است
 ارین موطن گهی بیرون برفتم
 چنین تقدیر گشت از کودگارم
 سکونت داشتم از فضل دوالمن
 که مردی با سخا وجود و نامدست
 بطالع بیکبخت و با سعادت
 رسل مودان پاک بیدار
 ندین ماردینان چست و چالاک
 یکی روری نشسته شاد و خرم
 ر دین گفتار میگردند هر یک

کند کرم بود از هر بدی دور
 مرا این گیتی نسان باد و رزد
 بهمت بوخت و پورشت یار دارد
 به پیش نخت ررشت سقمان
 کنی نو روری داراب پالن
 دل و جانرا اران پر بزم سازم
 بقوم مودان مشهور ناهی
 دل نقاد و گنج حلم باشد
 بدوشیده آب علم تا خلق
 بدوم و هم رمل هم بدوی را
 هم از احکام چرخ و هم شعرا
 درین ایام داد علم داد است
 بسی رار بهمت روعیان شد
 یزش در رور و شب و دید هرگاه
 ارو رار و دین نار جویند
 نسا موید که ارو رار جویند
 فارب حامدان ران پر ملوم است
 بود بور فریدون بهین تن
 دیدارم همیشه شاد باشد
 همیشه بدم و هم یار بی شک
 نکار دین و دنیا بیک محرم
 اشو پاک و پور مهریوش است
 بعلم و حلم دارد دور بینی
 که دستور بهین بود او ندیا
 مرا تعلیم کرد از رار برمن
 ره علم نمن آموخت آسان
 ندم مشعل در کار بزشکاه
 که جای پاک هم جای سجود است
 به رین شعلی دیگر شغلی گرفتم
 که در فرخنده صورت شد گذارم
 بهمان خانه کاوس بهمن
 به پیش خلق عالم هم گرامیست
 به نیکی و بهی دارد ارادت
 همیشه دیندارانرا طلب کار
 بدولت رور افزون و دل پاک
 رفرندان و یاران نیز نا هم
 ز نظم و نثر می گفتند هر یک

رهبر یک نسک افرون نسک یابند
 هم مردم بدین نه گرایند
 یردیان رار دین نه نهاده
 چون سال نیست ماند بشود پند
 بود سه سال نزد پاک دادار
 مبادا در جهان کورا یقین نیست
 روان او نمیدو گام راند
 عدویش نادر دورخ چوارچاسپ
 بعدش بست شد دون وارارل
 بنورده رحق دین خرا ناک
 بدین ماردیستان خود معین شد
 که اندر عهد ما جاری شود دین
 که پدرفته پشتون نیر جاماسب
 پذیرد هم نراند بایقینش
 پیدمدرین جهان رفیق نیاراست
 دایران لشکر آورده فرایش
 سه کشته شد ار کردان و سردار
 که هرگونه دران گنبد نه بشنند
 نداده حان برای دین یردان
 کروئمان پشامش گشت ماوا
 ابی جان ساختن تور براتور
 باصل خویشتن ماوا گرفته
 نهاده دی نمیدو نازکه ساخت
 نذارش کرد مروارید و گوهر
 نزرین گاه گشته خابانش
 سکونت کرد ررنشت سهندان
 طرب دردل ربان کرده نناخوان
 دگر صف ار شه کشور ستانان
 رهبر طالع مرایشانرا رهبر بکوه

بهم پرسم بر یزدان شقاند
 ازان نسک فزون برهان نماید
 بشیدر نزد حق ده سال ماند
 بشیدر ماله نزدیک خداوند
 سیاسانش نیکو دین بدوکار
 چون دین ماز دیستان بدخ دین نیست
 ربانی کو همیشه راه خواند
 رهبر فرخنده طالع شاه گشتاسب
 شه دانا و عادل مهریان دل
 که در ایام او پیمبر ناک
 نهانانی شه دنیا و دین شد
 ندی امید ار شاهان پیشین
 فرستاده بعد شاه گشتاسب
 رهبر طالع مرآکس را که دیدش
 چون رفقا و هفتم سال شد راست
 در ابوقتی که چون ارجاسب بدکیش
 در ایران او خرابی کرد بسیار
 نانش خانه دستوران نگنبد
 ر دست تور ررنشت سهندان
 نمیدو ساخت روح ناک او جا
 اشو پیمبر از بیرون پرور
 روانش در جهنم جا گرفته
 بروز خور پیمبر رحمت برداشت
 دمامی مینوان و هم مرور
 کروئمان شد هشری از روانش
 نخت زرچو خورشید درخشان
 هم امشاهندان در کروئمان
 کشیده صف پلان و پهلوانان
 نغمه مت ایستادند ار بر نخت

رویداد داراب بمعمر پالن که پدرش باشد

دوعظ من تو کار خود رواکن
 یقین آرد بود بیشک رهبر سان
 نرا دین نه کوشه علی الحمال
 پس ار کردن نعل نازد شک و دین
 کلام زده که نیکم به دارد
 پهریزد ازو خود تا تواند

کتون ایمرود بهدین گوش واکن
 که هرکس کو بدین ماردیستان
 چو عمرش نگذرد نربانزده سال
 فریضه را گذارد ار ره دین
 سپاس حق نعل در راه دارد
 گناهی کو بزرگ و خورد داند

بگیتی نار گشت و شد بی آگفت
 تخت نادرشاهی گشت شادان
 جهان آباد کرد و شاد میماند
 بدر فرمان پور خود ببرد
 بدر خرم شدی زان بیک اعمال
 بدنی جملگی مردم نه گیاهان
 که بودی در دو گیتی بس پسندهش
 که در جهم کرد خواندهش بهرور
 زخم گوسفند و مردمان نیز
 جزاین پدر دگرگان بود دلکش
 که در گیتی فتنه آفرید و بیج مور
 زخم گوسفند و آدم افتد
 و در جهم کرد آرد آن همه چیز
 ولی دور از کژی و کاست سارند
 که مثل چشمهای آدمین است
 درو مردم همه نابوش فرنگ
 بدین بیشک بوده و راست گویان
 درین همه بکی جزو است گفتار
 گذشته بهتماه و بیم زان حال
 نه بیک و بدیداری آهین شد
 نگفت و گشت ویرا یا ورم پشت
 که ای دادر دانا پاک داور
 مراکز دین را و راهش را چه نام است
 که در جهم کرد دین مازدیسنان
 در اینجا که هم دارند روشن
 که در جهم کرد دین را کست رهبر
 نه کسی را زار و در جهم کرد گفت است
 همه نام رد اینجا که چیست
 رپشت پاک تو و خوبصورت
 بحکم من رود اینجا آرام
 نماید مردمان را بیک آسان
 زرنشت اشو گفت است یردان
 یکی جزوی دیگر حمان بهتقم
 شده آراسته با حوان و آدشت
 دل خلعتان بدیدش بیکمان شد
 پدید آید وقت خویش با پیش
 جهانرا راه حق بهتر نمایند

پس آنکه دین نه ازمن پذیرفت
 دنور و خره چون خورشید تابان
 نگام دل نهامی ملک میراند
 بدیداری همه کس را سپردی
 که یعنی پور بودی بیک اعمال
 مثل پانزده ساله جوانان
 پس از او را در سوراخ مدش
 یکی در ساخت جای پاک و بهتر
 دران جهم کرد و از جملگی چیز
 هم از مرغ و سگ اسب و آتش
 از اینجا داشت از بهر یکی زور
 و باد عالم اندر عالم افتد
 نماند هیچ چیزی در جهان نیز
 جهانرا زار از نو راست سارند
 چو در جهم کرد در عالمین است
 بود هر چاروی چند فرسنگ
 از زمان و آهنگد و اشویان
 بود تقریر و در جهم کرد بسیار
 بدینسان ششصد و هم شانزده سال
 بدین آئین شد دنیا و دین شد
 چو دادر این حکایت با رانشت
 دگر ره زار پرسیدش پیمبر
 که در جهم کرد راه و دین کدام است
 جواب با صراحت داد یزدان
 همین دینی که پذیرفتی زوار من
 پرسیدش دگر راه پیمبر
 چو در جهم کرد از مردم بهت است
 پیش پیمبر و دستور و دین است
 جوانش داد گای زرنشت پور
 که از زور خواندهش را نام
 مردم راه دین مازدیسنان
 بود پدید این قصه قراوان
 از زور زور گفتن بود گفتن
 بدین ترتیب آئین دین زرنشت
 جهانرا دین زرنشتی عیان شد
 بشیدرم بشیدرماه سیدموش
 ز پشت خاص پیمبر دیدند

در خمی شد بلند و سخت ندیدان
 بطول و عرض نچل رش در چهل رش
 ابر مرقش نثار و درفشادند
 چنین سروی چنین برگه که آرد
 دل مردم بدین بر بی گمان شد
 بذرا گشت نیش مزدیسنان
 سپاس و شکر یزدان ادا کرد
 شکست ورد شده دیوان و شیطان
 ریخیک معدن فضل و کرم بر
 رعلم کل نگیتی بود سرور
 سیوم را نام ناهد آرورنور
 سه فرید گرامی سه کهر را
 نبود سنده پیوسته سر قوم
 که تا صد سال شایرا بود رهبر
 که رهبر بود بر ارتششاران
 بچشم عقل و روش خورش نگر
 بحکم ایزد آجا راه بر شد
 هم ارد سحر پالی من شنیدم
 بهم پرسه شد ار رار دو گیاهان
 که ای دادار ریمده و حره مدد
 که قدرت ارتودین ماردیسنان
 که پدرقم رتو این دین بهر
 که مردم کس جز از توبه جمشید
 که تا مارد دبیر صفان ندید
 که بی چاشم نه آمورم رتودین
 نه ننمایم بخلقات نگهبان
 که در گیتی فزاید بیک آئین
 باشد فردوشن وردوشن
 نان شرطیکه ناشه دستگیرم
 نه باد سرد و باد گرم و رحمت
 فریب و عکر نبود هم عذابا
 یک اورار رین پیسید اشتر
 توانی کرد شایب بیک خوشتر
 نه رشک و نه فریب و نه اسیری
 نه از دیوان و شیطان رنج و آفت
 شده شادان تا آن انعام وامید

چو سال هفت شد بر سر و آزاد
 نه پیمودند دستوران پاکش
 خلا بقی ران بر این خیره مابنده
 نه پیمودر ایزد که آرد
 چو این معجزر پیمودر عیان شد
 جهان قایم شد اندر دین یزدان
 پیمودر پس با تشکانه چاکرد
 که دین نه روان گشته نابران
 سه فریدش گرامی بود چون در
 اسدواستر ندان تو پور هفت
 دویم خورشید چهر پاک پر نور
 چو بر یک قوم مر بر یک بر سر را
 سطره تا بود آن رهبر قوم
 اسدواستر انوران راست هفت
 میان پور چون خورشید چهر آن
 چو آرورنور واستریوش را سر
 که آرورنور ورجم کرد در شد
 بود یفاد این قصه ندیدم
 که چون ررقت دادار یزدان
 چنین پرسید روزی از ده او
 که مردم کس رخلقات که بود آن
 جز از من که رراتشت پیمودر
 جوانش داد آن دادار جاوید
 رمن آموخت و سقا بود دین را
 ولید اول من جمشید گفت این
 نوا هم هم نمارم ایرو صفان
 بچم گفتم که بیدیر رمن این دین
 بیاند خلق اران و پوروشن
 جوانم داد جم کین دین پذیرم
 که در شایب من نبود رحمت
 نه مرگ و آفت و دیگر نالها
 چو از جمشید شنیدم سراسر
 ندو دادم گرین اورار بهتر
 که در شایب نبود مرگ و پیری
 نه باد گرم و باد سرد و زحمت
 چو این نشریف ارمن یافت جمشید

شده پنهان که چون در روز پورین
همانکه نام یزدان بر فغان خواند
که ای روشنتر از خورشید و آرمه
ترین تخت درخشنده تر از نور
داین فرو داین خورشید رسیدی
رسی دور و شکوه تو که دیدیم
حلقان راه دین را و انعام
شاهشاه برخواند آفرین را
بدرات کاموایی تا رسانست
که اردین شاه را کن تو خوره ناک
که بی رهبر هم رسانند گه راه
یقین آرد بدین دین پیر چاه اسب
سپارم مر و را بیشک نمیدو
بذیوقی اگر بذرفت ناید
که مثل او کسی بشنید هرگز
که در گیتی نبودش مثل و همتا
کز روشن شدی راه بهی دین
بهاک پاک میزود تو'مش
برای مهرورین ساخت مایوی
که از در چار دیوارش رافراخت
نگارنده نوزین نوک پرگار
دگور و موس و هم ناترکش و غیر
چنان کز روشنی می یافت نام
در آنجا مهرورین را مکان ساخت
چهارا رین خبر آوار کرده
دوستا گفتنی بخشا بدهندی
مراد و کاموایی و بیاری
که آن آتش درخشان بود بی دود
که بی یزوم همیشه بود روشن
نه در افروختن تک پوی آبر
بود بی دود آتش نور پو نور
که بی یزوم بهی آتش بیاشد
بکست و گشت پالیده دران داد
که بر برگش بسته بد قدرت
شهنشاه آن ورقها دید و جاماسب
ر معجزه های دین نه فروماند
باحت شد مبدل درد و آکلت

هماندم از نظرها تحت زربین
چوشاه آن معجزه دیده فروماند
پس از رزشت پرسید آن شهنشاه
کدامی و کجائی نا چدین نور
که ناگه پیش تخت من رسیدی
بگو مارا که ما خیره نمادیم
پیدم گفت من مرد خدایم
پس انکه نا زبان زند اوستا
که شاه شاه نادان جاهلست
فرستاده مرا آن ایزد پاک
حلق را کن اردین من آگاه
پزیدد دین من آن شاه گشتاسب
دیدم هر که بیشک آورد رو
شهنشاه گفت بی معجز نشاید
پیدم گفت بزدم هست معجز
دو چیز آورده بود او را بهشتا
یکی آتش که گفتی مهر نوزین
دویم آن سرو کشور بود نامش
پیش پیدم بر ناکبوزه نه رای
یکی گنبد برای آدران ساخت
منقش از صورها کرده دیوار
شهر بشیکار کرده تصویر
حز از وی پهلوان دیگوان هم
چو از کار رین گنبد برداخت
پرسیدن مرا را سار کردند
حلق را در پرسش آمدندی
نکردندی ریزدان خواستاری
نوزین مهر معجز آنچنان بود
دگر معجز ندان از فضل دوالمن
نه یزوم ناید و نه بوی آن را
اگر دیدد کس از نزدیک و از دور
ازین معجز دیگر معجز چه باشد
دس انکه پیش صحنش سرو آزاد
نه بدین رایزد که چون کورست صنعت
که دین نه پدیدای شاه گشتاسب
چوشه بزرگ نام خود فرو خواند
همانکه نا حلق را دین پذیرفت

ریود و کرده لم بخوار و پرمشای
 که دین را بشک و پیشه دایمی
 ر دادار جهان گشته پیمبر
 یکی و بیست سک از دین گزیده
 بزرگشت اشو آه و خست دادار
 که پیمبر بدالست ریبش
 که واقع شد پیمبر ران عملها
 که یزدان کرد تا ررتشت بدین
 نماری نرد ررتشت سستمان
 که ای دادار گیهان و خردمند
 ز دین نه چندی دادند برهان
 که ای پیمبر پاکیزه گفتار
 عجب در قدرتم بود درین من
 بر انسان و حلالی تو گزیدم
 که نانا او شکست و رد همیست
 ر چاه دورخ و آن حای دنگور
 و راپس کس قدامت را نداد
 دست او رود در چاه موران
 بهارش برد و فرمانش پسندید
 گروه دیو ره را بند کرده
 که بیعبر شود زان ناشکیبی
 دوار بلند و خوش درستا
 رگیتی دور و هم ویدا نگشتند
 کدش بود پنجم سال انگاه
 بدک نکت شسته چو مه و دور
 صرع هم ر مروارید و مرمر
 و نا ماند خورشید درحشان
 ر نه ایوان بر ایوان شهنشاه
 بهانکه دار پیوست ارره داد
 تو گوی از فلک دور و مه آمد
 که آمد ز آسمان تا درگه شاه
 که خورشیدار فلک آمد نرین
 مرور نختی از زر دید چو کوه
 سخن میگفت ناو پیر جامه سپ
 حکیمان در رده استفاده برها
 حوان فر و حوان طبع و جوان نخت
 رنخت برداشته بهاد یکجا

گنا میدو دلم ار راه یزدان
 تو این یزد گفتیم تا بهایی
 پس انکه چون پیمبر پاک گوهر
 نه پیش حق اوستا را ندیده
 دران و سنا سه بهر رار و گفتار
 نخستین بخت سک ار آفرینش
 دویم بخت ار طمایت در رساها
 سوم بخت ار سوال و پاسخ دین
 پس ار دانستن زار دو گیهان
 امگری خواست پیش یک خداوند
 مرا بمرگ کن تا خلق گیهان
 جوابش داد دادار جهاندار
 انگری هرگ گردانم در اس
 ولیکن من ترا چون آفریدم
 بدانوقت ایزدمن وارون گزستم
 یکی دویی نموده نام او نور
 گرفت رده کیم او رده ماند
 ر خمش روح تو یاند کرومها
 پیمبر چون کلام ناک بسید
 از اینجا با ظفر چون بار گشتم
 سعی کردند مگر و هم فریبی
 رانشت پیمبر خواند و سنا
 اران آوار تا پیدا نگشتند
 چوار شاهی آن گسار سپ کبی شاه
 نگینی آمده رانیای بر نور
 که بود آن تخت پیمبر پر ر کور
 مرور تر ره راه گوهر آسان
 مرود آمد همی آن تخت ناگاه
 پس آن ایوان شه ترقید و ره داد
 ر ایوان بر سر تخت شه آمد
 خلاقی شد اران تخت ر آگاه
 و لیکن بر کسی دانست چونین
 جهانی شد بدرگاه سه اندوه
 بخت خود بسته بود گسار سپ
 امیران صف کشیده یک طرفها
 پیمبر چون مرود آمد اران تخت
 که لحم مرود و آنش حمله و سنا

نموده خشنومین امسا سقیدان
 که مثل مینوان بوده بپاکی
 که دین دشمن شد ندی رو پراحون
 که امسرا جهان اورا عیان بود
 که دین را حواسقاره شد و هم پشت
 روان بود بدان ای نه منشن
 نمادنه نا اران دیوان شده بند
 دیامه کرد آگه از هرا نکشت
 نگین من دراکردم خره ناک
 گناهینو اران ویدا نمودم
 مایک نا بهست و آسمانها
 زمین و هم زمان برپا نمودم
 هرچم اندرو کون و مکان را
 چوسنجیدم شده روح ریاده
 نکردم من بدان ای سرد نامی
 نوبی دانا و پانا و ریومند
 رشریور ر اسفندارم هم
 نکردی و نمودی مود نامی
 عزیز و ارجمند و دین نرمن
 بدو نارد دیوسنه نهر سان
 که خوانندش همی بروصپ آگاه
 نه آن آئیکه می آراد از بیتر
 که یابی رین خورش تو جمله معصوم
 چه از نکت دری نا آسمانها
 چه از قطرات مطرات دُر درار
 که دل شان دور بود از سوی رشت
 که از کردار نه نودنه پرعم
 هم از کرشاسپیل آن صاحب ویر
 فغانه بود پنچا پیچ چون مار
 نکردم کورنه ایورد نکو نام
 نسی نخشود روان رنج جاوید
 رهاید از نای دورح نه
 که ای رزشت از من بشود این رار
 روان خورش را پرور داری
 مرا اردین خود کرده حره مند
 نمون بر کشف کرده پاک یکدا
 که دعوی منی بر خود نه بستم

چو دادار جهان اسفندان
 دوکس را کرد خشنومین رخاکی
 یکی خشنومین شاه فریدون
 مخاطب موند و شاه جهان بود
 دگر خشنومین پاکیزه رزشت
 که بی خشنومین کار یژس
 که ناده سال پیش یک خداوند
 بهم برسم چو ایزد نارزشت
 نوزشت انگهی گفت که ای پاک
 بسین روح تو پیدا نمودم
 پس ارتو اینجهان و آستان را
 بدمین روح تو پیدا نمودم
 بیک پله نهادم دو چهارا
 دیگر پله روح تو نهاده
 نگین و نعلوبت گرامی
 پیدبر گفت ای برتر خداوند
 مرا از بهمن و اردی بهشتم
 رخداد و ر مردادم گرمی
 جوانش داد گای پیغمبر من
 گرامی چه که دل امسا سقیدان
 خداوند آن حرد را داد آگاه
 مثل آب بود آن چیز چون شدر
 نقرموده که این را نوش کن رود
 نورد و آشکارا شد هانها
 شمار رنگ نورو برگ و اسجار
 چه از رار روانهای بهسم
 چه از حال روانهای جهنم
 روان شاه جمشید جهان گور
 که از نصیر خود در دورخ ناز
 چو ابن قصه که مشهور است در عالم
 پیدبر چون ناید احوال جمشید
 شفاعت کرد پیش خالق خود
 پس انکه گفت جمشیدش ناوار
 فریب اهرمن را دور داری
 بسین پاک دادار ریومند
 رحمتهای ناریک و همرا
 فریب اهرمن در دل گرفتم

احوال عصر ررشت پعمصر بمعمر پدران امشان.

رسل شه فریدون خوره پای
 بوده در جهان چو او خدیوه
 همه جان جهان گشته فدایش
 بمن روح او سرشت گیهان
 وجودش نوری وار گل سرشته
 که تا حلقان شوبه آگه از آنها
 که پیمبر ریشش شد گهرور
 که او زاده ریحند سپاهی
 که آن کلین رچکش نوش است
 ستوده هم گزیده پنج اسب است
 که نادر جهان سادی کدشن
 مغز پاکیش ده اهرمن رام
 که تا اکنون نه بیکویش نام است
 که شهبانرا رماهش دلگراشد
 دل دیوان اران پرورده و عم بود
 که نه پزگار و نامشش
 که گیتی بود رپاکیش نآرام
 که شاه همت کسور نه پزار مهر
 اروا عداوی دین در سوختن بود
 ر الهام خدا کردیدی آگاه
 بوده تا که آن شاه سرور
 نژادش شیرند چون رونه پیر
 کسیده لسكری نهک و نسیار
 که چون کردم ارین ناورده فرور
 که اسلدارهه بردی رسیده
 رحکم ایزدت گردام آگاه
 ندان سوار نیراندر نشان پر
 ر اداره رود دور و دوچندان
 نمارش برد وار دل بر گزیده
 سر دشمن رتن شان نار کرده
 که هفتی ۱۰۵۰ در عالم خاک
 که بی کشتی گذر کرده ناورده
 دایه و ساحر و نگار و ده تن
 بجز چور و ستم ناورده بود او
 نپاکي بر سر کوه دماوند

فرستاده یکی پیمبر پاک
 اشو و پاک و فاصل بر گزیده
 سر شاهان عالم ریر پایش
 خجسته پی رراتشت سقمان
 دل وزن پای ند همچو مرشته
 ر اسانش نگویم من سابه
 نخستین پوروشسپ پاک و نثر
 ورا ناست پیترسپ سامی
 چو پیمبر پورارود اسب است
 چو چکش نوش پور پترسپ است
 چو پترسپ پور بر درشن
 نژادش بود ار بردار نا کام
 چو آن بردار پور اسپتام است
 چو اسپتام من ویدشت باشد
 چو ویدشت ار نژاد آن احدم بود
 اچیم پیدا شد ار بشت رحشن
 رجشن راد ار دوران سرون نام
 بود دوران سرون پور مینوچهر
 چو شاه پاک بیت پاک تن بود
 مرشته آمدیدی نزد آن شاه
 چو درایام پیشین نیر را پر
 که چون شاه مینوچهر جهانگیر
 بچنگ تور و سام ر کردار
 دران تدبیر نه آن شاه بهرور
 درین اندیشه آن شاه گزیده
 مینوچهر گفتا کای شهشاه
 بچنگ دشمنان نیر و کمان بر
 که چون از قوس گردد نیر پزان
 مینوچهر این سخن چو شنیده
 ناین تدبیر ررم آعار کرده
 مینوچهر ار نژاد ایرج پاک
 چو ایرج نه فریدون راست فرید
 صهاک نه کنش ناپاک ریم
 که سال الف شاهی کرده بود او
 فریدونش گرفت و کوه در ده

چنانچه چون داد ن آن گاو ایوداد
 که این ایو خشست اروی گشت پیداد
 سرشتش ار کیومرث گزین است
 نکرد اندر زمین خود را بهایی
 نگهبانش دو ایزد بهرین ماند
 که یزدانش رهبر پاس نگهاشت
 که تا آن لحم او مادی آگشت
 بدایده شده آن لحم چو آب
 که نگدشته بران لحم گرامی
 بحکم و قدرت یزدان نگذا
 بدو شدند نام و ناب عالم
 که آن هنگام بدی دود نه تر
 سوی او حق رو کرد و ریوید
 نگشتی در رهبر کار نیراه
 که بودیدی برانکار و نکاه
 ارین ولف نمی بودی ایشان
 در دانش برانسان نارسند
 نفهمیده از دوی رن و مرد
 که یک نبود و دیگر بود ماده
 لحظ بهلوی گفست اس نام
 فراوک برچو فروک نام ماده
 که این دنیا رسل اوست یکیک
 بروماده بداند آن پردو دسک
 بدن پاک نس فرخنده حوید
 برو ماده رفروک ور فراوک
 که اصل زاریان رین پردو بود است
 اران هر بهت حقتند ای گهرور
 بیاید نام شان هورون درین بحر
 نهاده هرکه در دانشوری هست
 دیگری گفتند دمسار کردم
 کریم و مهرنان و داد گستر
 بشد کس مایع و بی گشته ممدوع
 نگار خود خلاقی ناخفته شد
 که مردم ارره و احوال برگشت
 نگمراهی بسی گشتند ماحر
 بفضل و بخشش و لطف و کرامت

کیومرث گزین فن درمندن داد
 بحقتین سودارو این بود نه بیا
 اران ایو خشست گان اندر زمین است
 چو نگدشته ارین دنیای فانی
 نس اندر لحم او اندر زمین مادی
 چو بدیوسنگ دوبهره نگهاشت
 هم اسفندارم یک بهره پدرقت
 رتاق و سیر خورشید جهانتاب
 ر بعد بازده سال تمامی
 مشی و شدانه بررسند را
 که خواندهش ورا حوا و آدم
 چنین گفست اندرین بهر
 مشی مشیانه شدو گاو دوشید
 اران روراست دیوانرا گذرگاه
 چنین باشد برو برسال بدجاء
 برو ماده ندانند ایشان
 دس ارعت هلاک رار گفتند
 چو آن دانش دران پردو اندر کرد
 نس اران پردوان جفتی نزاده
 سیاهک نام بر ماده و شانام
 سناک بعداران یک جفت زاده
 نزاده بهت حقتی ار فراوک
 بحقتین حقت اران پوشاک و گوچک
 که این ایرانیان ارسل اوید
 دویم حقتی بدانش تار و مارک
 بدشت ارین جایش نمود است
 بدینسان مردم هر بهت کسور
 کزان هر بهت را گویم ریگسور
 چو این قصه به در بهلوی هست
 کدون رین گفتگوی نار کردم
 چو دادار دوعالم پاک داور
 ناین صنعت جهانرا کرد مصدوع
 چو ترتیب جهان ساخته شد
 چنین نامه هزار ارسال نگدشت
 تبه کاری بگیتی گشت ظاهر
 پس آنکه پاک یزدان کرد رحمت

یگردهای اندرون کردند یکسر
 رجمه شرحهای پهلوی فن
 جهان مانند دیضه کرد یکسر
 فلک چون پوست باشد این تودریاب
 دور از صنعت خون حمله دهنده
 رجمه هستی او را کرد ظاهر
 که بر روی حای سار آدمی را
 بمیخ کوه محکم کرد دریاب
 برو بر آروان نام داده
 چه حب و دانا خروار خوار
 کزو سیار حیوان آفریده
 همین سه چیز از روی گشت نیاد
 ده و دو گونه آروار رست رانجا
 که مردم را خورش گردید بی رنج
 اداخدا اشا مژدا دهانی
 شده پیدا تمامی گوسفندان
 پدید آمد همی بی کچی و گامت
 رچندین جوردا و آروان هم
 مدیده دل نه نیکی و خدیبه
 روان پاک را در وی دمیده
 که این ایوختست از وی گشت پیدا
 سرشتش از کیومرث گزین است
 بشد کس مایع و بی گشته ممنوع
 نگار خود حلاقیق ناحتم شد
 که مردم اره و احوال برگشت
 بگمراهی بسی گشتند ماحر
 فصل و بخشش و لطف و کرامت

منازل جمله با گردون برادر
 لگو داراب بن دمنور پالان
 عجایب صنعت مایع تو نگار
 رمین سرخی بیاض او بود آب
 چو اول آسمانرا ساخت موجود
 پس اول آب را نمود ظاهر
 ر بعد آب داده این رمین را
 چو نگرفته رمین حبش روان آب
 رمین را چون بر آب آرام داده
 چه رنگارنگ و گوناگون اشعار
 ر بعد آروان گاو آفریده
 بسا سود است ار آن گاو بوداد
 چو گاو اندر رمین تن داد آبجا
 رجنس حوردا بان پندم و پنج
 دلیلش در یزشن گر نخوانی
 رمی چه گاو از لطف یزدان
 کیومرث گزین از جانب راست
 ازین گاو هست این حدوان و مردم
 پیش آدم کیومرث گزیده
 که از گاو ایوهاد آفریده
 نخستین سود ارو این ده بد نما
 اران ایوختست کان اندر رمدن است
 نه این صنعت جهانرا کرد مصنوع
 چو ترقیب جهانی ساخته شد
 چنین سه تا هزار سال نگذشت
 تبه کاری بگیتی گشت ظاهر
 پس انکه پاک یزدان کرد رحمت

حقیقت کمورت و بعد اران احوال همت حتم
 که در دنیا پدید آمدند

ز قعر دوزخ آمد سوی دالا
 بهمه نرد بس دیوان گسقاخ
 بگردان میوان آریخت آنجا
 کشیده صف همه امشامفندان
 شده اهریمن و دیوان گرفتار
 فگنده سرنگون اندر جهنم
 کشنده در سرشت و اندران حال

گجسته اهریمن بر کرد سررا
 رمین و آسمانرا کرد سوراخ
 یکی جنگی عظیم انگیزت آنجا
 از انسو جمع گشته جمله یزدان
 مژور و خورگ یزدان دادار
 نه بد میدوی بستند آنهم
 چنین تا سه هزار و سی و سال

ننام ایزد بخشا ینده بخشایشگر مهربان

این کتاب خلاصه دین ار صنمب دستور داراب بن دستور پالن

نوانا و ریومنه و خرمه مند
درو جا کرد ارواح و ملک را
درو جان داد و هم او کرد در سیر
هم ار موجود خواهد کرد مکثوم
چه پنهان بود گانرا و چه پیدا
بشش گاه و بوقت خود مهیا
ز استاره منقش کرد هموار
میانش خاک و آب و باد و آذر
بهفت افلاک پیدا کرد هموار
نه برج پنج پایه جاش کرده
دو برج ار بهر او آنجا بنا کرد
نه دند میزوی کرد این عیان دان
که با رقص و طرب باشد نه آنجا
که باشد سعد و فرخ نام او
نه برج شیر سیرش داد جاوید
حمل عقرب بود دایم ورا دام
ببرج قوس و حوش نیک نگماشت
ببرج دلو و جدي ساخت محبوس
رجله اختران این نه ایوان
بساعیار و طرار است این دیو
نگوسار اندران نندش نگهداشت
پلیدی و عقوبت درد و آفات
اران بر چرخ پنجم میروند نیز
که خورشید است آنجا شاه طارم
فقد خاکسترش بر چرخ ناپید
بیفقد اندک اندک بیمعول
زنخسش شود آباد ویران
بمردم میروند رنج و صررها
بیکدم حمله عالم را ریودی
با حکام بیات ارکان انجم

صربامه ننام آن خدایند
که ار قدرت بیا کرد این فلک را
چه از مردم ار حیران و هم طیر
هم او کرد ار عدم موجود مقسوم
دگر ناره رکنم آرد هویدا
قریب سال پیدا کرد دنیا
لخستین آسمانرا کرد دوار
مصور کرد نه سقف مدور
ده و دو برج بهفت اختر سپهدار
بچرخ اولین صم را سپرده
عطارد را به دیگر چرخ جا کرد
یکی جورا و دیگر صبله خوران
سیوم گردون بزهره داد ماوا
نموده ثورو میزان خانه او
نه چارم چرخ داده جایی خورشید
نه پنجم ساخته ماواي بهرام
ابر چرخ ششم برجندس نگذاشت
نه چرخ هفتمین کیوان مدحوس
یکی شیطان و ارونست کیوان
بهردی و پلیدی و فن و ریو
برای آن بچرخ هفتمین داشت
که میروند رروی خود دلیات
گردون ششم افند اران چیز
رسد زانجا عفن بر چرخ چارم
شود سوزنده جمع ارقاب خورشید
بچرخ دیگر و بعدش ناول
اران گردی همی افند بگپهان
اران درد و نل و این خطر را
بهفتم چرخ گر جایش بریدی
نوابت جمله بر گردون هشتم

نمزم و کارزار و هم نه پنگار
 تماشای ساز و برگ و گیرودارش
 دره درکار و آنها کن نگهدار
 کند این روز بهتر کار و نادرش
 نر و ماده کند این درکش بکجا
 ستور و گاو و اسب و غیرایدها

تفصیل روز آسمان

بروز آسمان ده یا ستان وام
 کند آراستن هم موی و ناخن
 بغیرش کارهای پاکیزه و نور
 برة در کاروانی کار کردن
 نوا در دور رفتن در سفرها
 کند درکار سودا سیم و زر صرف
 که تا فارغ شوی زان قرض انجام
 بشوید سر پمیدون جملگی تن
 کند این روز از نزدیک و از دور
 هم این روز را بهتر شمردن
 که بار آید مظهر از خطرها
 که آید سود ازان کار نو بشرف

تفصیل روز جماد

بیارابید خانه روز جماد
 درخت و دار و میوه در نشانیدن
 پمیدون سیم و زر در گنج کردن
 نغوردن دار و درمان درین روز
 نهی از کاخ و ایوانها تو بنیاد
 نکشت و وررها کاریر راندن
 که در خرمن پمیدون دانه بودن
 که قابود ازان دلها پر از سوز

تفصیل روز مهرسفتند

بروز پاک کان مارا سفند است
 بکار دانش و فرهنگ و کوشش
 که سازد کار درصاتها و دارو
 زنی را در زمانی خود نماید
 ملاقات بزرگان و امیران
 بکار گرفته باشد راییدار
 هم کار جهان این روز بهتر
 همی این روز را کاری پسند است
 کند در خریشکاری نیز نخشش
 نه پیدرید تن خود را زهره
 کران فرزند نیکو فهم زاید
 کند این روز از شوق دل و جان
 رراه جرم باشد پاک کردار
 که تا یابد مراد خویش خوشتر

تفصیل روز انیران

الیران روز را کار منیده
 چو آید سود اندر خویشکاری
 که کار گرفته آن سود این روز
 کند در خانم و جای گزیده
 ازان تو حصه یزدان را نداری
 کند تا باشد ازوی گرفته اندور

تفصیل رور رام

کنه با مردمان هم دوستیها	نوروز رام رامشني خوشیها
نکار آیه کنه این روز نریا	هران رپیا و راری کان بدنیا
چهار پدموختن این روز کردن	چهار زن خواستن دیگرز خوردن
مهد خواهد ازان از فضل ایزد	رود در خانقه دستور و موند
کني تا نوشقه عقیل نهادي	تن خود با روان انبار ساري

تفصیل رور باد

زیان در سود کسی شمارد ایدر	نوروز باد سارد کار گوهر
دیگر کسی دانباری باندور	گزارشن گنه کردن درین روز
خورد تیمار بهر آن جهان را	کنه رامشني از بهر روان را
که از بیروني ناد ایزد نواهد	تمامي کار خوشبوئي که دانه

تفصیل رور د پیدین

نکار نو نخستین دست آری	نوروز د پیدین کن خوشکاري
که داد مردئي تو در زمانه	رن تو نا خوشي آور بحانه

تفصیل رور دین

کني و خوشکاري را گریني	نوروز دین همیدون کار دینی
روي از داد بر گوتي سخنها	معجزههاي دین و انجمنها
کني کار حبوب و دابها را	بیارائي بویست خابها را
نهرنگ و ندانش سر فرازد	نطف و کودگان پدري سارد

تفصیل رور ارشسنگ

کزو باشند دانا و خبردار	نوروز ارد باید کرد اینکار
که تا ناشي نگيني ران توانا	دیویدن نصیحتهاي دانا
که باشد هر مراد خویش فیروز	خراسنر کشقه ناید اندرین روز
هران رسم مروسي را نمائي	ر که نانرئي و ار که خدائي
نوسنگ و نوزور بخشهش نار	نورزندان دهه پدرايله و ساز
نهریوشان دهه گنج و سپاهان	رمد نریاد ما نریاد خواهان

تفصیل رور آسیاد

که ناخود آنکسي واسنکانه	نوروز آسناد این کار دانند
که چندین خدمت تو کرد باشي	مرايشانرا ندادن مژد و پادش
نبودن هر کسي غیر و منافع	فزودن پای و گاهي موافق
نمودن شان نصه گونه عقوبت	گناهان بد دین را معوبت

کند کار خرید و بیع هر چیز
مقاع کاروبار جمله دنیا
فراموشه نزاع و کینه خویش
چو پانائی شهر و ملک و ده ها

فصل روز سروس

بود روز سروس این دیم کردن
هران کار دیرری و پسر هست
چو کار سروری و پاسبانی
بجنگ دشمنان گرفتار این روز
کند این روز پریز از فرومانه
باید تا کند آن روز سروری
ازاپس جامه نوراست پوشده
فرستادن همی مکروب نامه

فصل روز رشن

برشن روز واجب هست ایفکار
هرآن کاریکه سوش راست ناشه
نخوردن هیچ سوگند اندرین روز
کند کار فراوانی ناین روز

فصل روز فروردین

بروز فروردین این کار سارد
درون و آفرینگان فروهر
همی یاد ارمی و شیرش نماید
همیدون کار کرم ویش کردن
کند با مردمان خود آشتی را

فصل روز بهرام

همی در روز بهرام این کنی کار
میهن دار است بر هرکار دنیا
که این ایزد است از یردان دیگر
چو کار رزم و بزم و هم سواری
کند پیرایه فرید و رن را
هران کاریکه از ارتیشقار است
رود این روز اندر رزم دشمن

که جمله کار گیتی راست محفل
که خلقا را کند دور از بدیها
نکار دنیوی فرور بر قمر
صلاح و هم شکار این روز داری
چه پدمورد بجامه خویشش را
کند این روز هر چه در شمار است
بیاده فتح و گردد روی روشن

تفصیل ماه روز

بروز صم ستاییدن و پانرا
 بران کاریکم مشکل بوده باشد
 بقال بیک و قریخ کار و کودار
 بحاجت خواستن در کار رامش
 بر آنچه کار دور ار گردش تدز
 بحوانه عام دین بهر روانرا
 کند این روز تا آسان شد
 کند رامشی ار هر کار هموار
 نکار دنیوی حرص و حواشی
 نکن این روز رودی رود بر خیر

تفصیل روز سر

برور تیر سارد کار مریک
 شدن اندر دندستان ریدش
 بران مریک کانرا پیشم چاراست
 چوکار تیر اندازی و هم چنگ
 چوکار چاه و جوی ورود و پل را
 کند آناد ار ورر این زمین را
 بشوید تن همی بهر روان نیز
 کم تا باشد اران بسیار پوشدگ
 فرستد کودکانرا بهر دانش
 هم این روز کردن سازگار است
 کند آموختن این روز بی بگ
 بیاراید همیشم هر محل را
 کم تا یاند اران دنیا و دین را
 بویاراید روان هرگونه خود نیز

تفصیل روز گوس

برور گوش رین گردان براسپان
 نرنج و آمت خلقان حمایت
 بر آنچه کار گاو گوسفند است
 هم کار سلاح و ورش آن
 یکشت و وررها هم گاو راندن
 کند کم خورد هر چند گوشت این روز
 بروز گوش و هم دیگر انبران
 نرنج گونه گون آراستن شان
 ر انگور و رخرما کار سارد
 خریدن جملگی این روز میهان
 هم این روز کردن به رعایت
 هم این روز کردن سودمند است
 نمودن هر بهر این روز مبدان
 نآمرش پی این کار ماندهن
 کم شیر و عیار و برخوان ناندوز
 نهمی شاخ و هم سم ستوران
 دهن بیکتر دادن بایشان
 نه بیع و هم شرا انبار سارد

تفصیل روز دبسمبر

بروز دبسمبر این کار کردن
 کند آراستن خود ناخن و موی
 کم در تعلیم هر علم و بهر
 کم در هر کار بیک و هم گرامی
 نکوتر خویشکاری را شمردن
 بود ار روی دین پاکیزه مرشوی
 کند این روز کار هر مقرر
 کند نایدگی این روز سامی

تفصیل روز مهر

برور مهر کن کار ای بهرور
 کبان رسم ادب دارد مهرانرا
 نواضع را بچشم رحم ننگر
 نآمورد مهران چرم کبانرا

همی اندوختن انبار یکسر
بر آنچه کار نو باشد نخستین
یا باد انیش هر کار ننگر
کند این روز خوشتر از ده دین

تفصل امرداد رور

که در روز امرداد این نمودن
همی انبار را آمار کردن
روان و تن همی این روز شستن
روزی این خواسته شمار کردن
سوی انبار و کشت و راع دارد
سوی این کار خوش این روز دارد
همی آرایش تن با روارا
باید خواستن این روز هر جا

تفصل دندادر رور

بروز هر مزد گاریکه فرمود
بریدن ناخن و سرشانه کردن
نمایش هر سوی آنگار رو رود
پس انگه تن نسوی عمل کردن
که نادر کرها ناشی خرقه ناک
یعنی این روز دارد بیت پاک

تفصل آدر رور

نادر رور ناید کار کردن
دعا خواندن به پندش پاک دادار
که حود را سوی آدر ایزد بودن
رهر هر چه حاجت باشد و کار
بود این روز ناید سارکاری
نخانه یا سفر باشد و فای
بر آدر بوی خوش به روشن افروز
هر آنکس را که یاری نابزرگان
کند جنبش چو از جای بجای
طعام و برخوردش کم سخن این روز

تفصل آبان رور

نآبان روز سارد کار رود آب
که پل را بر سر رود آب بسین
و یا چشمه و یارین مثل شاد آب
که مردمان این آب چستین
سرگاریز و بهرو حوی گشادن
نکندن جویها هر جا و هر سوی
کند جاری سر بهرش به نستان
کند آناد ورر از خواش و سود
که آندان شود راں روی گینهان
کزان یابند مردم کام و مقصود

تفصل خورشید رور

برور خور که کار نور باشد
هران گاریکه مشکل تر نماید
که آند آنرا که مثل سور باشد
کند این روز نا آسان در آید
سفر این روز کردن بهت واجب
بهر کار بیکو این روز خودست
برستاندن بمکب کبودگانرا
اگر در کام حود باشد راعب
اگرار کشت و ارکار چه دست
که نا فرزانه باشند داستانرا

کند رامشچی و عم دور دارد بیت بر موبد و دستور آرد
بهوشد جامه روانه این روز بود هرگونه در دل شادی اندوز

تفصیل بهمن روز

به بهمن روز کار عقل کردن ره دین پیش مردم نقل کردن
شدن در خانه دانایان و عاقل نکردن خویش را از کار عاقل
بیاران خود تو پرمیدار می باش ردایش کار وریدار می باش
کند نا دشمنان هم آشتی را بپوشد جامه نو پاک و اعلی

تفصیل اردیبهشت روز

برور پاک کان اردیبهشت است شدن در خانه آدران بدشت است
دشمار خواستی رین ایزد روشن کم نا باشد روان مانده گلشن
و یا دارو و درمان را سرشن نمی بیک است هم این روز خوردن
چو کار خویشکاری و روانی بمسودی تو داد شان بدایع

تفصیل شهریور روز

به شهریور بود کاری نمودن کم درین روز نایب شاد بودن
بسردار و مهان و کارداران گماریدن بهر جا که سواران
بشکر دادن روری درین روز کم باشد گنج وافر سود اندوز
بدیرفتن کند عذر گنهار بمسودن ر رحمت بر تویم کار
بآمرزد همی جرم فروماند درین روز است ارعوش سکن راند
بدرویشان دشمن را فزودن ستم بداد اریشان در رودن
ملاقات بزرگان و امیران گرفتن فایده پا ار ویران
کهان خود از مهان ورید بخشش رهبر خواش و حاجات بخشش
رسد فریاد هم فریاد رس را کند چاره نه بیچاران و کسی را

تفصیل اسفند از روز

برور پاک اسفنداره را رن نو خواستن چه غمرو خود را
بخانه رن شدن یاران بحانه بخت این کار کردن در زمانه
زمین ار ورر آبادان نمودن رباغ و کاج دلشادان نمودن
همیدون رادی و راستی را نکردن کار عیبر ار کاستی را
برانکس کو کند کاربکه فرمود فزاید شادی و عم جمله نزدود
عمارنهای کاخ و خاتهارا بویراید نگارد دانه را

تفصیل خرداد روز

همی در روز خرداد این کند کار کم تن شوی و روان پیرا و خوشدار
بکنند چاه و نوکارپز کردن بارور آب را آمیز کردن

بود نخشا ورزند بهیچ صوفه
به بیکی حل کدم قان آستانه
حلقانم نکوای مرد روشن
در ورزیدن فرزند نکشا
گران گبئی و مدود دست آری
رمحص لطف وجود حود حلقان
اوخش هم پیشیمان با نکت بید
که ناداسته کرده در حبابرا
ناین بیت کند دردل ستایش
مراد خوشن هم حاصل آید

همی گوید که اندر کار کرفه
که سازم رندگی مان مهانه
بگوید اینچنین گاه ریختن
که اندر خواستن رن ناش نخشا
نکن کوشش نو اندر خویشکاری
چنین گوید آریون گاه یزدان
گمابی را که خود تان جسمه ایستید
که آمرزم گناه و جرم تان را
رهر آن به سه نوبت بدانش
که تا مزد دیابش واصل آید

سر درد در رک اسب

دوچ و درد حلقانرا ریاکار
حلقان بر ناپاکی گران کرد
گرانتر کرد و نورمردم روان کرد
که نابینا شود مردم نگهبان
که مردم گر بود از گوش بیدوش
که عاجز بست مردم رن گران درد
که فرض شان پیوسند هر چه فرمود
که بر مردم نهاد از کاسی را
گران باشد مردم پای در رک
که خان و مان مردم روست ویران
یعین از درد اهریم شناسد
کزان اندر دلش آن کیمه یاد است

چو پنداره گناه میبو آدم کار
که این سه چیز را از جمله کی درد
که این سه درد را هر بر همه درد
که بستش بوبیاء چشم حلقان
دوم درد اینکو ناشنوش از گوش
که این دو درد شیطان خاصتر کرد
که دادار جهان بر هر دو بشود
نه آن درد سیوم نا آشتی را
که جنگ و کینه میدارند در دل
بود نا آشتی بدتر حلقان
به هر مردم که در دل کیمه باشد
که او اندر دلش دردی نهاد است

تفصیل هر روز در پهلوی بود

که ناید کرد هم این کار هر روز--
بنظم آورده ام ران ارجمندی
که در تحقیق او شک و گمان هست
کس آن تاریخ کرده روز مایان
که این روزی رون و آن سودمند است
نهانی درین دفتر گزینی
شود خشنود بر تو داور تو

نه این در پهلوی تفصیل هر روز
چو خواندم جمله گی آمد بدهش
چو تفسیر دگر در بزرگان هست
همی تفسیر می تاریخ بود آن
وگر نه نزد دانای پند است
توای داراب پالان هر چه بینی
که تا سی روز باشد داور تو

تفصیل هر مرد روز

بباید کردن چندین کار این روز
حساسی در دل خود را شناسد

نروز هر مرد پاک و فیروز
شمردن خواسته چندانکه باشد

درون و آفریگان کن نو همراه
 نو بر حکم نزرگان شودل افروز
 رسی روره کنی ای نه مدشن
 درون و آفریگان بیکویان
 نهرندان و هم کدناوانت
 دپد راحت اشوانت بهر حال
 میرد و چاشنی اندازد حال
 رحمله رورها این روز سامی
 رسی روره کنی ای نه مدشن
 دگرناج سروش ای مرد روشن
 بهی یکدسته جامه ایک اعلی
 بدست آید. نرا آن میوه و چیر
 کران نهایی مردم برورش یافت
 بهر چیز پی بهد افزونتر آنرا
 کران راحت روانا میروند بیژ
 میرد و هم درون و آفریگان
 کد این کار نا باشد بهشتش
 پخت نا سال واجب هست هر یوم
 که در جنت روانا میشود یار
 یرشن آن روان پاک و فیروز
 کد آن روز ار اشوان و بردش
 بسلیک نظم جمله در نابدود
 درین دفتر در آوردم حکایت
 پراگنده که ده نکجا سپردم
 شود آسان دانایان نامی
 کد افزون ازین باشد توانش
 ابوشیروان ناین نداده رساند
 مگر حاسد که چشمش کورو کد است
 بعیرش هر چه بود اورا بهتتم
 که این دین را بهایت نیست هرگز

کد پشت اشوان ماه در ماه
 چو آمد شش مہی خود اول روز
 درون و آفریگان و یرشن
 روز روره کن پشت اشوان
 که نا باشد دهایی آن روانت
 ترا روزی فراید بیک آن سال
 کد هر ماه رین پس نا سر سال
 هر سال اول روزی گرامی
 درون و آفریگان و یرشن
 دویم ناچ اشوان فروز کن
 بهدرون بر درون فروز را
 ر هر میوه که باشد در جهان بیز
 شراب و ماهی از هر چه حورش یافت
 نگینی میل باشد آن روانا
 بهد پیش درون ایچملگی چیر
 روز سال کن پشت اشوان
 دگر فرص آنکه هم بعد گذشتش
 یکی گیتی خرید و یک نوشوم
 سروش ناگ را وندید کن چار
 کد هر سال خود آمده و آفرور
 درون و آفریگان و میردش
 نهایی کبیعت نا سالکان بود
 بر آنچه دیده ام من در روایت
 نهایی کبیعات فرص مردم
 بیاوردم درین دفتر نهایی
 شده حتم از فرصیات ابن حساش
 بران دانا و عاقل چونکه حواید
 چشم جمله دانایان پسند است
 روایتها که از دین بود گفتیم
 ایا داراب پالن کن تو موجر

فصل روز نامه و دیگر پند

بیشته دیدم اندر پهلوی ابن
 نورد مہای گیتی را بیکسر
 صباح و بیهروز و آخرکار
 که یزدان اوی شمایی مردمانان

دگر پند هست اندر راه بهدین
 که خورشید ایرد پاک و منور
 دپد فرمان مہی هر روز سه نار
 چنین گوید بوقت نامدادان

نیایش هم بخت خوانند تا تاب
 پس اندک عسل تن رودی نماید
 نه پیش کش سرشب دار پُرور
 کند روشن سه شب پاک نغمه
 کند یشت سروش آن پاک دانا
 که باشد آن روان بسیار راعب
 روان باشد ازان بس خرم و شاد
 بود چون فانی ای بی صبرش
 گروندان باشد از وی عیانست
 چه وندیداد و هم این دار پوشش
 روانرا ترس دیوان چهزاید
 که ترسانند دیوانش نابوده
 ر دیوان میرسد بس گیر و دارش
 برنج و عم روان بیحال آید
 ر دیوان میکند سمار بریز
 اگر آتش بود آنکای پاید
 که تا سه روز اوستا را بخواند
 بخت بهر روان خوانند تا نام
 چون خویشتانرا که باشد او پرار سور
 دگر کس را مهرگ اندر گرفتار
 یزد ناج چهار از رای روش
 دوم رام ارره نیکی نهاد است
 چوناج چهارمی اردافروهر
 سعید و پندب گن و یک مرعوب
 یزد پندب همی از روی بیکش
 کزان دهمان گذر بر پل داند
 که از شرقش جهانرا هست آید
 کزان بر پل روان گذردن آسان
 شود جمع اربای دین و آیین
 درون آفریدگان تا یرشها
 گران کس دور باشد سوک و عم که
 اشوان فروهر را یرشن خوان
 بهاج و آفریدگانش نه چیز
 سیوم ناج سروش این نیک بدگر
 که فرموده بدسوران پندب
 چهارم هم نماه و هم سر سال
 درون و آفریدگان کن نو بهتر

وضو سارند آنکه جمله تا آب
 ارا بجا جمله در خانه در آید
 کند روشن چراغ از سه قدم دور
 یکی شمع بسید صد گام دهم
 که تا سه روز بهر آن روانرا
 بهر شب هست وندیداد واجب
 اگر یستم بود یشت وندیداد
 سروش ایزد به سه شب دستگیرش
 نه پل بر پاسبان آن روان است
 اگر نایستم باشد کس سروشش
 سروش ایزد روانرا یار داید
 سه شب باشد روان در رنج و اندوه
 بود هر شب چو سال سه هزارش
 که سه شب تم هزاران سال آید
 بود هر جا گریزان آن روان بزد
 نه پیش دهم یا یزد کش آید
 بکانه آن و دُرده خویش و نبود
 هم خرنشان سیوم روره که شام
 نباید خورد تازه گوشت سه روز
 سازد تا که اهرمن دکنار
 نه بدمان سیوم شب گاه اوشن
 بکشتن ناج رشن آسان است
 سیوم ناج سروش آن پاک داور
 نه پیش ناج چارم حامه خوب
 نه در میوه و می را نه پیشش
 بهام چارمین دهمان بخواند
 نگاه نو طلوع پاک خورشید
 بخواند رود دهمان آفریدگان
 چه خویشتان و عزیزان جمله بهدین
 نیایش یشت خوانند و بخت را
 خورده آن جمله نان و گوشت آندم
 دهم روز است ناج و آفریدگان
 یزد سی روزی روزی روز سیوم یزد
 بهمراش دویم ناج فروهر
 یرد یکدمه جامه با فروهر
 کند سردسته حامه لایق حال
 رور سی یکم اردافروهر

که در پازند معنیش تمام است
 نپشتم است مذل آفتابی
 بسی تاکیدان ای مرد دانا
 بعد رور ناپد کار کردن
 بدادن هر سارا راست بشو
 که دست شان جدا ار داغ ناشده
 درست و راست ناشده پس حموش او
 نه نزدیکی آن کش در گذارد
 که ناشده پاک و صاف و بیگانهان
 بخوانده یشت گاهان کرده چده
 سراسر تا اشهم خوانده هم پشت
 نه بینده آن سا گاهان نه بینده
 بخواند راست تا و مادیروجم
 که حنبدده سا ایشان نه بینده
 نگاهان برپد ار جای کش رود
 بهایی یشت گاهان رود تارند
 رنان تا بهت کرده بیزارند
 سارا ران بس ار خانه برآرد
 نباید آمدن ار هر بهانه
 تاکید تمام ای پاک نهم
 بر آورده تمامان میارد
 که دیاله سا رفیق ر هر کار
 برو واجب بود عسل ار صفا را
 نباح و هم بپیوند ای نه افزا
 بدفر میوید مهر پرور
 بقدر خود درین کرمه مکن دیر
 بود کرمه روانرا مریصد نور
 گهی بار آمدن حرمش ردایه
 ساسالار را رودی میارد
 هم دور ایستده آن پاک نهم
 که ناخیزد نسس ار دهمه بیقال
 برسم دین رنشتی میارد
 در دهمه کده ار قفل مسدود
 هم پاره کده و در رمدن پست
 نباید آمدن ار هر بهانه
 بهار دهمه خوانده خود ناروند
 بخواند باج سرشت ار پی هم

ریزدان جهان این سه کلام است
 چو دستوران که شرحش را کتایی
 نباید نرد یک جادو سارا
 سا را وقت شب دهمه ببردن
 ساسالار را نس کیسه نو
 دوتا کیسه دست خود نه بپنجه
 بخواند تا اشهم باج سروش او
 پیش گاهان ساسالار آرد
 دو بهیوند را رهبر یشت گاهان
 نباح و هم نگداید نه بدود
 بخواند اولین شان باج سرشت
 پس انکه یشت گاهان را گزینده
 چومر کرده همی ار صدق بدل هم
 پس آنکه نکطرف رو کرده ایستند
 سا را بار چو سگداید نمود
 پس آن دو بهیوند و راست سارند
 سارا دیده سر تا سر بخواند
 همهچا گفته نباحش را گذارد
 بعیرار پاره کردن شان خانه
 کده روی سارا سوی دهمه
 ساسالار ار خانه بر آرد
 بهیونان فریصد هست بسیار
 هر آن کو شد بدبال سا را
 هر آن کوشد بدبال سا را
 بهر گامی بود کرفه تا فور
 تا فور هست ورن پانزده سیر
 بهر گامی تا آمد شد تا فور
 بوقت رفتش کرفه مزایه
 * سا در پیش دهمه چون میارد
 بسش بهدین ر میصد گام دهمه
 دهمه سنگ نماید رود در حال
 سا را چون دهمه در گذارند
 دهمه چون سپرده شد روان رود
 ساسالار پس آن کیسه دست
 بعیر ار پاره کردن شان بخانه
 گذارند انجمن پس واج و پیوند
 ستانند آب رر را جمله آندم

که یادم من رهائی ار ره صرک
 چین کرد و نرفت آخر دنیا
 ازین ره چهلگی را رفتنی هست
 که اهریمن چین قدرت چه داند
 دهریمن سپرد این کار یزدان
 وگرنه خواهد اهریمن که بکبار
 ولی نه حکم او چندین نماند
 که ایزدان مدد یک دران دورح
 ولی نه دورخیان بر عقوبت
 فزون از جرم پریکرا عذابی
 چو یزدان بر روانها مهربان شد
 بخواند آن روان را و بکشد
 مدالشی دان روان شاه حمشید
 که در دورح بسی سستی کشیده اند
 که بعد از مدتی چین مدد مال
 بدو کسی شد چو یزدان پهرین راد
 دهریمن اگر قدرت چو بودی
 دو دیگر بر روانی بر چنور
 بهشتی گر بود اورا نجات
 بود گردورخی بدین و بر شر
 ازان پس میکشد اورا دورح
 نه بین مقدار اهریمن دریدجا
 رهبر آن نماید کرد فراد
 بر آن بهدین که او باشد نه همز
 بود زاری و گریه فعل شیطان
 که از گریه بیاید باز پس کسی
 بودیداد فرمود است دادار
 که کسی ناشاد و ناهوش آن رهین دان
 رجمه جرم بدتر جرم ایدست
 دیگر فرمود یزدان در یزشن
 کلام پاک اوستا بیگمانی
 نخستین او عهد نچا خوان بمعنی
 کلام پاک دیگر اوسه نچا
 سه دیگر را بخوان و سامه نچا
 که یعنی هرنی گامه درین دهر
 که غیر از صبر چاره دیگری نیست

بوم آنجا بگم نا سار و یا برگ
 نیامد کارگر قی و فنونها
 درین چون و چرا ناگهانی هست
 حکم پاک یزدان می نماند
 چو عمر مردم آخر شد ستان جان
 کلم عالم بدورح در گرفتار
 که بی مدت رحلغان جان سناند
 نمود از بهر پاده فراه و آوج
 بهدر جرم نماید معویت
 نماند کرد مردم نا شدایی
 طلب از دورح تارک سان شد
 دهه چاکم بهشت ار لطف بهشد
 دیگر کوشش کان بودند بومید
 عذاب و رنج و بدبختی چشیدند
 شفاعت کرد پیغمبر روان حال
 بخواند و برترین جنت مکان داد
 بدو کس ره دورح نا گشودنی
 رسد سار حساش مهر داور
 فرسندش بدل شادان مت
 نعمت نماید بدیوان مهر داور
 ندان آن روان نا آه و آوج
 که مدد توکران بود مت بر پا
 نباید نا رضا بودن درین داد
 کند از گریه بسیار پریز
 که اهریمن بود رس فعل شادان
 صبر و رضا خود داری و بس
 که خود را دورتر از گریه میدار
 که بر سرده کند زاری و افغان
 نداند آنکس کورا یقین است
 شنوار دل درست ای نه منش
 نظم آرم درین دفتر بیانش
 رسم در گیتی ای یار نیکورا
 که پندارم انائی را ندیا
 که حرصمدم نمرگی و شکبها
 رمرگی و ابا پیش بود نهر
 چرخ سندی آنرا رهبری نیست

که میدو در روان بر نور سازد
روانش در گروئمان شاد ندانند
پنت کردن نگانند از دهنش
که تابیشش پنت خوانند ناواز
کز آن آوار در دل یاد آرد
نگارد پس رمین و پاک سازد
سوی سرشت ناچ اول بقارد
رحمه کار دین نا هوش ماند
پس آنکه جای کش نگارد آنرا
سروش از پیش او هرگز بچیدد
چو بردارد کسی رمین تو شمار
ندانند پس کفن پوشانندش زنت
پس از بهر کفن سویی بکوشند
فقد رمین شود در دین نه است
که تا پنهان نمائند هیچ سو را
بیفکند بر رمین هشدار سریش
رگوش دل شدو ای مرد روشن
نه بدش بدد اگر کسی طفل و خورده
بدست خود نگذرد گارد را نیز
سراسر تا شود حد صفا را
کذار ناچ را بی چون و بی چند
نگاروار خود پیوند ناروند
سازد گریخته ای راست کیسان
که از گریه کند بسیار پریز
روانش را رسد زان رفیع و دیداد
نمیوران یکی روداب میداد
که برمن زان چرا سارند دیداد
که می ناید برمن این ناله ها
که یزدان ناپدید راز گفت است
هزارش دیو بد پوره دوان است
بزرگ و حور پیشش هست یکسان
چه شاه و هم چه دانایان و نبرد
نه ناله آن که آنان ناپسندند
که کی گاو س رفت آخر دنیا
ر آه ناله را کرد آنجا
که نهصد سال بد شاه دلبران
که خواب شد بوقت مرگ خود فرد

که قصصیرات بیان دور سازد
خصوصاً وقت بزج جان پنت خواند
اگر از بخودی ستم روانش
بفرید و بخویشش فرض شد بار
اشم را بر دهن وی سپارد
پس آنکه بستری بر خاک سازد
همی دو کس به پیوند باشد
نخواند تا اشبه خاموش ماند
بستین سگ نماید آن روانرا
پدام و کشتیش اول نه بدد
بچیز سگدین و یا دیوید بسیار
همیدون از قصا جان کسی رنت
دو تا کیسه دو کس بر دست پوشند
چو بر اندام مرده برهنه دست
برسم دین کفن پوشاند او را
ر اندام برهنه چرک و مویش
که باشد آن رمین تا سال رمین
نه بدد پنج بدش گرزگی است
که چون از کفن فارغ شود نیز
کشد سه خط نگرد آن نسا را
نایستد دور شان رانجا نه پیوند
پس آن دو کس جدا باشد ریوند
همیدون بروانش جمله خویشان
بفرمود است دستوران پاکیز
چو خویشانش کدنه زاری و فریاد
بگیتی چونکه ریوند اشک خویشان
کند آنجا روان زاری و فریاد
نکردم من بدی خود نا شماها
که اندر بسک پادخت این بهشت است
که استخوان دیو جان ستان است
کز آن عالم خلاصی یافت نتوان
چه پیغمبر چه دستوران و موند
نه اهل مالها کان سود مندند
نه آن ناله رویده برسمها
نه در تحت رمین کان و فر درنا
که نافرادیاب آن شاه نواران
ز آه ناله را از بهر آن کرد

بکشش دیده داند به منشن
 بدل کردار بیک خود شدانش
 بتن پاک و بدل باشد پُراور
 بروی او همی باشد فروعی
 بود نزد هم بهدین پند او
 که در عقدی مراد خویش یابد
 پشیمانی و شک آرد پدیدار
 چه کردم من چرا گفتم چه باشد
 نداند هیچ کفره بیگمانش
 که اندر دین بود بی چون و بیچند

بهستوریکم فرماید نزشن
 دپاکي و اشوئی بیک باشد
 بخواند راست و ستار علط دور
 بگوید فکش و زل و هم دروعی
 بداند معنی پارد و رند او
 ورا فرماید آن کاریکم باشد
 نه این داند که بعد از کرده کار
 که من کاریکم گفتم کرده باشد
 باین نیت نمیدو در روانش
 دهه توفیق آنکس را خداوند

در بابت ایفکمر کسی نگردد ارش درنا و پس او چه کار بابد کردن

که استخوان بهر جان ستانی
 تا هریم رسد رین فعل به سور
 نداند آن کسی کورا شود آن
 که یک ددان رددان نسکنی تو
 که بیرون میکند جانوار قالب
 پس از قالب کشد جان دیو دکار
 که استخوان جانش میزناید
 همی باشد چنان ماندۀ درد
 روان گردد ندانم موی کردار
 که کردم من گد یا کفره را پیش
 ازان شادی خبرداری نماید
 شود زان بخبر تحقیق دانش
 چو دوسد بر چیدور بهر فرح
 همانکه عمل او را داده داید
 نآب زر بشوید بیک آنرا
 بروی ناچ و کسنی بیک پیوید
 اشم و بوی بگوید مرد نامی
 پخت گوید شود آحر پشیمان
 نمیدو زان روان را زان قرار است
 همسنگان زان پخت ماوای باشد
 که کردارش نباشد مری رشنی
 که مان اورمزد امشاهمدان
 بود از موی دورج مثل دیوار
 که میانه روان داکه و آوخ
 بفرمود است آن یزدان بیچون

کسی را گر قضای آسمانی
 بیاید تا کند جانوار از تن دور
 بسی سختیست وقت کندن جان
 نمیدانی چه شوری میکنی تو
 تصور کن چه سختی هست غالب
 بدینم بر نهه بار گران دار
 بسی سختی بجانش میتناید
 ازان سختی زن او درد و هم سرد
 شود که بخبر گناه و کفره خویش
 روان چون موی کفره می گراید
 چو موی جرم می بیند روانش
 که آنجا که چه خواهیم داد پاسخ
 مر آنکس را که وقت ندکشی آید
 رموی سر همی تا ناحن پا
 پس این مانند هم نآب شوید
 پخت خواند پس آنکه نا نامی
 ولی آنکس بوقت رفتن جان
 ثواب وی بقبلی بدشهر است
 اگر دوزخ روانرا جای باشد
 همسنگانی بود باشد بهشتی
 بهشتی گر بود جایش گرومان
 روان بریل رود نابیک کردار
 که ناید در نظراعقاب دورج
 بهدین نه پخت را پای افزون

نسی تاکید باید جهه کردن
 میوم باشد مگس هم مور چارم
 نزدی کش همی بهره صفا را
 همین پنج اندای یار هُورور
 همی یاند مکن رینکار مرفه
 نسی باشد هم از دیگر روانان
 نجت رفقه اند از بهر دیدار
 نهیدند آن بهشت و دورج آیدن
 نسی خوش دید راحتهای این قوم
 نهانم من درین حاگاه نی نه
 نسی کردند پوزش با سخندان
 نرو رینجایی اندر روی گیهان
 نگو آنجا و دشمن را بکن بهشت
 همین جاگه نغصه پاک دادار
 که در حرمستان گشتن بکن رود
 بگویم با شما پاک و اشوان
 شود شکسته قالبهای شیطان
 بدین ماردستان بیک خواندن
 خراستر کشتن در دین و آیدن
 نکش نوحراستر هر حال ابدون

همی در پنج خرفستر نگشتن
 وزغ اول بدان پس مار و کژدم
 نه پنجم موش دزد پُر دعا را
 که از خرفستان بهیار بدتر
 کُشته خرفستان بهیار کره
 نجت در مراتبهای ایشان
 که چو اردای ویراف نیکو کار
 بآدر انزد و هم با موش این
 نهینو در بهشت و جای این قوم
 نگفتا گاین مرا حاگه خوش آمد
 پس آنکه جملگی امشامندان
 که می بیند راحت شاه و خلعان
 که وقت نامد و عمر نو هم بهشت
 چو در گنجی لکو باشد کوردار
 رهبر آن نسی تاکید فرمود
 بهیدون بقع کشندهای ایشان
 که جان ایزدی رسته شود ران
 بهیدون کرفهای جان رها بدن
 برانکو بهشت و باشد پاک بهدین
 نواهی داراب بن نالی فریدون

در بابت آنکه در کار کریم کردن و در دین همسر شک ساوردن

نه پیش پاک بهیدان سرایم
 چو دیگر کار را فراموش گیرند
 رانشت اشورا راست خوانند
 تن و جانرا رهبر دین سپارند
 کند یشت و یزدهای بی سر
 دستور و نمود پرورشهاست
 بعقیل مؤد او را در نیاند
 اگر شک کرده تا کرده شناسد
 که نویسد نامش مهر داور
 کند در کنج سود خویشی ابلار
 دو چندان کرفهای ران حاصل آید
 کندش شاد و دلخوش با روانان
 که در هر کار دین شک را کند دور
 ندارد با بفرماید بمقدار

چو دیگر باب دین نه کشایم
 که از راه یقینش گوش گیرند
 که دین ماردستان پاک داند
 نکار دین بدل در شک ندارد
 بران بهدین که آرد شک بدل در
 بگوید خود که این رسم و روشهاست
 چنین دانسته کار یشت سازد
 برانچه کار دین را کرده باشد
 دران گیتی توانش را بدفتر
 هم آن کوفه را یزدان دادار
 اگر کس با یقین کریم نماید
 نهینو جملگی امشامندان
 نصه تاکید فرمود است دستور
 کسی کویت فرمایش کار

بگیتی او همی از کس تقصد
نکهداری ر هر بیداد او را
نه پند من ز جان و دل خپردار
دلیر و تیز باشد بیز بخت
تو خود کس را همی دشنام ندی
نگوی تا نباشد کار تو خوار
بروی او نباشد هم فروعی
نه دورخ و را جایست ای یار

که تا نبود نه پیش مردمان حوار
نداشد زان بپرپر از دروعی
که تا کارت روا گردد بدیا
مژدگی را چنان دان همچو ماری
مشو عادل دشمن تو بهر حال
تو روی خویش را رامش گرین کن
نه دمی دار روی خود ستایش
مکن تعزین گرت از عقل بهراست
چه حویله بگیتی زان روانست
عزیز و نیک از حان و تلی تو
رجله چنیز در گیتی خرد مه
ویا خود چار با میرد بهر چیر
فزاید زان همی شادی و غم کم
بدین مردیسان ناشی دانا
دورخ در روان خویش مسپار
چو پاره بیز از ناخوبشکاری
که پاداش از روان نهمنه باشد
کشد پاده فزاید هم باز فزاید
بیفتد هم دران چه نار خود پنی
در دانی بسک عقل سخته
بنظم آورده ام آن پند سامی
بفزودم دران و نی ازان گاست
نه پیش پای آدرنا و نه
نوسی اندرین کان سود مددست

چو شخصی تا که مام و ناب ریود
چو مام و ناب و هم آستاد خود را
مثالی پیش تو گویم خپردار
چو شیر و بشکان از کس تقصد
اگر خواهی که دشنامی نشوی
دروغ و کذب را زبهار زبهار
بدینا هر کسی گوید دروعی
ناهرین دروغگویت همکار

نگوی تو دروغ و کذب زبهار
که بروی دروغگوین فروعی
شوی شبنمیز اندر روز هر جا
دشمن بر نداری اعتباری
بهرموشد همی کینه دصد سال
تو یزدانرا همیشه آفرین کن
که تا باشد ز یزدانت فزایش
ندیدید که آن سردار شهر است
که شهر و خانی را او پاسداشت
دیگر گویم چو مرید مبی تو
دشمن یار نا مردم خرد و
اگر مرگست و مال و زر رود بیز
خرد برود رجمله چیر مردم
بدین شو استوان ناشی بخشا
ر رنگ و شرم در کیتی تو کن کار
چو دست خود ز ددی برداری
چو ازان کوفه کان کرد باشد
گدایی کان نموده شد ز بیداد
نهمت بهر کس چایی کند کس
همه این پند آدرنا گفته
همی در یهودی دیدم تمامی
هر آنچه دیده ام بنوشتم ام راست
کس از ناور نخواست کرد این پند
تو ای داراب پالن هر چه پندست

در بابت گشتن خرسترا را گوید

نکن کوشی تو خود بهر روالرا
شوند بسیار دلخستند و شادان
خوشت دارند هم امشامعدان

همی در گشتن خرسترا را
کزان یزدان و هم امشامعدان
که تا یابی تو جای خود گروندان

مکن افسوس ناری ای نیکورا
 مده ربهار ای داری عالم
 همکب در ورا داید فرستاد
 شود ران ناع دل مایند گلشن
 ره ره گرش بر دیوار جوئی
 منشیها فرارون بیگمان دار
 یکی ناگفته بهر ای هرور
 چه ناگفته دروغ و مکر رشتی
 کنشده را فرارون دار ای یار
 روان خویش را ازان پر حذر دار
 نکردی هر درخت نار هر شاخ
 بوی بی جرم ای بی نیم از بهر
 ریزدان دارار دیوان بهرامش
 که یعنی خود بدین ظاهر شرار جان
 ببادت دوست ای خوشروی بدر
 کن از سوی فرارون ره روشن
 که یعنی باش اشومعز هم اوست
 که یعنی تو بهشتی باش و خوش باش
 که یعنی تو گروهای نکر باش
 گناهی نس گران باشد بعدی
 نکشت دل تو نحم نیکویی پاس
 بساری تو نه ای پاک سینه
 بهال و رر بیگانه مشو مست
 که این دنیا بشد پابنده ناکس
 همان معرور باشد هر که دون هست
 نماید ناکسی پاینده هر حال
 بشده از درختی بر درختی
 بحلقان در نقد دشتی بدشتی
 برادی دست خود را برده باشد
 تو منشین ای برادر گاه بیگاه
 نباشی ران همی معروف هرگاه
 ترجای خویش ریزین تر گزینی
 که نلگت نار نباشد بدلا
 مشو تو عم زده ای یار دانا
 بجای ریز نشینی چو شیرینی
 بجای صدر ناشی ناشدنی
 نبوشیدار شو بردار فرمان

تو مرد پاک و دیندار اشورا
 نه بی فرمان و نامرزیده مردم
 پس چون هفت ساله گشت ارداد
 که تا چشم و دلش از علم روشن
 اگر کوئی سخن آهسته گوئی
 سخنها چرب گوشه بین زبان دار
 سخن یک هست کوار گفته بهتر
 چه بهتر گفته ناشی و نیکویی
 که تا جانت نگیری هست هشیار
 همیشه نیم دوزخ در نظر دار
 بهر کس بهر هر چیزی تو کسناخ
 که به فرمان شوی یعنی تو بهر
 نه نیکویی و نه ارانی سپاسش
 یگان ناشی که یعنی آفریدگان
 نباشی نا خرد ای دوست نیم
 نباشی روی خوش ای هر ریش
 چو بهر و چو بدین و چو هر روست
 روان خوشی بر میدار میباش
 که پیوسته سرور دادار خود باش
 مشو تو به سخن بیگانه رن را
 تو عیب دیگرانرا خود مکن باش
 روان خوبشرا از خشم و کینه
 اگر پشت چو چندین مال و زر هست
 مشو معرور بر دنیای ناکس
 درین معرور بودن نس رن هست
 مثال مرغ پریده بدان مال
 که چون مرغ پریده نیوز لحنی
 ناین مایند رر وقتی وقتی
 همان مایند که نیکویی کرده باشد
 نه پیش مردمانهای دش آگاه
 که ناخلفان نخرانده دش آگاه
 به مجلسهای نیکان گر نشینی
 که کس دیگر بخیزاند از آنجا
 توازن نشستن ریزین و نالا
 اگر تو از هر مدعی دلبری
 اگر چون صورت دیوار ناشی
 نشو از حکم مام و ناب تورسان

مگو آن رار یکم کسی خشدود نباشد
جز از دانش بیاموری ورا هم
پشیمان ران نباشی غم نباید
بوقتش ده که آید نیک شادی
کز آن آنت رود زان فعل بحد
نشو نا خشمگین مردم تو همراه
بصاحب مال ورر همخوان نیاری
که تا نبودنت ماندند دوک
مده وامش اگر روشن ضمیری
همیشه مردم آید بررمان تو
کند شادی عدوات زهرچیز
برشکی مرد مال خویش مملای
بهم برمش نشو هر که توانا
مکن خواهی که هست رنج گران نیز
که وقت رفته ناید نار بوجا
که گوید ناتو رار مکر و پرفتن
کنی ار جان عزیز و مرد ناسی
نشینی و همیشه ناشی فاصل
مدار آید اروای نارسیده
خطا بسیار بدی تو اران کار
ورا خواهی بدل گان خوش نباید
کز آن حیث نباشد کار تو غیر
کز آن گرفه دوچندان دخل بدی
نکن تا جان بود سودش شماری
بوزنش خیر و رادی کن تو هر حال
فریبش کم دبی ار بدخوی تو
که خواهد بود ناتو اینقدر مال
تا آخر حاجتش نرسد او را
نگیری و ام ای صاحب تمیزان
تو قدر خود بیش ار جان شناسی
که باشد تخم او اندر جهان نه
نگویم پیش تو هر یک بیان زان
ازو ترهای گونه گونه زاید
ر روی راستی گو آشکارا
نفرزانه بود فرزندی آگاه
کز آن در دین و دنیا باشی ایمن

از آن رار یکم کسی خشدود نباشد
رن و فرزند و خویشان ترا هم
که تیمار پیش ار وی نباید
مکن بیرقت چیزی خیر و رادی
مکن اسوس تو نا پچکس خود
مشو همراز و همدم بادش آگاه
مکن نا آرور تو خویشگاری
مشو تو محورش نامرد مستوک
ر ندگوهر بهی وامش نگیری
چرا اران قرص بر درواره تو
کز آن در دو ریان باشد برابیز
مکن یاری بده چشمان و بداری
مرد مهای کار آگاه و دانا
نباده فراه کردن مردمان نیز
تو مردم را مگش ای یار دانا
مکن تو مشورت نا مرد رن
تو مردم مهای دانا را گرامی
بمجلسهای دانایان و عاقل
بهر مردم که شرمش کم ندیده
مخور سوگند کذب و راست رنهار
هر آن رن کاو لیس نا شهرت آید
اکرتو مال داری خیر کن خیر
خصوصاً خیر نا مردان دینی
زیان مردمان در دل بیاری
که چندان توانست در مال
هر آن خواهنده کاید بر دَر تو
که میدانم توئی شکسته احوال
بگوید بر درش گرداند او را
جز از خریشان و یاران و عزیزان
همیشه شرمگین زن دوست ناشی
بدانا مرد دخت شرمگین ده
بدانا مرد دادن آنچنان دان
رمین نیک را چون تخم آید
هر آن گفتار گان گوئی بدیا
اگر زن را نخواهی شرمگین خواه
بده یا خواه خود تو اینچنین زن

د دنیا زنده آنکس هست ایام
 بهی دهن ارزویم کم ارانکو
 که مال و زر ندارد در کمر او
 که او خود کس ندارد هست بیکس
 که در عقبنی بدوزخ جایکا هست
 اریں جمله کسی بهتر نپا است

در بابت چند بدم و وعظ گوین

دیگر نابی ز پند و وعظ گویم
 که اندر خواستم نه تدبیرستی
 عبار چایان ران گفته شویم
 که فرزندی اشو نه ارانسه
 باعظم گوش کن نگذار مستغنی
 که یعنی روی خوش باشد تو اگر
 برادر روی خوش بهتر مایه
 بهم عالم تو باشد برادر
 شریک فیک و بدران نه تو بشمار
 روان خویش نه را دوست پندار
 که نه نداده همدستی راستش دار
 که بی بیمی بود نه ار هم کار
 نگو از پهلوی گان هست اکنون
 چو مهدی درین دفتر سپاری
 بدان خویشتن تو ای یار
 که در هر کار دادستان نکردار
 بگیتی خود چه بهتر هست ای یار
 تو ای داراب بن پالن فریدون
 هر آنچه گان ندانی آن گذاری

در بابت ایمر آذرباد ماراسعد فرید خود ررشت را

ورنگ گشت

بدایم در پهلوی اندر فرنگ
 اوشیروان آذرباد دستور
 نموده بود از روی هوش و نور
 چو آذرباد را فرزند نر راد
 نبود و شکر میکرد از راه داد
 او ستارا بخوانده پیش یزدان
 قبولش کرد آن دانی گهیدان
 پدر از دیدش خشنود و خرسند
 که بعد از چند مدت راد فرزند
 چو شد نالغ و را بدی بهی داد
 و را ررشت نام از شوق نهاد
 تو فرنگ گویم هر زمان تو
 تو فرنگ گویم هر زمان تو
 رجرم اندیشم خود را خدشامی
 که فرزند منی و جان من تو
 مشو گستاخ ناش از روی کردار
 که ای جادم ثواب اندیش ناشی
 دیگر کس پسندیدن نتشاید
 نه پیش پادشاه و هم سردار
 یگان ناشی بهی بیچون و بیچند
 که هر چه آن پسند تو نیاید
 دیگر کس بگیتی رود مسپار
 چه اندر دوستان و هم خداوند
 بیاید دور ناشی ران کمینه
 که خود را بچیز و بدگی دار
 نه یزدان دار و هم کن دوست اورا
 بشو تحشا و جان خود سپار آن
 که سود تو آمید خود شمارد
 کزان باشد تو درد و بسی هم
 دشو تحشا و جان خود سپار آن
 که خود نگویی با زمان هم

ستائی گرفته و حق را شناسی
 جدائی گیراروی ای خوددند
 نمایی دردو گیتی ران مرحداک
 زحلمی حاجت خود را روا کن
 توار راه فرا ران گیرش آبرا
 شود جمعی فراوان سال بر تو
 سخنها راست گو ار راستی حدی
 تو اصح گذر نا چربی رباها
 ر راه رشک ورن و گنده برخیز
 که سوي دیو مدساری پند را
 کزان تا بیکت شادی نماید
 بچشم خوار دیدن دیگرانرا
 ارو برخیز کن رنهار پربریز
 کزین بدتر گند نبود روا را
 کزان دنیا و دین را دست آری
 تو یزدان و بهار بهره ور کن
 کزان ناشی همیشه تو پر از درد

ر راه راست خود بیره نباشی
 که اولادش بدین باشد رباکار
 که بدوسته نمایی رو پر از آه
 نوعر خویش اورو رنهار پویشی
 بکن کان چون معر یک دوست باشد
 که دانایان ترا گویند بی رای
 سخن را بختم گو از خام پربریز
 سخنها هر چه گرئی آر برحا
 بگیتی از بدر شو نام بردار
 گرو نعمات شود جاگه از آن کار
 روان از راستی کن ویژه همیار
 چون جان خویشتن او را شماری
 که نفریده کس و بی نیم باشی
 رراتشت اشو ردرا سراید
 بخواندم من اران چندی همی زود
 که نادان بی نصیحت شه نصیحت

رجان شنوده را نار و نعیم است
 که او عقلي ندارد در جهان بس
 که او خود رن ندارد عاقبت کار

نپر بریزی و اروی دور باشی
 ر حادثئی و ادسونهای دروید
 بدن مارد یسنان داش چالاک
 تو ار ندده منشی کارها کن
 بران مالی که اندوری بدینا
 که پاینده بود آنمال بر تو
 نه پیش پادشاه و حاکمان نیز
 بیاران و عزیزان و دوستا بها
 زعماری و خشم و آر پربریز
 مکن از نیک تو جرم و گنه را
 که فکر و عم ترا خوردن نشاید
 بود اور منشی معنی آبرا
 ر مال و چیزهای دیگران نیز
 مکن توبه نظر جفت کسار را
 تو بدوسته بمان در خویشکاری
 ر برمالیکه اندوری خود از بن
 مشو تو بهمبورد نا کینه ور مرد

نعماران همی همرة نباشی
 مکن پیوند دانی اصل و بدکار
 مشو همکار با مرد بد آگاه
 بدشمنها بدادستان نکوشی
 نکاری چون پسند دوست باشد
 بدیوانه همی بیکار منمائی
 نه بیش عاقلان و انجمن بدر
 حضور بادشاه و حاکمانرا
 رفعل نیک و هم از نیک کردار
 بهر نوعی تو مادر را مدارار
 تو خوی خود همیشه راستی دار
 رن و نرنده واخ را دوست داری
 همیشه بیکدل بویم ناشی
 همیشه پاک یزدانرا ستایه
 نصیحتها که اندر پهلوی بود
 نگویم من ازان چندی نصیحت

که هر یک پند یک در یتیم است
 بگیتی خود همی پردرد آنکس
 همی رجور آنکس هست و بی یار

در ناست ناخبا نریدن

میگویم من ترا تفصیلش از من
که بعدش که و مه از روی تمیز
ببری تا شود انگشت ربا
جدا نه هم ردست و با بمقصود
همی دور از خود را الم کن
ناصلاح شیاطین کار آرد
جدا گاعذ ردست و پا جدا نه
هما دعا رودش آترا بیک نردن
تا آن حدیکه نداشت نا رناید
که ناید خواندن از روی ضرورات
چو اهور مه و شش پا نه نگزید
سراسر جمله آترا نمک دیدن
که خود را جد رکز و گاست داند
بهباری بحوان ایمر نامی
اران خط خاک بر ناخن سپردن
کزان یاند رواش چاه و مقصود
پراگنده کدد ناخن بقاراج
ر شومیش شود طاهر بخلقان
ازین جرمش بود بسیار بشعد
ادحیا اشا مزدا نو برحوان

همیخواهی تو ناخبا نریدن
نصبتین پیش که پس پیش مه بین
ناخر ناخن انگشت و سطحی
رگارد قبز ناخن را بری رود
بحوانده اهور و ناخن فلم کن
و گرکس با نریده در گذارد
پیش در پارک گاعذ فرو نه
پس اینجا که خواهی دفن کردن
زمین کندن چهار انگشت باید
کده ناچ سروش آنگه شروعات
همیدون تا توصیاته بگوید
دران خواندن سه خط گردش کشیدن
پشت سر مه درست و راست خواند
اران پس ناچ گوید ناتمامی
دو اهور چونکه می آید نگفتن
پس آنگه خاک بروی پرکند رود
و گرکس با نریده هم نه بی ناچ
سپس مابده این پیدا شود ران
بهر علم خراسترها که آفتد
اگر مورا کدی بریزن اینسان

در ناست آنگر جمدن نصاحتهاک دین گویند

همیگویم نصیحتهای دین را
روا ترا مزد آن بسیار آید
بپارند و بپندی هست رایش
همی آریم در این نظم روشن
در آن پند در این نظم صفت
نداراب آفرین ار دل رساند
ر روی لطف نصیحتش گزیند
نه پیشش خوبی نظم عیاست
ز نظم سورش جانش بود بهر
رسان از راستی بی ناک داری
گذاری عمر را اندر اشوبی
بهی کردن بخلقان خدا را

ندام کردگار ناک یکتا
که آن در دین و دنیا کار آید
چو دستوران بپشنه در نکاش
همی معدی آن نارید را من
بزرگانیکه در پانند گفتند
بران بهدین که این نظم بخوانند
بران مهوری و تقصیریکه بینند
بران کو بیکت دو جهاست
کسی کو حاسد است او را بود رهبر
تو اول خود بیت را باک داری
هم کردار خود اندر بیکوی
ز جمله بد بیت بد گفتنی را

در ناست آنکه وقت بول و غایط ناچ خواندن

بوقد یاد مرقوم است این قول
کنم من شرح او ای مرد نامی
نایستد پیش او سه گام ناچه
کند غایط و یا بولیکه داند

ر آب و تری و بهر هر اسد
تن خود را اران پاکي گراید
برای ناچ گفتن رود ناید

سه و هشت و چو اهنور چار ناگام
کزان خواندن شوی بی ناک و بی دیم
اشم و هو بخواند خوش نا تمام
که تا باشد شریک کرمه مندان
بحوانی ناچ او تا میتوانی
فرارش کیرم ایدر ای بکورا
بپاکي و اشوئی نه رسیده
که تا من هم اران و مرد ناشم
کزان در دین و دنیا گام راند
بخواند جملگی بی ناک و بی غم
بهین گیتی بود دل صاف و پر نور
عزیز او میدماید چون دل و جان
که تا از خوابدش غافل نباشد

چو دیگر ناچه ای غایط و بول
نگیرد ناچ و گوید نا تمام
بهر جایکه او بدشته خواهد
بگوید اهور و خاموش ماند

که جایی صاف و پاک و خشک باشد
کلوخی گان رگل باشد نماید
از آنجا سه قدم پس دور آید

اشم و هو سه گوید دو همقام
بحواند بعد ازان اهورم ویریم
پس آنگاهش گوید اینک نا تمام
کند خود پاد یاب ار روی حدان
تو معنی همقام این بدان
هر انک و ده منشن هست او را
بوه گوینده و هم وه کنبده
چو گیرنده نوم او را شناسم
بزن صحبت کند این ناچ خواهد
هران بهدین که ناچ بول را هم
بمدنو کرفه یابد یک تدافور
بود حرمت نه پیش شاه و خلقان
بقا کید تمام این را بداند

در ناست آنکه پای برهنه بر زمین نهدان

که شود از یقین بهر کوهست بهدین
که هست این بی گنه ای مرد نیکو
که اسعدارمه لورد بهمانجای
که جز از کفش پا خالی نماند

کناه و جرم او ارحد بیرونست
بخشکد آن زمان از وی سراسر
بر آنچه بشوی اردل تو بهدیر
نشیده بر سراسر او تا دیانان

بهم وزنی گنه او را بهدین کرد
برهنه پا مرد بهشیار کن کار

چو دیگر گویم از پرهیز چندین
مرد پای برهنه بر زمین تو
نهد هر کو برهنه بر زمین پای
بقا کید تمام این نیک داند

بیک پا کفش هم مایند اینست
که شیر گوسفند و گاو و آستر
نگویم معنی آن خشکی شیر
کناه خشکی آن شیر گاو

که چندان برهنه پا بر زمین کرد
تو ای داراب پالن بشو خبردار

چو از کس نشنود یا خود بعطسه
 کسی تا کید فرمودست رهبر
 که تا آنش عزیزی شاد باشد
 و اهریمن اراش ناشاد باشد

در ناست آنکه در وقت نان خوردن ناچ ناید گرفت

و معنی 'یناد یزمیدی'

که گیرد ناچ نان خوردن نآیدن
 خورد رودی نگیرد ناچ را نین
 بنایز میدی ناید خواند بیکو
 که ایدون این یزم اورمزد را بان
 که دین و اورور و هم آو داده
 هم نیکش که هرچه آن اررهین است
 خورد آنکه طعام بیش و کم را
 کزان لذات خوردن حاصل آید
 بود هر لعمه لقمه آفریش
 بدستور و نموند دو بستمه
 نیایی جهلکی زین عقل و هم هوش
 انا امشاسعدان و اشوان
 بددن نه نباشد رین گم نس
 مجلسی در نباشد راست بشور
 ر تارخ دیو و رارخ دیو پرعم
 بود دیو و درج هم ناسبانیش
 کد فریاد واری ار سبی چیز
 کد راری سبی ببعده رسیداد
 رجهله جرم بدتر ای نکور را
 بدوشش دیوها دمسار گردد
 بدروندی گمانش میتوان برد
 شود ران دیوها بیمایه و سود
 سبی دیوان شود ران فعل پیدا
 دگر رایند دیور دیو بیراه
 دیوان و ناپریس سپرداست
 گناش برسر خود راه بردی
 تمامی دیو گر آید ناو
 عقوبتها نمایدش رحد بیش
 هم دیوان نمایدش ملامت
 کندی بر دپندش هر نواله
 کزان یابی گروثمان جای پرنور

دگر جهدی کند در راه این دین
 بر آنکو نان و آب و میوه را بیژ
 قهاده خواند گر ناچ بزرگ او
 بنایز میدی را معنی بود آن
 چگونیه اورمزد کو گاو داده
 همه لذات خوردن کان بهین است
 بباید خواند بعدش سه اشمر را
 سپاس و شکر یزدانرا نماید
 رخرداد و رمرداد بهیدش
 بدست راست ایستد یک فرشته
 بگویندش که ناد این لعمه نوش
 میدو حای پاند در گروثمان
 طعامی کر خورد بی واج آنکس
 نگیستی آنروی

ندان گیتی عذاب اندر جهنم
 کشد پاده فراه بر نو روانش
 زبان ار تشنگی برون کشد نمن
 رکشنامار تشنامار فریاد
 بگردد ناچ و پس گوید سخن را
 ردمت وی فرشته نار گردد
 ننان خوردن هر آنکس کو سخن کرد
 بدستش می نشیند دیوها زود
 درایان نان خورد گرس بدیا
 شود دیوی هزار آستن آنگاه
 میزد و چاشنی کان هرچه خورد است
 چناندانی که این دیوان تو کردی
 روی ریدجا بصورت چون میدو
 برد ایشان بهورج همره خویش
 بدورخ در نماله تا قنامت
 ز دشمنان و پلیدها پیاله
 قوای داراب از بی باج شو دور

در بابت آنکه بدن روی نوزود یعنی روی نو ناور دیدم
 بهر حال که نوزودی نماید
 نه دیده روی آن نوزود در حال
 که قایمانه ثواب از یک افعال
 که دیده روی آن نوزود بر نور
 بسی فایده فرمود است دستور

در بابت آنکه در خانه کسی پسر را ید در هر دو جهان خوشی است

بگیتی چونکه ناله گشت مرید
 که تا باشد ارو آمید فرزند
 ز فرزند است آمید رهائی
 باین گیتی فرزند نام باشد
 ز فرندان بود فرزند آن مه
 بهر آن فرزند کو دیدار باشد
 بهر آن کفر که فرزندش بزرگ کرد
 رهبرش هم بسی فایده فرمود
 که تا نهیده گردد دره دین
 ده کفر که پدر را پاک بزدان
 باشد چونکه فرزندش بداند
 ازین گیتی رود آنکس از آنجا
 بچند پل حساب و هم شمارش
 بهر او ستر را میگمارد
 نه چود پل گذر یابد آسان
 بجز فرزند بر پل نماند
 که جای خود گونمانا هم اردور
 پس آنکه چونکه خویشانش بداند
 شمارش کرده بدین باز گیرد
 ازان دانای دین بدار بدار
 که تا بهر ستر کوشش نماید
 توای داراب بهر استری کس

یک زن کرده باید رود پدیده
 بگیتی نیست چون فرزند دلپذیر
 بچند پل بود ران آشنائی
 بعقبی در ازان آرام باشد
 که موی کفر و بیکی دلش نه
 بکفر کردن او بهوار باشد
 چنان دانش بدست خود بهر کرد
 که فرندان بکنت در بری رود
 گذارد فرض و باشد پاک بهدین
 که از گنج همیشه سود خود دان
 راستی و یار علت اورا
 نه پل ماند بجز فرزند نوپا
 بهر سه کم کند بی اختیارش
 بدین مانده فرزندش دارند
 باشد هم بریده پل مد' نشان
 بصد حسرت روان نماند مانده
 نه بدد می بشبند دل پرارشور
 بهروی گمارد استری را
 چو کردارش چنان چمت بپذیرد
 بهر مرد است فایده اندر بنگار
 روا بها از بریده پل رانند
 یکن کوشش که یانی شزد او نس

در بابت آنکه کسی را عطسه نماید یک اهنور و اشم باید خواند

توای بهدین اگر عطسه نباید
 که تا بهدین در تن راه برد است
 اگر اهنور بگوید مردم آدم
 بهی کم باشد ارن در و علت
 برای کارگر قصدی نماید
 بکن تاخیر تا یک اهنور ای بار

یکی اهنور اشم یک گفته باید
 غریزی آتش آن بیرونی کرده است
 رسد یاری آن آتش مدد هم
 ناهرمین رسد خواری و دلت
 اگر عطسه بود شک نار باید
 یکی اهنور بخوان و پس یکن کار

دودانگ و سه درهم باشد ریانش
توای داراب بن پالن درینکار
نوبدیداد فرموده بیانش
نشو پشپار و آدر را نگهدار

در ناست خبتودث کردن

دیگر گویم نصیحت چونکه فربرد
نکویشان مینمودن وصالت او
همیگوید خیفودنهم بوسه
در آنوقتیکه وصلت میدهاید
هزاران دیو باشد آن نگوسار
بود هم چند وقت کار خیرش
اریشان چون شود فربرد پیدا
دو چندانش رجاد و و پری دان
گناه مرگوران را میکند دور
نباشد دور ارو جرم هممال
هممالی نهایی چیده ای یار
کدم من ار هممالی بیات
که معنی خیانت این شده
که دستوران بعد نکاید گوید
برین دوکار گنجی گر کند صرف
اگر خصمی کشد یا خود بکشد
ر دادار و هم ار امشامندان
توای داراب بن پالن ارین کار

پسر یا دخت لایق شود نه پیوند
بجز این کفره دیگر نیست دیکو
ارین کفره گروندان گشت ماوا
در داد و ستد هر دو کشاید
بدام بستنی باشد شان خوار
نباشد کفره دیکو بدعیرش
دو چندان دیواران نباشد ویدا
شود آن سرنگون و هم پریشان
که هر یمن ارین صحت است رفکور
شود دیگر گنه ریس کار پادال
یکی دهان حیانت دیگر این کار
یکی بهمان و دیگر دان خدایت
رن کس را فریبی داده نباشد
که گرد این دو عمل نه نه پویند
بدعیرش نباشد بسک ایندعیر
بدعیرش شود ران پاک ار نه
بدعیرش شود این یک میدان
نشو پشدار و جان خود نگهدار

در بابت آنکه ارگوسب خوردن برپیر ناند کرد

دیگر پندت دهم پشپار برخیز
خورده گوشت میدارد عقوبت
که اندر هر میزد و هر گه پشپار
معیف و نیز لاعر گوسفند است
چو خوردی گوشت بس کودی گداهی
بران هویکه بر نهایی حیوان
نکیقی هر گداهی را که حیوان
رنه چون گاوشاخی را مردم
شتر چاپاک بر مردم نماید
برمناخیز جمله مردمانان
بر آنکس گوشت افزون خورده باشد

همی ار گوشت خوردن کن نوپریز
بدورخ بدد ار دیوان صعوبت
حور شهای گوشت ناید اندرین کار
نباید خورد آنرا کس بددست
بدورخ در روی نا شور و آهی
بدوزخ در خلد چو نیز پیران
نمردده باشد اندر روی گهپان
رنه امپان لکد هر کاه و مردم
گناهی بر سر آنکس فزاید
نمئل، پانزده ساله جوانان
همی می ساله ما ندش شداسد

دهد باری نه آچا که شنانان
 دهه صورت کند خود پاسبانی
 دکار مردمان آید پزیره
 سرون و گوش او چون زر نماید
 دبان و گوش چون رر لیک اندام
 دیاروی بلند و خوشتر آید
 کزو حاجات مردم گردد آسان
 نمثل پانزده ساله جوانی
 بهارند و نه حاجت بر توانا
 مُظفروار میگردد چمده
 که از نیمه بپرد رپر و نالا
 که عمه‌ای حلاق در رناید
 که آسان میکند مشکل مردم
 که باشد نورمند و بهت آور
 تو بر دم نادکن تا میقوای
 بپرسیده از خداوند جهاندار
 بهرام ار دم معلوم کردن
 که نشو تو رراشت سفتمان
 که باشد بادیانی ار رر داد
 رر و رگوسفندان گوشت بخم
 شود خشنود بهرام ایرد راد
 که در گیتی و میو یابد او کام
 بهد بر آنش بهرام مادام
 به خوشبوی خوش بروی گذاری
 که باشد خشک بهزم به رسید
 رتو راضی و دلخوش با یقین است
 که بر بهدین فریبه کرد اینکار
 چو بروی صندل و به عود سوزند
 سخنهایش بدان ارواستیاوا
 که باشد از به تری و نم دور
 چه بهزمها که آن پُر بروی باشد
 که داد آن بروی آنش را رناید
 شوند آن نیست هر چه اندر شمارند
 شوند آن سرنگون جمله ازان بو
 نشان و جان او پیدا شود دود

دهشت و عار و کوه و بهم بیدان
 چو حلقه ترا نگار این جهانی
 نعمتین صورت داد سریره
 دودنگر صورت گاو فرآید
 صدنگر صورت اسب بکوفام
 چهارم صورت آشتی در آید
 به پنجم صورت بوکریه میدان
 ششم چون صورت برحوش رنایی
 سپیدش چشم باشد نور نالا
 به هفتم صورت مرغ پریده
 ناله صورت میگردد بدنیای
 بهشتم صورت بک میش آید
 نهم چون صورت تر آید آندم
 دهم چون صورت مرد دلاور
 بابصورت کند خود پاسبانی
 رراشت اشو پاکبزه کودار
 چسان خوشبود باشد ار چه کردن
 جوانش داد آن دادار ابردان
 ررور برسم و نشت و زنده داد
 میزد بهم درون باناچ یستم
 خواند بهم دبد راه اشوداد
 کند بهم خدمت آنش و ورورام
 دیگر خوشبوی عود و صندل خام
 بخانه آشتی را لیک داری
 برو بهزم بهی سه بار دیده
 چه آنش کان بهفت کشور زمین است
 بود پیداد فرمود است بسیار
 که رفت نیمشب آنش نورورد
 نهم به دیدم این اندر اوصفا
 چه نیکو عود و صندل بیک گافور
 هر بر چذریکه آن خوشبوی باشد
 چو آنش نیمشب روشن نماید
 هر میو دیوتم تو به هزارند
 و چندانی پری و بهم زجاده
 اگر آنش بخانه بهم شود سود

دېه هرگونه پاکیزه خورشها
کزان ددهان و روپي لکت ناشد
گم نه گردن خود را بهادن
انوربان و ذکر ارتشعار ااست
که چار این ویم خود نارای و هوشست
سگ ایچیدین چار است خون چیر
که چله سې و دودرسک نه پیدوست
ولیکن محصور ایډا بهشتست

که سگ را داشتن مهرمت بهدیا
خورشها یکه سکت و خشک باشد
خورشها ایچیدین سگ را بهادن
نگیني در دهان این قوم چاراست
سه دیگر و استر ووش و بلکش است
بهر یک قوم ناشد یک بهر یکر
که درهریک بهر ناشد بهر بهشت
نوندید ادا شرح بهر بهر بهشت

دو بابیت آنکر هر چمن در چشمه

بزرگشت اشو فرمود یکبار
بنام ابزد نگوار روی حرمت
کرین بهتر نباشد هیچ دیگر
ریان ناشد بهی آن چیر رانس
سیدد بهر سرش آن جرم ناچیر

چو دیگر آنکه دادار جهاندار
که هر چیزیکه خوش آید بهشت
که افراید مراد را خوبی و فر
بنام ایرد نگفته ناشد ار کسی
شود کم خوبی و هم آب آن چیز

در بابت بهرام ایرد که در صفرو دور مرسل رسن او نگهبانی

مردمان میگویند

به بدنداری چه درویش و چه شاهي
درون و آویگان صفرو کن
بوعظم گوش دارار جان و هم دل
کران ناشد نوادینا و هم دین
کني بهرام ایرد نارئي خوش
شود بهرام ایرد آنجا نگهبان
که نا او قصد جان و تن نماده
رسد باري به اینجا زوداز دانه
هم ار بهرام ایرد حاصل آید
هم آنجا حاضر آمد نا بهایی
بهی وصفی بومنارد فرمود
خطابش شد ازان پیروگر ممد
فرج ممد و بهی یکی سرشته
نه دند دبر ار حکم حادود
به فقرها نگذرد وصفی اندون
که بهرام ایرد پیرو و خوشام
که مشکلهای خلقان سازد آسان
کند منصور اندر قلب بهیجا

توای بهدین صفرو کردن نحوای
نوخوان بهرام ایرد و هم طعروکی
فصارا رفیقش آید دور منزل
که همراه نونا شد چار بهدین
بر آمد حاجت ارد بهداری خوش
نکوة و دشت و عار و هم نیانان
بهر بهدین کسی دشمن نیانه
کند بهرام ایرد را بهی یاد
بران بهدین مراد اردل بهواید
بهر جا و بهر رویکه خواهی
که دادار جهان از لطف و هم جود
بر سخاوت آهرین کدند نده
که در خشتومنی معنی بهشته
بصورت خوب و هم پیروگر ممد
مراتبها و سودش بهشت افزون
بهشته دیدم اندر بهشت بهرام
نده صورت بهی آید نگهبان
دهد یاری بچنگ دشمنانوا

شب گر عرضی باشد ای بکو خواہ
چراغ آتجامه پیش آرد تا تاب
وگر بود عرض میکن تو پرید
که دیوان را سبب ران سوی حیژند
نه بدند در دو گیتی نس صررها

نمیباید کشیدن آب از چاه
یکی اهور بخواند پس کشد آب
پس آنکه برشاند یا خورد نیز
سوی او احقر خاصه بریزد
که باشد هم گناه و هم خطرها

در باب - جادنگوی کردن بعضی در دلہای مردمان کار کرده نمیمانند

که چرم نوشود ران دور ارس
خنگ آنکس درین کردار کوریست

بباشد او بود نادان و پی گم
کند کرمه از روی یعیش
اران بیمی بمانندہ باشد
که از پا مردیش شد کرمه و کار
رود سی و سه رة ناشدش پیدا
روان ران رة سوی جنت گراید
نار او کند آگس که بدند
انا فروہر روان شادی نمایند
گذر مارند در دست این مول

بپل نر باشد ای یاربکو خواہ
که بخشش کرده باشند ارہ دین
نماند سحی کس دست دیگر
که ہم اسم دست اینکس بگپهان
که بہر دین دہد جان و تن خویش
نه پیش دین خود آن حس شمارد
نگار کرمه در تک پوی باشد
کند خود کند روی یقین را
بدنکر مردمان یک رة ہر گاہ

چو دیگر آنکہ نو جادنگوی کن
ہمیدانیکہ آن جادنگوی چہ دست

کہ کار کوفہ در دلہای مردم
نعماند کھی از رة دیش
ہر آنچہ کرمه آنکس کردہ باشد
دہد آنرا رگنج خوشی دادار
چو رین گیتی روان او نماند
ہر آن رابی کہ او را خوشتر آید
حساب و ہم شمار او پرسد
ہم امشا سعدان پیش آید
ہم دیگر روان یک رة از پول

مکر این سه روان سی و سه رة
روانان سحی را دان محسین
سحی در دو جهان باشد مزور
سحی را مثل خرد گفت یزدان
دوہم آنرا بود آنرا در پیش
کس از گنجی دہد دل بر ندارد
سیوم آنکس کہ جادنگوی باشد
بچہد و پا مردی کار دین را
باین سه کس کشاید سی و سه رة

در بابت آنکہ در وقت طعام خوردن باج خواندن

و سه لقمہ سگ را دادن

بباج او مزد اول پناہی
پس آنکہ بہر نان رورا کشادن
خوراہ آب و نان ہر سال و ماہی
کہ یزدان جهان سگ را پسندید
بدین پاک رزقش یقین دار

دو دیگر آنکہ نان خوردن چو خوابی
سه لقمہ بہر سگ ناید نہادن
نمی ناید زدن سگ بچکاہی
صرا تہای سگ دیدم بوندید
بگویم شرح او ای مرد دیندار

بهمراه تو ام هر جا که باشی
 بجان و دل همی شادی گویند
 رکودار نکو بی باک ماند
 همین حکم است از دانای پاکیز
 رانایان درین دین حکم قول است
 لطیف و هم سخنی و نافرمانی
 بخواند ناچ آن نیمایه و سود
 ماند تا برسد خیز پر عم
 شود پیدا همی آه و آوج
 بیرونیده باشد از ره دین
 بیایه چون یکی عموار خویشتش
 دنبال توام هر جا که هستم
 گریخته شود از گفتن اوی
 بر آرد ناگ نا راری عریوان
 کند فریادان دیوان پر جور
 که این پریز نازی را شناسد
 نگردد او به روح در گرفتار
 که تا برگز نگردی گود اینکار

بفرمان توام از خلق شدایی
 بدر چون جانب فرزند بیند
 تراحت در بهشت پاک ماند
 بهیچون در جماع ایدست پریز
 همی واج جماع آن ناچ نول است
 کزان فرزند آید پارسائی
 که از ترتیب دین پریز نمود
 ندان گیتی رواش در جهنم
 همی بر شکل دیوی پیشی دورج
 بهر باریکه آن دروازه بیدین
 یکی دیوی شد پیدا نه پیشش
 بدو کویه که من فرزند نسیم
 بفرسد آن روان از دیدن اوی
 دنبالش هم فرزند دیوان
 بچند پل ناده مرا اینطور
 بکن تا کید هر بهدین که باشد
 که تا در دست دیوان ریانکار
 تو ای داراب پالان ناشی هشدار

در ناست که کار کرده امروز بردها شاید شکند و رود ناید کرد

نجد و جهد نا رنشت دیدار
 نشاء و خلق چون دمه مار گردی
 که تا کیده است و کوشش اندرین کار
 نفرده بر نمی ناید فکندن
 ممکن برگز تو درین کار صرفه
 چگونه روز رایده در زمانه
 ندان گیتی جوانت نار دادن
 گماریده دودید به دربار
 که دلهای خلایق را کند زیر
 دو دیواندر دلش مشعوف ماند
 نگار گرفته رودی سرفراری

چو دیگر آنکه فرمود است دادار
 که تو ریچا گیتی نار گردی
 بگو تا بدگان من تو ای یار
 که کار کرده گامرور است کردن
 بزدی کرده ناید کار کرده
 که شب آبتن است ای بی بهانه
 که کار گرفته است ماند نکردن
 گچسند اهریمن شوم و ریانکار
 یکی را پس بود نام و دیگر دیر
 که کار گرفته چون موقوف ماند
 پس آن بهتر که دیوان دور سازی

در بامست آنکه در شب آب را سیرد و از چاد بالا بکشد

بگویم پیشی دانایان من ایهون
 که رنج و جرم باشد بشعور من

چو تا کیده دگر از هر یک افزون
 نریزد آب شب را ای برادر

در باب آدر و آبان نیایش

نباشد مرض در دین ار ستایش
بیانده کبریا باشد شاد و فیروز
گند بود روی دین همیدان
بود ایمنی دعا بومی ستایش
بر آید گر گند ار روی پاکش
مراتبها بسی دارد فزایش
نه دانایان اشارت یک قبول است
همی آید بخوان اردو صفایش
روا نبود بدین ای وه مدشن
مراد هر دو گیتی دست آرد
نشاید کرد ای مرد نه افزا

چه دیگر آدر و آبان نیایش
کند هر روز و گر هر ماه آنروز
نکرده باشد ار ار روی بسیان
نظر کردم بمعنی نیایش
ار این کردن ثواب و هم مرداش
ثواب و مرد این هر دو نیایش
چگونیم معنی اینها مطول است
چه در یشت و وندیداد این نیایش
بعبر ار این نیایشها بؤشن
که هر گوچده روز این ورد دارد
همی آبان نیایش وقت شب را

در باب آنگر کسی را غسل شود بعضی مدتها ناری کند

پرمهرش چه طور کند

که پرمهرش نباید رود ساری
رخار و خسی همیشه پاک باشد
ناب در نباید شست او را
نگیرد ناچ اسفندارمه پیش
نخواند پس سراسر بیکش آرا
نجای غسل رود او را بشستن
سراسر تا اشهر خواند تا وار
بشکند خوب تاباند توانی
بمسحا گفته بوی واج کوشه
ندان گیتی بیاند سرفزاری
ر وندیداد معنیش بگیریم
بزرگست اشوبی بیک دیدار
نداید بود آجا که تن آسان
تا آن ترتیب ناید داشت دستار
شود خود پاک آنشخص از دل و جان
که افزو بست عم بعد ارر و گنج
دهدش خرمی امشامندان
نماید رود فریدی پدیدار
نعم پانزده ساله شناسد
کزان جان پدر باشد توانا
که از پرمهر بیکت نهد در صم

چون شخصی را که شیطان دارد ناری
که هر جایکه خشک و خاک باشد
دست چپ گرفته آن رکوزا
پس آنگه بر زمین دستهای نه خریش
بود آده آشتی رید و ستا
بباید جامه ار تن دور کردن
کند ناچ سروش انگاه آغار
بمالد جمله تن را پادیا
پس آنکه غسل کرده جامه پوشد
ناین ترتیب سارد غسل داری
ثواب و مؤد این را نارجویم
چنین فرمود دادار جهاندار
که شخصی را که ناری داد شیطان
نه پرمهریکه نالا گشت مذكور
ناین ترتیب و رسم دین یزدان
بعقبی در رود زیبای پرمهر
براحت جای یابد در گروثمان
ر بعد رستخیز آن پاک دادار
بهر یکبار یک فرود باشد
بصورت هم بصورت بیک دانا
بگوید که ای پدر فرزند قسم

کند از دل بر آنکو گامیاب است
 بزودی کن میزد و آفرینگان
 قوی هست آفرینهای اشوان
 نکه دانو دیگر هم که خدا را
 کند از حق قبول آفته هم آنگاه
 که سخت آفرینهای اشوان
 به اینجا که جواب داد ناید
 ستاند آن ثوابت را بعقبی
 که در گیتی بدایش زان پریشان

صدیگر روز کار مال و ناب است
 چه خویشتان و چه نزدیکیان اشوان
 ر جمله مبدوان امشاسعدان
 بخواندست دعا و هم دمارا
 اشوان کافرین بیک و بدرا
 بسوفا در فرمود است یزدان
 چو روز شان فراموش نماید
 بگیرند آن روانها دامت را
 ز بهر آن نکن تو روز ایشان

در است که هر روز سر بار خورشید و مهر بدایش کردن

بدایشهای خور و مهر ای یار
 نسی تا کید فرمود از ستایش
 دل و جان ناک و مانده خود بدایش
 نشادی زار آید خود نماری

چهارم خوان بهی هر روز سه بار
 چو دستوران دین بهر بدایش
 که نکه کار دیگر جز بدایش
 رود بیرون بدایش کرده از جای

در است آنکه ماد نمایش چند بار خواندن و رقص نشنن

بدایش فرض شد درویش و شمر
 که باشد حرص نرو مرد و برن
 گنه از بن ببردان تو بهر حال
 که یزدان مبدوان باشند خشنود
 گدایی پل شهروش گفت در دین
 که مهر ایزد حسابش را نداده
 دو سود است مردمان را ز بودن
 بداند از بدایش حال و تمکین
 کسی کو چون بدایش کرده خوشتر
 بداید زار خندان با قراری
 ندانسته بدایش ورد خود دار
 کند یا کرده باشد شاد و فیروز
 بود هم بهره از هر کفر ادراک
 کند گر گاه دیگر صدا نهدش
 کند آبی هم از صد چوب فریاد
 ردل اندوه و غم بیشک زداید
 نگار خویشتن باشد با تمیز او
 که برگردن بود مانده قرض

به پنجم هر بهی سه بار سه روز
 ششم هر سال کن یشت رقیق
 اگر این شش نکرده شد یکی سال
 ازین کفر نه پل آسان رود رود
 اگر این شش نکرد آن مرد بهدین
 نه بل برین گنه او نارماند
 بهدین در بدایشها بودن
 که سود گیتی و مبدو بودین
 که سود گیتی آنست ای برادر
 رود از خانه بهر کار و ناری
 بدان اردل تو سود میدوای یار
 که آن شخصی که کار کفره آنروز
 قبول آفته بهی در حضرت پاک
 بدایش چونکه وقتی شد فراموش
 جواب وقت رفتن بدایش داد
 بدایش و یشت اگر ار دل نماید
 نه بدیش مردمان باشد عزیز او
 تری ای داراب کن تا کید این قرض

نکار پرد و لنون روشن صمیری
 ورا پرسم نمزد آن گهنبار
 که دارم بازو ایهر من یکی رای
 بسویت آمدم تو راست فرما
 بدوره یک که امین خوشتر آید
 که ای مرد اشرو پاک بیداد
 نمودیم از برای آخرت کار
 بکوفه در نگر در زر تو منگر
 خوشی و راحت عقیلی فروشم
 رنوب بود که خواهد بود اعلی
 خشی بشمر که خواهد رفت ناگاه
 چرا ضایع کم از بهر دنیا
 که راصی بیست در دادن زن من
 خوش آمده پس آن بهدین بی ناک
 رهبر کوفه بس دلخواه بوده
 کسان پادشاه داد پاسخ
 بکوتر کوفه احقر چه بینی
 که باید در تصور هیچ مقدار
 که صد و هم از حیالهی بفرار است
 بهبدارم که مارا در گذاری
 که شاهی حبان جاوید نادت
 صمیری کرد و شکر نام نه دید
 ازین قصه کده حردرا خمدار
 که یاده در دو گیتی حله و مقصود
 درین کوفه چه درویش ار چه شایست
 بود واجب سداب و سیر درکار
 سداب و سیر میداید و کنگار
 کزان چشم نه دیوان بود گم

که ای شاه جهان آفاق گیري
 زن من به شریک است اندراین کار
 شنش گفت رو پر سیده نار آي
 ریشی شه برون کردم چو حودرا
 چه گوئی و دولت چه ره نماید
 جوانش هم زن او ایدچنین داد
 گهنبار یک ما از رنج بسیار
 بدست شه فروشم این چه بهتر
 برای راحت خویش دیوی هم
 بر آن کوفه که شه میخواست ارما
 اگر گنجی دهد مارا شنشاه
 خدا گر گنج عقیلی داد مارا
 بشاخش برو رودی اناک
 سجنهای رن مستوره پاک
 کسان پادشاه همراة دودند
 همان بهدین پاک از روی فرخ
 که تو شاهش روی رمینی
 بهیکردی تو خود چندان گهنبار
 ثواب تو بعتی بشمار است
 ز لطف شه چنان اصدواری
 ناین نیت خدا مژدهی دهات
 چو شاه از مردمان بیعام بشنید
 پس آن بهدین که شاه دیں طلبگار
 که یابد فرص گهنبار را رود
 ربا کردن به ورج حایگاه است
 نباید در میزد بر گهنبار
 که اندر دیگهای گوشت بخش
 نباید ریخت سر که اندکی هم

در بابت ده روز فروردگان و روزگار مام و ناب

درون و آفون از روی جان کن
 که جمله کاروبار خود گذاری
 خلاف و کثری اندر دل نداده
 ردل کن تو درون گر نیک روئی
 مرور هم روانان اشوان
 دنا خوانده ثان تا سال ایشان

دو دیگر کرم فروردگان کن
 که این ده روز را فرصت شماری
 اوستارا درست و راست خواند
 بباچ و هم بپاکی و اشوی
 که نا اورمزد هم امشاهندان
 دعا کریفو باشد از دل و جان

اران شد مرزبان و شاه یکسان
 شده دیدار چون این دیده در خواب
 سحر که شد نیت در نشسته
 به پیش جلای دانا و موده
 شهر مرزبان قاصد فرستاد
 چون آمد پیش شه داده زمین بس
 شه از نرمی و خوشحالی فرمود
 سواد از گنبدار تو کوفه
 زرو صیحت دهم چندانکه خوابی
 جوانش داد آن بهدین بهدان
 گنبداریکه از نس رنج کردم
 چو فروشم بهست تو درختا
 بهم ارکان دولت جمع گشتند
 که حکم شاه را ارخان بپذیری
 دگر ناره فرمودش شهنشاه
 دهم از سوی من هر چه عرض آید
 دگر ناره نموده عرض بهدین
 رن من هم شریک این توانست
 ره جز حکم او هم داد نتوان
 پس آنکه من جواب شاه گویم
 چنین گفت و ریش شه روان شد
 رن خود را بگفت آن ماجرا را
 رهبر کوفه و مزد گنبدار
 بمن شه گفت من پیش تو خواهم
 دهم من گنج زر چندانکه خوابی
 نمودم عرض با او گای شهنشاه
 رن کمتر چه میخواهی فرما
 شهنشاه گفت آن مزد گنبدار
 بمن ده در عوض زر گیر ارمن
 چو نشنیدم رشنه کلامش
 بگفتم بار من گای شاه آفاق
 که من ندیده عریب و بدوایی
 که من از جمله سختی فرض خود را
 دهم من گرتو پس مکره چیت
 بعقبی گر کعبی بهر عم من
 چو دیگر دار شه تاکید فرمود
 ز شرم شه دیدم نس جوانی

بهزد کوفه پیش پاک یزدان
 نموده پادشه از خواب در تاپ
 بهم دانا و موده صف بسته
 بگفت قصه آن خواب بسته
 که آمد رود آرا تا دلشاد
 که در حکم زودا روم فاروس
 که گنبدار تو از جمله به بود
 ترا باشد ارین بسیار صوفه
 متبرات کف از هر تنای
 که عرض من شنوای شاه شایان
 که من از کردن خود فرض کردم
 چگویم من جواب فرض آنجا
 تا آن بهدین بهم بکدل بگفتند
 و گره در عقاب آنتی و میری
 گران کوفه مرا بهی بهلخواه
 رن و فرزند تو شادی نماید
 که ای شاهنشاه ایران و هم چنین
 مکره جست و جوی او شناخت
 روم او را بهرسم گردید آن
 طلیل حکم شاهنشاه بوم
 بشادی سوی خوان خود دوانده
 که شه از کوفه کرده چون چرا را
 که مایان وقت شب کردیم ناچار
 اگر بهی ترا بهرحا پناهم
 کزان در مهر خود برگز نکاهی
 که حکمت هست جاری بر خور و ماه
 که جان و دل به پشت هست بکفا
 که کردی وقت شب بهمن خریدار
 بهلخواهت دهم من گنج روشن
 بهردم سجده و کردم سلامش
 بشاهی در به روی زمین طاق
 کجا رسید شه مزد گدائی
 ادا کردم ز بهر راد عقبی
 به پلیر یوری از بهر من کیست
 جوانم گر دهد او را دهم من
 که ناما داده باید اینچنین سود
 بهانه جهنم آنکه با صوابی

مرا ساری (سرامرار دوگیتی
که بقوایم رفتن راه چندی
نجای خویشین آورد و گذاشت
که تا از روی دین نه یزد نیز
دل پاک و بجان بیفرم و بی پاک
اران کوفه نشادی گام بردند
نجای او سپردش باز ناوش
بود از دل میزد و آفرینگان
که کشتیهای پرر هست بر آب

همه کشتی مریع ده از در
نموده تنگ و کشتی جمله پور
دران کشتی فراوان بود بمر
ازان کشتی مرمی آورد مال
که ایوان ده درو نایک آیین
که نالایش نشان پرید هم ماع
دل شه شد اران بسیار حیوان
نایدیم بلکه ارکس کم شنیدم
کواکشی همین نعمت نوبیونچ
که این نعمت رهبر کیمت فرما
که این گنج دواب و کوفه و سود
عریب و بیدوا دبدار ناکام
بپاک و اشوی نیز نامست
نواب او شده جمع از بیکوئی

اران اوست ای مرد بنور
که هستی نوبیونچ و خرد ناک
نصرف کرد روی زر و دیدار
که وزن کوفه و مؤدش بنام
که هرچه گویمت از دل نکن یاد
نواب بر دورا شد ورن یکجا
نگاهدار شه شه خوج بسیار
همیدارد دلم از گفتار شک
نگویم من تو خود ناخوش آوای
ورا ناید بقدر خود بسر کوفه
بقدر خویش ناید کرد آنرا
هم از شاه و گها کوفه برابر
شه گنج و نهرویش بکهرم بس

اگر آنی نجای من ریکی
ورا موبد نگفت ای مرد بهدین
پس آن بهدین ورا بردوش برداشت
نه پیشش در بهاده جملگی چیز
نه یشته جملگی آنمود پاک
چو یشته شد نوشیده نه و خورد نه
موان بهدین ورا برداشت بردوش
ناین نصدیج آن بهدین بهدان
که نوشیدوان یکی شب دید در خواب

همه دریا از آن کشتی شده بر
همه دریا اران کشتی ندیاو
چه از نعمت چه از مبلع چه از زر
که مرد مهابی خوب و نیک احوال
دران اطراف ناعی دید رنگین
همی ساربه جمع آنمال در ناع
ز چندین مال و چندین ناع و ایوان
که چندین زر بهر خود نایدیم
خداوند از بهر کیمت این گنج
بپرسیدم بیک شخصی همانجا
بخوشروی همی آن محض فرمود
یکی بهدین پاک و مرمیان نام
فلان شهرش وطنگاه و مقامست
نمود او خود گنبار از اشوئی

که چندین ناغ و این ایوان و این زر
شش پرسید گای مرد اشو پاک
گنباریکه نوشیدوان دیدار
چه مقدارش بود فرما جوانم
جوابی نارداد آن پاک نیداد
که گاهنبار شاه و مرمیان را
بپرسیده شهنشاهش دیگر بار
چرا شد کوفه شاه و گدایک
جوابی داد آن مرد نیکورای
که شه در خرچ کوفه کنج زر کرد
غریب و بنوارا فریض خود را
چه مژد کوفه را در پیش دار
بگیتی کار کوفه گر کند کس

خوراک و خوجي خلقان هم راه
چنان گندوه راه از دل رداید
بره رفتن مثال شیر گردد
نمهر خویشتن فرمان فرستاد
بود اورا فرستدش بدل صاف
دیندش جهام از سرکار هرگاه
نمائی گرد آید رود ناچار
خلاقی جهام اندر راه گشتند
همه خرچی رگنج شه بودند
کسی کوداشت از رؤشقیان بهر
ششم داشت شایر هجرومهمان
انوشیروان عادل داد گستر
که خوش نباشد خورش درناغ خورده
میزد و آفریدگان را نمودند
چنان در خورد شاهانه میزد چیز
بجش اندر حلاق کرد آرام
بقریب و داعش ساخته کار
مهمان داد حلقه های بیکو
مراد شایر بجای خود رساندند
آن آیش بکرده ند گهتبار
عریب و بدخوا و بود نا کام

همه ایام حود در سور بردی
نبودش میسر محبت کار و کردار
همه فرزند ورن از فاقه ببردی
رناداری بخانه مایه ناچار
که یاد آمد بوقت شب هماندم
بکردم من فراموش گشتم ار کار
کجا بوم چه آرام از فرایبش
کزان یادم میجو جاده و نمکین
بدوگان یکی سوداگری بود
بقدر خویشتن رسم درون برد
که سارد راه و رسم دین رؤشش
بجش شاه شادی می نمودند
ولیکن هیچکس نا یادت در کار
رینپائی کجا ره می توان راند
آن بهدین رهبرش کرد آگاه
که حالا می رود وقت گهتبار

که هر کس را از سرکار شه نشاء
شراب و نان و دیگر هر چه ناید
دیندش رود تا اوسیر گردد
بهر شهری و سرداری به لشاد
بران بهدین که در شهر و اطراف
سواری و خوراک و خرچی راه
نماده دی بود جشن گهتبار
ز حکم شاه چون آگاه گشتند
کسان عاقلان همراه بودند
چنین تا جهام بهدیفان هر شهر
همه گرد آمده و شاد حدان
پس آنگه پادشاه بهت کشور
رسم جشن را در ناع کرده
همه دستور و موبد ناج ی شدند
رمیوه و رشرب و از خورشی بیز
رور مهر تا بهرام خوشدام
که چون فارغ شد از جشن گهتبار
بقدر هر یک و انداره او
سواری جهام از سرکار دادند
کس از پیشدینگان شایان دیندار
مگر یک بیک بهدین سربران نام

میزد وری و محبت روز بردی
رن و فرزند بود و خرج بسیار
بران دوری که میزد وری بکردی
که آن بهدین بوقت در گهتبار
چون آخر روز گهتبار پنجم
میزد و آفریدگان گهتبار
شد از بیمایگی حیران و دل ریش
که فرض خود گذارم دره دین
زخان خود یکی در را بر آورد
گرو داده از آنجا زر بیاورد
برای آفریدگان موبدی جمت
همه دستور و موبد که بودند
رهر میزد گردید بسیار
یکی میزد بپای لنگ میماده
بوقت بود در جشن شه نشاء
نه پیش رفتن راری کرد بسیار

عم ار بهر لایان خود نبرد
چرا غمخوار نباشد بهر ایشان
در اینجا گم بود بی سازوبی برگ
نکی تو شرحهای فرنی برسال

ده ست خود کس ار کرم نکرده
ر بعدوی همی فرزند و خویشتان
کند یانی چو مردمان پس ار مرگ
توای داراب پال رود فی الحال

در بابت آنکه فرض گهنبار کردن بر همه کسان واجب است

چه بر مرد و چه زن بر حال ناید
که تا یابد ثواب و مزد بهتر
بچندون پل روانش نار مانده
که یعنی رین گم بر پل بکا مانده
هر آنچه گویمت ار دل پذیرش
ارین کرم گرو زمانت شود جایی
بصدق دل بودن بیکش آید
چه یست و رانیداد و نژونش
هر آنچه دسترس باشد کند کار
ارین کرم نباشد هیچ بهتر
که خود کردی و فرمودی بمقدار
که گهنبار جشن اورمرد است
ادا امسا سعدان پنج روری
که تا در دین نه کرده فایق
که تا ناپسند نباشد اول کار
نسی تقصیر فرمودست را بهر
کند درویش را هم مرد شایان
که هم کرم کند با صاحب مال
که نامش مردان و نیک کردار
که ار خوانش خلایق شد پرامید
طفیل مردان و شاه پویم
ارین قصه شود دین را خریدار

که این شش کرم در برسال ناید
نباشد هیچ نه رین کرم دیگر
نکرد این کرم گرد در دل نداده
گناهی پل شهودش در قلم زاده
مر این شش چیز گویم یاد گیرش
نحسین دان گهنبار ای نکورای
که بر ساله گهنبار شش آید
میرد و آفریدگان و درویش
بمقدار توان کردن گهنبار
ثوابش ار هم کرم فزونتر
شده ار جمشید این رسم گهنبار
که دیگر جشن جشن بر فرشتست
که بیک چیز کرده یک میردی
نمود و فرص کرده بر حالین
درون و هم میردی هم گهنبار
نشاید خورد چیزی بهر دیگر
که دادار جهان ار روی احسان
گهنبار یکی درویش بی حال
چنانچه کرم بهدین دیدار
فزونتر شد رگهنبار جمشید
که این قصه سراسر می گویم
بران بهدین که نباشد بیک دیدار

قصه گهنبار نوسروان
مگویم من حکایت ار گهنبار
که سیم و رز نرو مصروف کرده
چنان جشنی که ار شاهان پیشین
مترت ساخت گاه ببار دیماه
رنجت خویشتن تا راه شش ماه
که بر حایک بهدین نام باشد
فراز آیند در جشن شهنشاه

شاد و بهدین سرزبان
که چون ساریه نوشیروان دیندار
گهنبار بسی معروف کرده
نکرده نباشد ار داد و هم از دین
که تا خلعت شوند رین فرنی آگاه
خلایق رانمود ار حسن آگاه
که و هم هر که خاص و عام باشد
بهر منزل دگایی کرد در راه

چه در یزدان بود چشمت ر سیمان
 دوانش حاصل آید یز چندان
 که هست او پاک وراد و هم تعالی
 کزان قایم بود دنیا و دین یز
 که باشد او نگهبان در یکی چیز
 همی باشد ر طغلی تا شود پیر
 که یزد سی و سم خواند بهردم
 میزد و ناج او ار یکدیگر خوان
 نگهبانش سوری عرش شقاند
 که ناج و آفریدگانش بهمراه
 میزد و آفریدگان یز شاید
 شوی شادان و دلخوش روی ربا
 رسد ار بر یزش و کار و نارت
 فرشته پادشاهان او ربا
 کند حاجت روا چون خوش بخواهی
 گزارش گناه و کرم افزای
 گناه و کفره ستم رشن ایزد
 که روی آن اشوان سرخگون شد
 بر آید تا مرستاخیز گامش
 بدورخ در همیشه حای داده
 کند فریاد و راری ارسی چور
 دل و جانرا بسوی کفره تارید
 بهستگانش ده جاگه سراسر
 باشد نیم دورخ ای دکر رای
 ارو پر یز سارده تا تواند
 که تا یابی گروتمان جایی دلخوش
 شورش میکند آن پاک یگنا
 بخت میهد بدش میدوانان
 بدورخ میزساند ار حسابش
 بلند و روشن و بالایش هم نر
 بهاده بر سر دیوان به را
 که مردم را کنند ارده فریوان
 ر بوش با تحیر بار بشینند
 کنند گر کفره از بهر ایشان
 رسد یک پایم امروم خاص ماوش
 کند کمتر عذابش در جهنم
 میدوران و چندان حاصلش خورد

برای تقصیر در پیشاسعدان
 شود جمله معاف! ز روی احسان
 که دادار جهان ریز و دالا
 در محروقات داده حملگی چیز
 سپرده یک فرشته بر یکی چیز
 که مرد مرا بهر یک چیز تقصیر
 ر بهر آن بود واجب بهردم
 یزش و وندیداد و آفریدگان
 اگر خود وندیدادش یستم باشد
 یزاند هم یزش سی و سم را
 بر آنجا یستم و وندیداد آید
 بر آید تا مراد تو بدینا
 نمیدانم ران نواب بشمارت
 اگر تقصیر هر چیزی بر آید
 که معنی یزش این بهانی
 که معنی وندیداد این دان بکرای
 بچود پل به پیش مهر ایزد
 دورن یک مژه کرم فزون قد
 دهد روشن بهشت اورا معامش
 گناهش یک مژه گر شد ریاده
 که ماند تا قیامت رار و رنجور
 بهان تا ار گنه پر یز سارید
 گناه و کفره شد ورن برادر
 نباشد راحت جنت دران حای
 پس ار چه گان گناه خورد داند
 بسوی کفره و نیکی همیکوش
 گناه و کفره مردم ندینا
 که هر چند آنکه کفره جایش چندان
 بود ورن گنه اورا عذابش
 که مهر ایزد بهیدارد یکی گر
 بسوا ورن میگویند آنرا
 که در دورخ همی خواهند دیوان
 ولی چون ورر روشن رانه بدیده
 درین کیفی چون فریدان و حریفان
 بهشتی گر بود افزون ده جاش
 اگر دروید باشد کس پراز عم
 هر آنکه کفره را در رنه گی کرد

شود پاک از پلیدیهایی دشمنان
 نهان کان چرمش از بن میشود دور
 زبی کو دوارده با صامت مرصود
 شود پاک از همه تقصیر دشمنان
 بجائی بهر توجشهای دشمنان
 گزان تقصیر دشمن دور گردد
 اگر خود می رسد کردن بقا
 اگر بجهت بقا پس ده و دو
 ایا داراب پالی کنی تو تا کند

نباشد اندران گیتی پشیمان
 روانش را بقتل میرسد مور
 گدایی کا بجهت از بن میشده بود
 که این توجش روی دین همیدان
 بشدت می رسد وندید یزدان
 روان او اران پرور گردد
 مروری است بر بجهت دوا
 اران کمتر مکن ای یار نیکو
 که تا ناشی ترا یزدان نباید

در آنکه دروچ بسش چند شمس هست

ندان کین ربمندی این بسش دیو
 بعست آن ربمندی بسیار بدتر
 بود کان وقت جان کندن در آید
 به پیوند و سگداید از کند کار
 که بر شخصی که می پیوندد و سگداید
 کند ران جامه چاک و تن برشودم
 همی کمتراران در وقت دشمنان
 نباید شستن از بیرنگ و آتش
 بهر مردم که در دل شک نباید
 مرا این را از بسش باید شمردن
 بود خود جامه پاک و تن بشوید
 دیگر وقتی که مردم خواب سارد
 بآب زر نآش دست و رو را
 تمام این از بسش شمرده ناید
 که این دیوار تمامی نره دیواست
 بیک لحظه نگردد حمله گیهان
 تمام دشمنان و ناری آنکه در خواب
 بیابانی ربمندی و هم پلیدی

بچندین گونه باشد دان تو این روی
 کزان بدتر نباشد هیچ دیگری
 که استخوان جان کس رناید
 نباشد عمل بروی واجب ای یار
 دان مرده تن خود را بیهوده
 که تا نباشد روانش پاک و معصوم
 چه اندر وقت رادن هست یکسان
 تن و جامه همه بهر صوابش
 و یا در خواب نارینش نباید
 که مرد مرا همی در خواب بردن
 دروا و پادشاه از بن بشوید
 سحر که چون رجای خواب نارد
 بشاید شک ندارد هیچ سورا
 ز یکدیگر همی کمتر ناید
 پلید و رییس و مردم فریب است
 بیک ساعت کند رییس بخلقان
 بوقت صبح آب در بسش آب
 تمامی از بسش دان کان شیدی

در ناست آنکه از شرش و وندیداد و ناح و آفرینگان می رسد

امشاسعدان ایراد

نواهی داراب بن پالی نکن یاد
 بران نه بدین که دارد دین رزشت
 که بر هر مرد و هر زن هست واجب
 یزد خود وندیداد می رسد یزد

رحله فرسهای بیش و کم شاد
 بدین ماردیدان یاور و پشت
 که اندر گرفته ناید بود راضی
 که باید ران بهیدو هم بسی مؤد

در بامت آنکر را بر آشک دشتان آید پرورش چمر طور باید کرد

نصیحتهای من چون جان شناسد
ز نثرش سویی نظم آورده ام من
دیدم معیشی از چون و از چند
رلطف او بنظم آوردم از خود
بداراب آفرین از حان رساند
بگویم بیش دانایان دیدار
نخستین چامه از تن دور ناپد
که از مرد اشویم پادشاهی
از کوه و انجم و هم ازوران بمن
شدند بر سر وی جرم بشد
که شاید یک رک بر دست کردن
بدوشد هم بقا کدهاب آبی
تفاوتی گداز و هم غذایی
ربعدش چونکه خود را پاک دانند
که تا بدود ورا سختی و تعدیب
کزان نا پاکي و دشمنان رداید
روانش را عذاب بشد افزود
بماند تا قیامت خود گرفتار
پشت را کرده پرورش شناسد
که توجشهای دشمنان چیست دادار
که گویم توجشات حرم دشمنان
که او را دوا دده با ماست برخوان
که سارم عفو جرمی را بر میان
که تا گردد روانش صاف و پرور
که جمله شک در آتش فکده
همه ایوانها قرا کرد بیوا
بجای دوا دده با ماست نامی
کزین پشت است توجشهای دشمنان
که باشد نزد بهدینان گرامی
کزان یانه مراد دین و دنیا
معافیت شود هم رین یزشن کرد
ربعد یکدگرش او را میخوان
چو اسعدار مد دیگر همی ناد
که باشد کرمه بشد و بی مر
ببزانند تا شود نا میخوان یار
ببزانند تا شود پاکي سرشته

بر آن بهدین که او دیندار باشد
چه بر راری که اردین گفته ام من
چه اندر پهلوی و رید و پارد
دل را پاک و روشن کرد ایزد
بر آن بهدین که شود یا بخواند
رنابر فرص دشمنانست بسیار
که برین را که دشمنان شک آید
بیک گوشه که دور از آب و آتش
ر ماه و آفتاب و آسمان نیز
که بر پرچیز او چشم او کند خود
بسی پریش ناپد وقت خوردن
خورد نا چمچه بان از احتیاطی
گر آفتد بر نفی یکقطره آبی
که از سه روز تا نه روز ماند
بشوید خویش را از روی ترتیب
نه بزرگ و نه آتش عمل ناپد
اگر از روی دین پریش نمود
بدوزخ او بود در جاگهی تار
گدایگان را نادانسته باشد
بپرسیده پیمبر نا جهاندار
جوابش داد آن دادار ازندان
که من یک شک دادم نامش این دان
بزد از بهر توجشهای دشمنان
بزد یا خود بفرماید بدستور
سکندر چون دایران شاه بوده
که روش شد بهین شکش بهمراه
که دستوران شده جمع از تمامی
ده و دو کرد پشت پاک ایزدان
بگویم شرح و تفصیلی تمامی
نخستین کن یزشن ناکی یگذا
گدایگان بجهنم در اشو مرد
دو دیگ و دیو پس حورشید و مه دان
چو آنان آذر و هرداد و مرداد
سروش و آخرش اردا فروهر
ده و ده و این یزشن دوا دده نار
ده و ده و نه دوا دده این فرشته

روان رنده اندک از بهر عقیبی
 چو باج و آفریدگان مهره او
 چو پیمان میوم شب اندر آید
 کز است اهریمن را دردناکی
 نخستین رام و دیگر رشن آستان
 فروهر اشوان آن نیک پانا
 بهد یکدسته جامه پاک بر وی
 سعید و پندم گین و نیک اعلی
 همه پیش روانان فروهر
 بود افزون شکوه و قوت میدو
 که باید بدش مردم بدج سرعوب
 سر خود را فرو افکند باشد
 چه از دیگر روان کمتر نشیند
 نه پیش عاقل و دانا عیانست
 نه بد یا بدستوریکم شاید
 که پیوسته را دهد خود جامه و زر
 کند دستور باج و یشت هرگاه
 چون باشد دستورس یا تک احوال
 بدستور و نه بد می دهدش
 دستورده نماید یشت همراه
 همراه درون یشتن بهر حال
 همه مقدار حال خود بهد چیز
 روان او ازان خوشحال باشد
 نویساند تناول هفت بدور
 چه بر مرد و چه زن فرصت این حد
 ز دنیا کار دین را نه شمردن
 ر آفت گر نشد ذوب و سروشش
 نگر آید هر او را آنزمان پیش
 چنانچون کوبد معنوار و خربشن
 نماید بدجی و در پیش داور
 سروش ایزد نباشد آنزمان یار
 بصورت در نماند از همه فرد
 که از رنده روان باشد خمدردار
 روان خویش را رنده نماید
 میدو مزد او یکسان تر بشمر
 بقایند و بدین باشند پیشیار
 که قایمی دوچندان گرفت زینکار

کند رنده روان بهر روانرا
 یزد یشت سروش آن پاک میدو
 که تا سه روز پیوسته نماید
 شود گاه اوشهن آنوقت پاکي
 چو باج چار باید یشت ارداد
 میوم باج سروش و چارم اردا
 چو بر باج چهارم میوه و می
 که آن جامه بود ناریک و ریبا
 میدو روان بود سس شوکت و فر
 ازان جامه بود نالا نشین او
 بود گر جامه ناریا و ناحوب
 مجلسی در بسی شرمده باشد
 که خود را از همه بهتر نه بدید
 مثال اند-هان در آرد-هانت
 که آن جامه اشودادی نماید
 بود رنده روان آنوقت بهتر
 چهارم هم دهم تا سال هر ماه
 کند سه دسته جامه تا سر سال
 یکی وقت شب چهارم کندش
 دو دیگر آنکه چون باشد سرمایه
 سه دیگر آنکه باشد چون سر سال
 میزد و آفریدگان و درون بدز
 دوچندان گرفته اش هر سال باشد
 که هر ساله توانش بهر داور
 چه بر بدین چه بدستور و موند
 بقا کید تمام ایلکار کردن
 رود اندر سقرارتن چو هوشش
 اگر رنده روان کرده بود پیش
 سروش ایزد بصورت آید نه پیشش
 همان جامه بچود پل حاضر
 دیکتی گرنه کرده باشد این کار
 بچود پل نماید تا عم و درد
 بدرویشان فریض هست یکبار
 توانگر را بهی هر سال ناید
 چه رنده روان درویش و توانگر
 ر بهر آن همه بهدین درینکار
 بشو داراب نا رنده روان یار

که هر روزی فزایش دار را هست
 تمامی مال خود اندک بای نگذاشت
 بعضی هر روز خود را شناسد
 فرو و بر هم روانان اشوان
 روانها جمله دل خوشحال آید
 اشوان جمله پیش وی گر آید
 گروتمان جدت روشن پذیرد
 که با بهمن بخت در ندارد
 بخور کین شاد ناشی تا سرانجام
 بگویم پیش تو روان جمع و مقدار
 به باشد یاد در حلت رسیده
 رگیتی فکر و عم نا یاد باشد
 نکرده باشد آن دادن ناکس
 هر آنکس بید او را رو بقاء
 بیاند جایگاه این راست پندار
 بخورود و گیتی خرید یک صریح
 به نایه رود باشد پشیمان
 که گیتی خرید فرماید بهر حال
 بخت در مراقبه بفرود
 مراتب پیش دارد بدو صرفه
 بگویم پیش تو می باش راعب
 بسی جرمی را نادانسته باشد
 نمایند میخوان بهر حراست
 دهد حاکم ورا امشامندان
 کسی کو عاقلست این مؤد داند
 روان خویش نا او یار دیکن
 مهل از یاد و هم میدار بهر حال
 رن و فریاد را غمخوار مشور
 شوند از بهر خود کس را آزار
 بخارد خوش جز از انگشت خویش
 بهر ساله دو چندان کفر پرداخت
 هر آنچه کرد همچو دان شناسد
 کزین کفر گروتمان شود جای

نماند درخت اینار را هست
 روان چون رگیتی رخت نداشت
 چون کردار نیکوئی کرده باشد
 که جمله میخوان امشامندان
 بچند پل باستقبال آید
 بهم حوران نقارش را نماید
 بیاید بهمن و دستش بگیرد
 روان را عزتی نه زین چه باشد
 دهد بهمن ورا میخورم جام
 ارین روعن چه بعضی هست ای یار
 که در گیتی عم و رجی که دیده
 بهی تا رستخیز آن شاد باشد
 اگر بورد و گیتی خرید را کس
 بدان گیتی روانش چا بداند
 بگردن تا قیامت مبتلا وار
 اگر چه کفر دیگر نمی کرد
 بیاند حای خود اندر گروتمان
 توانگر را فریضه هست بر مال
 که هر کو پیش گیتی خرید فرمود
 که این گیتی خریدار جمله کفر
 ر جمله صورتها یک مراتب
 کس از تقصیر نمانده باشد
 بچند پل روانش را میاست
 پس آنکه در بهشت و یا گروتمان
 ولی او را ر دورح وای رها
 ولی در راه گئی این کار میکن
 که هم چندانش کفر هست بر مال
 روان خویش را هم خویش عم حور
 وی از بهر روان خویش عم حور
 اگر خارش بود بر پشت خویش
 هر آن کفر که خود در زندگی ساخت
 که بعد مرگ افزونی نباشد
 نوای داراب جهدی کن درین رای

در ناست برده روان کردن

کدم من پیش تو ای نامبردار
 کند دل صافی همچون مغز از پوست

دگر تا کید از هر کفر بسیار
 فریضه هست بر مرد وزن ای دوست

در بابت ثواب ورن یزشن و وسپرد و وندیدان کر چند ثواب باشد

که دیگر کسی کند ار وی خبردار
ر کره شد روانی پرورش
که حمله و ونمو پیشی شمار است
کزان شیطان و اهریمن شود دور
رصد بیور هزار آرا تدافور
رصد کره ورا یک لک تدافور
بهر یک یک تدافور پییدان

که تا بهدین بهدین باشد بهیار
نفرماید کسی گر یک یزشن
ثواب وی تدافور هزار است
بود ده پنج سیرش یک تدافور
کسی یک و سپرد فرماید ارزور
یزد گروندهاد از روی پرور
بهر یک ناچ وهریک آفریدگان

در ناست برشموم گرفتن و دیگر کسانرا دادن

ده در راه دین جان و تن خویش
که تا نبود روان خویش در کل
باشد اندران گیتی پشیمان
ر دیوان و درج نرفته باشد
روان وی بگردد و چو مردار
نماند آهوانان روی بدسان
بسموت در نهاند ار بهم چیز
بسا حسرت خورد مهور ماند
رووی درد و بیماری و ناریش
که تا گردد روانی پاک و پرور
ندان گیتی بدقتی شده بستم

دود دیگر آنکه جهدی آورد پیش
بگیرد خود برشموم ار سردل
شود پاک ار پلیدیهای دشمنان
برشموم او اگر نرفته باشد
ازین گیتی رود چون رشت کردار
اشوان فروور امشامندان
حساب و هم شمارش تا کند یز
روانش از گروثمان دور ماند
گرفتن گر نماند ار تن خویش
نفرماید نمود یا نه دستور
چنان باشد بدست خود گرفته

در بابت نورود کردن نعمی کسی را هر بد کردن و گمتهی خریدن بشتن

به بهدین کند خود اندرین کار
که افزایش مر اورا قدر و تمکین
حز ار نورود دیگر کرده باشد
باشد مر اورا جاگم گروثمان
که نورودی نماید ای نکورا
ثواب هر دورا یکسان شمردن
نشادی و خوشی پیش روانان
دیا کره ر گیتی خرید برده
سی کره روش برده باشد
برد ار راه بل اورا خزان
نمایدش بهم امشامندان
نشادی دیوانان نا ناپ و ناگشی

چودیکر آنکه کوششهای بسیار
شود نورود اندر راه بهدین
هزاران کره گر بشمرده باشد
چون نورودی نکرد ار روی سیمان
اگر چندانی هاید نیست اورا
بود ناچار گیتی خرید یشتن
بیانده جای خرد اندر گروثمان
اگر در رندگی نورود کرده
بهر سالش دو چندان کرده باشد
روانش را به ناره در گروثمان
نماید جای او اندر گروثمان
دیگیتی باز آردش سی خوشی

نخواهد پس یکی آنخور نمایی
 در اندام گر اشم و هوی نخواهد
 بخت بد بعداران نا بخت بیدار
 چو از پهلوی پهلوی بخت بد
 بهر دم کان بر آید از تن او
 بگویند یک اشم را مرد نامی
 هزارش احر او بیشک بدهد
 شریک کرده پاکاست هموار
 دران حالت اشم و هوی بگویند
 درم سنگ سه کرفه دان تو بیکو

فرص گاه پوشش

بود گاه اوشهن این کار کردن
 بگیرد آب بر پس واج سرشت
 کند خود پاد یاب از روی خوشدای
 نخواهد بیک کان هور و زشت است
 همان گاه اشهن و پس دعا را
 بران وصفا کم خواهد گاه اوشهن
 بگفت جماعی تفصل هرگاه
 بدان تو اینچنین فرص شب و روز
 تو ای داراب پالی اندرینکار
 ر حای خواب کنی تو نمودن
 نخواهد چونکه فرمود است رنشت
 کند داج سروش آمار بی ناک
 پشی از دیبشت و هم سروشست
 بخوانی تا شوی ران بیکی افزا
 توانش بختی ای مرد روشن
 که ناید کرد این روز و شب و ماه
 که ناید کرد رود ای بیکی اندور
 نکن جندی و هم بی ناکش بشیار

در مانت آنکه رانرا چمر فرض است دبایس و بشت هست یا بر

رانا را فرض بشت و هم دبایش
 بهین فرمود فرض اندر ره دی
 سه نار پیش شوی خویش آید
 بایستد پیش شوی دست برکش
 بگویند هر چه در مانی کدم من
 هر آنچه شوی فرموده آنکار
 بفرمود است یزدان نا ستایش
 کم دارد عزت شوهر نا آیین
 نا آیین ادب چو ناکم شاید
 ر راه صدق و هم ناروی دلخوش
 کم بر فرمان تو جان میدهم من
 بجان و دل بجا آورد بهر نار

فرص ایرشن و وندیداد سروش

دیگر فرض یوشن و هم وندیداد
 کسی کو چارده ساله شد دست آن
 بختین فرض کان بشت سروشست
 سروش پاکرا بشت و وندیداد
 که عذرار وندیداد و هم یوشن
 گیتی کرده دیگر کسی کرد
 رانش را اران برسد همی بهر
 گر بشت سروش و وندیدادش
 به بعد از وی زبانی کرده باشد
 سروش پاک آن کرفه بدقتو
 و ای داراب بن دستور پالن
 بگیریم هر ترا مگزار از یاد
 چه بر مرد و چمرن فرض است یکمان
 که بشت و وندیدادش کن چو بشتست
 بختین کرده ناید از راه داد
 روا بود دگر کار و کدش
 بختیست سروش ای پاکدین سرد
 درن گیتی بود ران کرده بی بهر
 بختین کرده شد از روی دادش
 بهر خرد همی بشوده باشد
 بویساند به پیش مهر داور
 تو ورن کرفه را برگذی از بن

پس آنکه خوانده ناید یشت هرمزد
پیش اردیبهشت و هم سروشت
نخواند گاه هاون نا درستی
ناپسند یک طرفی بهر بیاض
یکی خورشید و دیگر ماه و ش
سحر که چون بیاض کرده بیرون
بحاله بار آید کرده آن کار

که یابد در دو کتی رآن بسی مزید
بحواند هر سه هرگز پاک هوش است
درین خواندن سار و پیچ مستی
فن و جان پاک دارد در سزایش
که نماید همی یکدم فراموش
رود در کار و نار خویش ایدون
قبول افتد سزایش بدر بار

در باد - فرض گاه ربین چه ناید خواندن

بود فرض آنکه فرمودست یزدان
شود گاه رفیقن چون بهیدار
بیاض را بخواند نادل پاک
پیش گاه رفیقن را بخواند
یکی هرمزد یشت پاک و برتر

چو واجب آنکه فرموده بزرگان
نشوید دست و روی خود دگر بار
که تا گردد و دیو و دروچ بی ناک
و بعد وی ران یشت راند
کزان خواندن شود کار تو بهتر

فرض گاه اریرن

نشوید دست و رو چون گاه دیگر
کند گاه اریرن هم بیاض
اریرن گاه و پس یشت سروشت

بود هر پنج گاه ای مرد رهبر
یکی خورشید و یک مهر از سزایش
نخواند بعد یکدیگر چو هوش

فرض گاه اویسرونم

چو وقت شام شد استاره پدید
باید کرد رودی پاد یابی
سروش یشت اول خوانده ناید
پیش هرمزد یشت پاکه اور
دگر یشتی که آن اردیبهشت است
نخواند پس سروشی یشت هادخت
پیش گاه اویسرونم بخواند
بوقت خواب ناید بود ماهوش
بهر شب گر پنهانی را بخواند
کند جمله معافی آن پاک دادار
پنت را گر بداند کرد مردم
که تا خواند پنت بهر روانش
پنهانی گر خوانده باشد آن کس
که من ار هر گاه در دل میدم
او خشی من پشیمان و پنهانم

بود گاه اویسرونم بویدا
کند کسبی و بعدش نا صوابی
نجان و دل سری کره گراید
که ما را در دو کتی اوست خارر
نخواند هر که او بیکی سروشت است
که تا ماه و جماد فرض پردخت
که دین را بیشک و بی شبه داده
که نکند خود پنهانی را فراموش
گناهی کان و داداسته داده
نماید پیشی دورح نذل دیوار
بهرماید نمودن همرد هم
گدازن بر تحقیق دانش
بباید این سخن خواندن شود بس
و یا گفتن و یا کردم بستم
بگوید این سخن گر اندامم

در بابت فرض هر رور و پادیدان ساختن نیایش و یشت خواندن

ز بهر آن بسی قانیده تدبیر
نیایش یشت هر روریکه فرصت
کدم تفصیل یشت و هم نیایش
هر آن بهدین که وقت فجز بیدار
اشم و هر گز نخواهد اندر اندم
ر جای خواب چون برداشتم گام
بگیرد آب زر را اندر اندم
بخواند پس همانکه واج نسوشت
شویید بعد ازان نا آب رو را
نخستین یک اشم را گفت باید
ز بهر پادیدان از بن بگوید
ز بهر روی دانا این بگوید
همیدون تا زنج هم از بد گوش
که ساعد را ر پندم تا بآرنج
وزا پس پای را تا ساق سه نار
بخشکد روی و دست خود برومال
بخواند بعد ازان کیمه‌اء و سقا
داین ترتیب سازد پادیدانی
کند کستی بخواند واج نسوشت
بکستی خود سه بد است و گره چار
سه بدش دان بهت نا هرشت هرشت
تو معدی گره چار این بدانی
گره چون اولین در پیش داری
که بهت او یک خدای جمله بهستی
که پاکست و مثال او دیگر نیست
گره دیگر ری چون پیش خود را
که دین دارد بدنا ترا شکي بدست
سیوم را این گواهی ده توانی یار
بود پیغمبر یزدان یگانه
گره چارم رفی چو آخوین را
کنم دیکي که تا جان را توانست
داین ترتیب گرساری تو کستی
هر آن وسقا که میخوانی قبولست
تمامی پایله دین بهی را
نه بی ترتیب گر کستی کند س
بخواند نار دیگر ناچ نسوشت

بفرمود است دستوران نا ویر
بزودی کرده باید کاین چو فرصت
که واجب بهت بهدین را سقای
شود فی الحال گردد نا اشم یار
بمقدار اشم و هر صد بود هم
کند کستی همانجا خوش نا آرام
بماله دست و روی و پای را هم
بدان رسمی که فرمودست روشت
بگویم چهلگی ترتیب او را
دهان بر هم بهادان بیژ شاید
بختین پنجم را سه نار شویید
رستگاه موی سر شویید
شویید چهلگی سه نار دوش
شویید چهلگی سه نار بدوچ
شویید تا بپاکی میشود یار
که تا باید توانی از چدین حال
سراسر چهلگی هم تا رسچا
کزان یاند در آن گیتی توانی
کلام پاک دارد یاور و پشت
بگویم جمله شرحش ای بیکوکار
که کستی مدل آب و دین بود کشت
بدل دانسته آن را بیک خوانی
بدل در این سخن را یاد آری
هر چه بهت در بالا و پستی
بمیدویان راسراش خبر نیست
گواه این بدل آری تو برجا
که حق دینست و دروی شبدنی نیست
که پیغمبر زراکشت بکو کار
که خلقا را نه اور بهر بهرجا
بذیری این سخن داری یقین را
نوم دور از بدی تا درتن روانست
ایاری ناه در دل بهیج هستی
دل دیوان ارگان خواندن ملولست
بکستی بههاد آن پاک دانا
همین دان کو نکرده باشد وس
که تا گردد سروش ایزد ورا پشت

بدل در خولی نمایند اورا
 دران جاگاه دیوان دخل آرند
 شود در طفل این را راست پندار
 ر آفتهای دیوان گشت رسنه
 ر مادر گر پسر باشد ادی بیم
 دد مادر مر اورا شیر هرگاه
 بیاموزند نام یک خداوند
 که مارا اوست در دارین رهبر
 بسی جور و جفا پیش برده ناید
 کند اورا بیک مورد حواله
 فرصیات تمام و خوب آئین
 بدانگونه که فرمود است رزشت
 از اول سهره و گشتی نه سخن
 که نمود بیروا بر مکر و پرفتن
 بدد ساله نماید نامزد پیش
 ددش رود هم در عقد شاهی
 نگار مرغی خود پیوند در انحال
 بشی بر شعل دنیاوی فرودن
 کزان دانه نمودن جای بیکو
 سروش ناک را نایزده باشد
 ندارد مهر داور هر حسابش
 که فرماید سروش آنکس بخدین
 سپرده بر سروش آن پای یکتا
 که باشد در ره دین پاک آرند
 که نامود ر فعل خود ملولی
 ارو پرسیدن وار وی شناسد
 پناه خویش گیرد از دل و جان
 اران میدود مدد خواهد بمقصود
 بهر حاجت کند خود کامیابش
 رهانه مرورا از آهخانه
 که باشد او بهر دانش توانا
 کند خود مشورت با نیکدل یار
 ندین نه چنین گفتار پنداست
 رسد بر خاطرت ران کار ناری
 نصیحت نمود از سر مهر را
 نکن مشورت تا نباشی پلای
 ولی مشورت کن تو جابر کسی

که تا دیوان نفرسانند اورا
 مر آن بچه اگر تنها گذارند
 کزان دردی و علقها پدیدار
 چون چل رورنما می شد گذشته
 ددش شیر تا سال یک و نیم
 اگر دختر بود تا پانزده ماه
 نخستین گشت گویا چونکه مرورد
 وران پس نام زرتشت پدمر
 بنار و نعمتی پرورده ناید
 پس آنکه چون گذشت از پخت ساله
 که آمورد و را عام و ره دین
 بایش بشتها هم ناچ سرشت
 گذشته چون ده و دو سال برتن
 انا دخت اصلا ن نامزد کن
 اگر دختر بود از اختر خویش
 ر بعد سیزده سال نکاحی
 و ران پس چون گذشت از چارده سال
 نخستین فرصیات خود نمودن
 یزدیشت سروش پاک میدو
 هزاران یشت دیگر کرده باشد
 ادا شد حاصل اورا هم نوازش
 ر بهر آن بود واجب بپهیدن
 که جمله پایه دین بهی را
 یکی بپرند و یا دستور و نمود
 بدستوری خود کردن فبرای
 تمامی فرصیات خود که باشد
 فرشته هم یکی را مسامعندان
 که پیش آید و را چون مسکای رود
 کند آسان بهر مشکل شفاش
 که سازد راست گامش در زمانه
 یکی یاری گزیده مرد دانا
 درین گیتی چوپیش آید و را کار
 که کار تو شود از مشورت راست
 اگر بی مشورت کردی نوکاری
 سعادت آمد چون میدو چهر را
 ناول بهین گفت کای شاه پاک
 اگر عقل و دانش تو داری بسی

❀ بنام ایزد بخشایندد مهربان ❀

فرعیات نامر مصنف دستور داراب پان

که جلن و دل بنام اوست خورنده
بموجودات هریک اوست داور
کنم آغاز فرضیات بهدین
که باشم نزد بهدینان گرامی
نموده بود از روی هشی و نور
هم کردم درین دفتر سرشته
نخوانند و بدانند این ره دین

بنام پاک دادار همانند
رحیم و مهربان پانا و خاور
همیخواهم که اندر راه این دین
کنم جمع اندرین دفتر تمامی
نصیحتها که آدر باد دستور
ورا در پهلوی دیدم بسته
که تا دستور و موبه پاک بهدین

در باستان بچهر را پراهم دادن

نژاید تا به پیری بر کشف سر
نگویم جماء وعظ دین و دنیا
پراهم اندر اهدم داده شاید
نگذرد اروران و هم با آب
بریزد در دهن آن طفل نورا
بود ریرک بهر دانش توانا
دانش هرچه طفل را بشاید
بباید کاتش آجا که فروزنه
رساند تا بآن بچه گزندی
هم دیوان ز نور وی گریزند
که تا دیوان دران دحلای بیارند
بخندید و بحلقان رهنا شد
بهر شب آمدندی سوی ایوان
ر زور خوره اش قارع بماند
هم خوشبوی و صندل عود سوران
ر نور وی نژودی در رمیدند
سوی دورخ تاریک رفتند
نه پیش وی نباید بود بر جا
بباید بود همراهش شب و روز

ار اورویم که چون بهدین زعادر
رود بار اندران گیتی اریچا
در آن وقفیکه ار مادر نژاید
پراهم ارفیاند اندران ناب
نخواند اهور و کوید مر او را
که تا آن بچه باشد بیک دانا
پس آنکه قند و شیرش هرچه باید
همی سه روز و سه شب پیش فرورد
همی آیند دیوان چون نوندی
چون آتش روش آجا که بدینند
بناکید تمام آتش بدارند
که چون زرنشت ار مادر جدا شد
بقصد وی صد و پنجاه دیوان
که تا زرنشت را دردی رسانند
چو آجا گاه بود آتش فروران
بلند آتش چون آن ها که بدینند
درمید ی ار آجا بار گشتند
نباید داشتن آن طفل تنها
نباید داشت تنها تا چهل روز

