

## 2.2 VERSES FROM THE GATHAS

*See 1.1.1.2, and on the doctrine of the Heptad 1.3.2. Various attempts have been made to rearrange the Gathas (grouped formally in the yasna liturgy) in chronological order; but these have failed, partly because the prophet clearly added verses to some of his hymns at different times. The rearrangement here has been made simply in an attempt to present their doctrinal content as clearly as possible. The concordance with the yasna order is as follows: verses from Y. 28 = 2.2.16; 29 = 11; 30 = 2; 31 = 7; 32 = 4; 33 = 5; 34 = 6; 43 = 9; 44 = 1; 45 = 3; 46 = 13; 47 = 15; 48 = 8; 49 = 10; 50 = 12; 51 = 14; 53 = 17. On the alternating use of 'Thou' and 'You' in addressing Ahura Mazda see 1.3.2.1. The archaic 'Thou', thus unavoidable in the English translation, may serve as a reminder that the Gathas are older linguistically than the passages in 2.1, though the latter are older in content, see 1.1.1.5. As far as possible one English rendering is used consistently for the name of each member of the Heptad; but where Asha (usually translated as Truth) is rendered by Order, or Khshathra (usually as Power) by Dominion or Kingdom, the Avestan word appears in brackets, for clarity's sake.*

### 2.2.1 Verses from Yasna 44

*Literary parallels to this gatha, with rhetorical questions similarly addressed to a divine or supernatural being, exist in the Norse Edda; and the verses have been taken to represent an ancient Indo-European poetic tradition, developed to express what were felt to be solemn, divinely inspired truths. Verse 16, without the opening formula, forms part of the 'Kemna Mazda', see 3.5.1.*

(3) This I ask Thee, tell me truly, Lord. Who in the beginning, at creation, was Father of Order (Asha)? Who established the course of sun and stars? Through whom does the moon wax, then wane? This and yet more, O Mazda, I seek to know. (4) This I ask Thee, tell me truly, Lord. Who has upheld the earth from below, and the heavens from falling? Who (sustains) the waters and plants? Who harnessed swift steeds to wind and clouds? Who, O Mazda, is Creator of Good Purpose? (5) This I ask Thee, tell me truly, Lord. What craftsman created light and darkness? What craftsman created both sleep and activity? Through whom exist dawn, noon and eve, which remind the worshipper of his duty? . . . (7) This I ask Thee, tell me truly, Lord. Who fashioned honoured Devotion together with Power? Who made the son respectful in heed to the father? By these (questions), O Mazda, I help (men) to discern Thee as Creator of all things through the Holy Spirit. . . . (16) This I ask Thee, tell me truly, Lord. Who will be victorious to protect through Thy teaching those who are the progeny in my house? As Healer of the world, promise to us a judge. Then let Harkening come to him with Good Purpose, O Mazda – to him whomsoever Thou dost wish.

### 2.2.2 Verses from Yasna 30

*Ahura Mazda has an Adversary, here called, in v. 5, 'Dregvant', the Deceitful or Wicked One, i.e. one who upholds 'drug', the lie or falsehood, opposed to 'asha'. In v. 6 he is named the Deceiver. Wicked men also are called 'dregvant', opposed to the just, 'ashavan'. 'Worst Existence' is a term for hell, i.e. a place for retributive punishment (seemingly a new concept then in religious thought). The '(House of) Best Purpose' is a name for heaven, parallel to the traditional 'House of Song' (cf. 2.2.3.8 et pass.). 'Hardest stone', v. 5., is the substance of the sky, see 1.2.6. The Daevas, v. 6, are shown by the tradition to be Indra and other warlike divinities, cf. 2.3.1.55. Fury or Wrath, Aeshma, is a great demon; for the prophet, it is suggested, he hypostatized the battle-fury of war bands, cf. 1.2.7, 1.3.1. On the Ahuras see 1.2.3, 1.3.3. Devotion 'gave body and breath', v. 7, as guardian of earth. At the last day the world will be 'made frasha-', v. 9, i.e. transfigured, made free once more from evil, made wonderful.*

(1) Truly for seekers I shall speak of those things to be pondered, even by one who already knows, with praise and worship for the Lord of Good Purpose, the excellently Wise One, and for Truth . . . (2) Hear with your ears the best things. Reflect with clear purpose, each man for himself, on the two choices for decision, being alert indeed to declare yourselves for Him before the great requital. (3) Truly there are two primal Spirits, twins renowned to be in conflict. In thought and word, in act they are two: the better and the bad. And those who act well have chosen rightly between these two, not so the evildoers. (4) And when these two Spirits first came together they created life and not-life, and how at the end Worst Existence shall be for the wicked, but (the House of) Best Purpose for the just man. (5) Of these two Spirits the Wicked One chose achieving the worst things. The Most Holy Spirit, who is clad in hardest stone, chose right, and (so do those) who shall satisfy Lord Mazda continually with rightful acts. (6) The Daevas indeed did not choose rightly between these two, for the Deceiver approached them as they conferred. Because they chose worst purpose, they then rushed to Fury, with whom they have afflicted the world and mankind. (7) With Power He came to this world, by Good Purpose and by Truth. Then enduring Devotion gave body and breath . . . (8) Then when retribution comes for these sinners, then, Mazda, Power shall be present for Thee with Good Purpose, to declare himself for those, Lord, who shall deliver the Lie into the hands of Truth. (9) And then may we be those who shall transfigure this world. O Mazda (and you other) Lords (Ahuras), be present to me with support and truth, so that thoughts may be concentrated where understanding falters. . . . (11) O men! when you learn the commands which Mazda has given, and both thriving and not-thriving, and what long torment (is) for the wicked and salvation for the just – then will it be as is wished with these things.

### 2.2.3 Verses from Yasna 45

*In v. 2 the Adversary is called Angra Mainyu, the 'Hostile' or 'Evil Spirit'. This became his proper name, YAv. Anra Mainyu, Pahl. Ahriman.*

(1) Then shall I speak, now give ear and hearken, both you who seek from near and you from far . . . (2) Then shall I speak of the two primal Spirits of existence, of whom the Very Holy thus spoke to the Evil One: 'Neither our thoughts nor teachings nor wills, neither our choices nor words nor acts, nor our inner selves nor our souls agree'. (3) Then shall I speak of the foremost (doctrine) of this existence, which Mazda the Lord, He with knowledge, declared to me. Those of you who do not act upon this manthra, even as I shall think and speak it, for them there shall be woe at the end of life. (4) Then shall I speak of the best things of this existence. I know Mazda who created it in accord with truth to be the Father of active Good Purpose. And His daughter is Devotion of good action. The all-seeing Lord is not to be deceived. (5) Then shall I speak of what the Most Holy One told me, the word to be listened to as best for men. Those who shall give for me hearkening and heed to Him, shall attain wholeness and immortality. Mazda is Lord through acts of the Good Spirit . . . (8) Him shall I seek to turn to us by praises of reverence, for truly I have now seen with my eyes (the House) of Good Purpose, and of good act and deed, having known through Truth Him who is Lord Mazda. Then let us lay up supplications to Him in the House of Song. (9) Him shall I seek to requite for us with good purpose, Him who left to our will (the choice between) holy and unholy. May Lord Mazda by His power make us active for prospering our cattle and men, through the fair affinity of good purpose with truth. (10) Him shall I seek to glorify for us with sacrifices of devotion, Him who is known in the soul as Lord Mazda; for He has promised by His truth and good purpose that there shall be wholeness and immortality within His kingdom (khshathra), strength and perpetuity within His house.

### 2.2.4 Verses from Yasna 32

*For the 'seventh region of earth', v. 3, see 1.2.6.3. The 'Bad Spirit', v. 5, is yet another term for the Adversary. The 'karapan' (Pahl. karb) v. 12, is generally held to be a working priest of the old religion, naturally hostile to Zarathushtra. The 'kavi' (Pahl. kayag), v. 15, appears to be a chieftain or princely ruler, cf. 1.2.7.*

(3) But all you Daevas, and he who greatly worships you, are the seed of Bad Purpose, the Lie and Arrogance. Hateful too your acts, by which you have become known in the seventh region of earth. (4) In that you ordain those (acts) which worst men commit, they shall be called 'beloved of the Daevas', retreating from Good Purpose, departing from Lord Mazda's will and from Truth. (5) Thereby you have defrauded mankind of good life and immortality, much as you (have defrauded yourselves), you Daevas and the Bad Spirit . . . (11) Those wicked ones who appear in grandeur as chieftains and their ladies, they too indeed have ruined life, stealing property from its inheritor. So too, O

Mazda, those who have deflected the just from best purpose. (12) Because of that teaching whereby they deflected man from the best act, Mazda declared ill things for them who with their habit of pleasure have ruined the life of the cow, because of whom the rich karapan chose the dominion (khshathra) of tyrants and the Lie, rather than Truth; (13) by which dominion the destroyers of this world beheld their riches in the House of Worst Purpose – as did those who in their greed lamented at the message of Thy manthra-maker, O Mazda, (a greed) which guarded them from beholding Truth . . . . (15) By these things the company of the karapans, and the kavis, are being ruined together with those they ensnare. They shall not be brought to those ruling over life at will in the House of Good Purpose.

### 2.3. PASSAGES FROM THE ZAND OF LOST AVESTAN TEXTS

*The following selections are from the Greater Bundahishn, see 1.1.1.14. In them what appear to be glosses and extensions to the actual translation of the lost Avestan texts are omitted without indication. The final redaction of those texts must have taken place many generations after the composition of the Gathas, for they show scholastic developments of Zarathushtra's great vision. Thus in 2.3.1 what appears to have been Zarathushtra's own adaptation of the ancient Iranian creation myth (see 1.2.6) has been further developed through priestly speculation, notably about the 'world year' (see 1.8). The influence of the Zoroastrian calendar is also plain in 2.3.3.11 ff. (see 1.7 for it and for all the names of the divinities concerned). The myth of man's creation in 2.3.6 is probably older than Zarathushtra, while 2.3.7 sets out clearly what appear to have been his own wholly original concepts (often alluded to in the Gathas) of a Last Day and a Last Judgment, with resurrection of the body (see 1.2.5) postponed until the time when Ahura Mazda's kingdom (khshathra) will come on an earth made once more perfect, as He had created it. Middle Persian Druj (2.3.3.23–4) represents Avestan Drug, 'the Lie', cf. 2.2.2. Amahraspand (2.3.1.53–4 et pass.) is a dialect variant of Amashaspand, both representing Avestan Amesha Spenta.*

#### 2.3.1 From the Greater Bundahishn, ch. 1. About Ohrmazd, Ahriman and the spirit creation

(1–5) It is thus revealed in the Good Religion that Ohrmazd was on high in omniscience and goodness. For boundless time He was ever in the light. That light is the space and place of Ohrmazd. Some call it Endless Light. . . . Ahriman was abased in slowness of knowledge and the lust to smite. The lust to smite was his sheath and darkness his place. Some call it Endless Darkness. And between them was emptiness. (6–10) They both were limited and limitless: for that which is on high, which is called Endless Light, . . . and that which is

abased, which is Endless Darkness – those were limitless. (But) at the border both were limited, in that between them was emptiness. There was no connexion between the two. Then both two Spirits were in themselves limited. On account of the omniscience of Ohrmazd, all things were within the knowledge of Ohrmazd, the limited and the limitless; for He knew the measure of what is within the two Spirits. (11–12) Then the entire kingship of the creation of Ohrmazd, in the future body for ever and ever, that is limitless. The creation of Ahriman, at the time when the future body will be, shall be destroyed. That truly is limited. (13–14) Ohrmazd by His omniscience knew that the Evil Spirit existed, what he plotted in his enviousness to do, how he would commingle, what the beginning, what the end; what and how many the tools with which He would make an end. And He created in the spirit state the creatures He would need as those tools. For 3,000 years creation remained in the spirit state. (15–17) The Evil Spirit, on account of his slowness of knowledge, was not aware of the existence of Ohrmazd. Then he arose from the deep, and came to the boundary and beheld the light. When he saw the intangible light of Ohrmazd he rushed forward. Because of his lust to smite and his envious nature he attacked to destroy it. Then he saw valour and supremacy greater than his own. He crawled back to darkness and shaped many devs, the destructive creation. And he rose for battle. (18–19) When Ohrmazd saw the creatures of the Evil Spirit, they appeared to Him frightful and putrid and evil; and He desired them not. When the Evil Spirit saw the creatures of Ohrmazd they appeared to him most profound and fully informed. And he desired the creatures and creation of Ohrmazd. (20–3) Then Ohrmazd, in spite of His knowledge of creation and the end of the affair, approached the Evil Spirit and proffered peace and said: ‘Evil Spirit! Aid my creatures, and give praise, so that in recompense for that you may be immortal . . .’. The Evil Spirit snarled: ‘I shall not aid your creatures and I shall not give praise, but I shall destroy you and your creatures for ever and ever. And I shall persuade all your creatures to hate you and to love me.’ (24–5) And Ohrmazd said: ‘You are not all-powerful, Evil Spirit; so you cannot destroy me, and you cannot so influence my creatures that they will not return to being mine.’ Then Ohrmazd in His omniscience knew: ‘If I do not set a time for that battle of his, then . . . he will be able eternally to make strife and a state of mixture for my creatures. And in the Mixture he will be able to lead my creatures astray and make them his own.’ (26–7) Then Ohrmazd said to the Evil Spirit: ‘Set a time, so that according to this bond we may postpone battle for 9,000 years.’ For He knew that through this setting of a time He would destroy the Evil Spirit. Then the Evil Spirit, not being able to foresee the end, agreed to that pact. (28) This too Ohrmazd knew in His omniscience, that within these 9,000 years, 3,000 years will go according to the will of Ohrmazd; 3,000 years, in the Mixture, will go according to the will of both Ohrmazd and Ahriman; and at the last battle it will be possible to make Ahriman powerless, and to ward off the assault from His creatures. (29) Then Ohrmazd recited aloud the Ahunvar. And He showed to the Evil Spirit His own

final victory, and the powerlessness of the Evil Spirit, and the destruction of the devs, and also the resurrection and the future body, and the freedom of creation from the Assault for ever and ever. (30–2) When the Evil Spirit saw his own powerlessness, together with the destruction of the devs, he fell prostrate and unconscious. He fell back again into hell, even as He says in the scriptures that when He had spoken one third, the Evil Spirit crouched in fear; when He had spoken two thirds, the Evil Spirit sank upon his knees; when He had spoken it all, the Evil Spirit became powerless to do evil to the creatures of Ohrmazd. For 3,000 years he lay prostrate.

(34–5) Before creation Ohrmazd was not Lord. And after creation He was Lord, seeking benefit, wise, free from harm, making reckoning openly, holy, observing all things. And first He created the essence of the yazatas, namely goodness, that spirit whereby He made himself better, since His lordship was through creation. (36–7) When He pondered upon creation, Ohrmazd saw by His clear vision that the Evil Spirit would never turn from the Assault; the Assault would not be made powerless except through creation; creation could not develop except through time; but if He created time, Ahriman's creation too would develop. And having no other course, in order to make the Assault powerless, He created time. (39–42) Then from Limitless Time He created Time of long dominion. Some call it Limited Time. . . . All that which Ohrmazd created limited, was from the limitless. Thus from the creation, when He created creatures, until the end, when the Evil Spirit will be helpless, is a period of 12,000 years. That is limited. Afterwards the creatures of Ohrmazd will join the limitless, so that they will abide in purity with Ohrmazd for ever. (44) Ohrmazd fashioned forth the form of His creatures from His own self, from the substance of light – in the form of fire, bright, white, round, visible afar. (47–9) The Evil Spirit shaped his creation from the substance of darkness, that which was his own self, in the form of a toad, black, ashen, worthy of hell, sinful as is the most sinful noxious beast. And first he created the essence of the devs, namely wickedness, for he created that creation whereby he made himself worse, since through it he will become powerless. (49–50) From the substance of darkness, which is Endless Darkness, he created lying speech. From lying speech the wickedness of the Evil Spirit was manifest. . . . From the substance of light Ohrmazd created true speech; and from true speech the holiness of the Creator was manifest. (53–4) And Ohrmazd parted Himself among the Amahraspands when He created them. . . . First He created the Amahraspands, originally six, and then the rest. Of the Amahraspands . . . He first created Vahman, through whom movement was given to the creation of Ohrmazd, . . . for the good religion of the Mazda-worshippers was with him. . . . Then He fashioned Ardvahisht, then Shahrevar, then Spendarmad, then Hordad and Amurdad. The seventh was Himself, Ohrmazd. (55) The Evil Spirit, aggressively inclined, shaped of the chief devs first Akoman, then Indar, then Savol, then Nanhaith, then Taromad, then Turiz and Zairiz; then the rest of the devs. The seventh was himself, the Evil Spirit. (59) And at creation the

motherhood and fatherhood of creatures belonged to Ohrmazd; for when He nourished the creatures spiritually, that was motherhood, and when He created them materially, that was fatherhood.

### **2.3.2 From the Greater Bundahishn, ch. 1a. About the material creation**

(1–4) When the Evil Spirit was helpless in prostration, he lay prostrate for 3,000 years. During the helplessness of the Evil Spirit, Ohrmazd created the creation materially. First, He created the Sky as a defence; second, He created Water, to defeat the demon of thirst; third, He created the all-solid Earth; fourth, He created the Plant, to help the beneficent Animal; fifth, He created the beneficent Animal, to help the Just Man; sixth, He created the Just Man, to smite the Evil Spirit together with the devs and to make them powerless. And then He created Fire and linked its brilliance to the Endless Light. (5–6) And I shall describe their nature. First, He created Sky, bright, visible, high, its bounds afar, made of shining metal. And He joined its top to the Endless Light, and created all creation within the sky, like a castle or fort in which are stored all the weapons needed for a struggle. The Spirit of the Sky accepted it as a strong fortress against the Evil Spirit, so that he will not allow him to escape. Like a heroic warrior who has put on armour so that he may be fearlessly victorious in battle, so the Spirit of the Sky is clad in the sky. And to help the sky He created joy. Now indeed in the Mixture creation abides through joy. (7–10) Second, He created Water. And to help Water He created wind and rain. Third, after Water He created Earth, round, very broad, without hill or dale . . . , set exactly in the middle of this sky. And He created in the Earth the substance of the mountains, which afterwards waxed and grew out of the earth. And to help Earth He created iron, copper, sulphur, borax, chalk, all the products of the hard earth. Beneath this Earth there is water everywhere. (11) Fourth, He created the Plant. At first it grew in the middle of this earth, several feet high, without branch or bark or thorn, moist and sweet. And it had in its essence the vital force of all plants. And to help the Plant He created water and fire; . . . through their power it kept growing. (12) Fifth, He fashioned the Uniquely-created Bull in Eranvej in the middle of the world, on the bank of the river Veh Daiti. It was white and bright like the moon, and it was three measured rods in height. And to help it He created water and plants, for in the Mixture its strength and growth are from these. (13) Sixth, He created Gayomard, bright as the sun, and four measured rods in height, on the bank of the river Daiti, where is the middle of the world – Gayomard upon the left side, the Bull upon the right side. And to help him He created sleep, the giver of repose.

### **2.3.3 From the Greater Bundahishn, ch. 3. The material creation, continued**

(7–9) Seventh (He created) Fire, whose radiance is from the Endless Light, the place of Ohrmazd. And He distributed Fire within the whole creation. And He commanded Fire to serve mankind during the Assault, preparing food and

overcoming cold.

(10) And He appointed and stationed the Amahraspands for working together during the battle of creation, so that when the Assault came each one laid hold of his own adversary in the struggle. (11–13) And I shall speak further of their nature. The first of the invisible beings is Ohrmazd. And of the physical creations He verily took mankind for His own. And His fellow workers are the three 'Dai's' (Creators), of one place, one religion, one time. All are called Creator, being the spirit from which all creation proceeds. And He created man in five parts: body, breath, soul, form and fravahr. Thus body is the physical part; breath that which is connected with the wind; soul that which, together with the consciousness in the body, hears, sees, speaks and knows; form is that which is in the station of the sun; and the fravahr that which is in the presence of Ohrmazd the Lord. For that reason He created him thus, so that when during the Assault men die, the body rejoins the earth, the breath the wind, the form the sun, and the soul the fravahr, so that the devs should not be able to destroy the soul. (14) The second of the invisible beings is Vahman. And of the physical creations he took for his own all kinds of cattle. And for aid and fellow-working there were given him Mah and Gosh and Ram. And he created cattle in five parts: body, breath, soul, form and spirit, so that during the Assault Gosh Urun may receive the seed of beneficent animals from the Moon (Mah), and with the help of the good Ram may propagate them in the world; and when they die, \*the body rejoins the earth, the breath the wind, the soul Gosh Urun, the form the moon, and the spirit Vahman, so that the devs should not be able to destroy it. (15) The third of the invisible beings is Ardvahisht. And of the physical creations he took fire for his own. And for aid and fellow-working there were given him Adar, Srosh and Vahram, for that reason that during the Assault Vahram should establish and set fire within the house, and give it a stronghold. When it goes out, through Vahram it rejoins Srosh, through Srosh Adar, through Adar Ardvahisht, so that the devs should not be able to destroy it. (16) The fourth of the invisible beings is Shahrevar. And of the physical creations he took for himself metal. And for aid and fellow-working there were given him Khvar, Mihr, Asman and Anagran, so that through this fellow-working during the Assault the devs should not be able to overcome metal. (17) The fifth of the invisible beings is Spendarmad. And of the physical creations she took for herself earth. And for aid and fellow-working there were given her Aban, Din, Ard and Mahraspand. Through this fellow-working it (the earth) is kept in good order. (18) The sixth of the invisible beings is Hordad. And of the physical creations she took for herself water. And for aid and fellow-working there were given her Tir and Vad and the Fravahrs – Tir is the same as Tishtar – so that through the help of the Fravahrs she takes the water and entrusts it unseen to the Wind (Vad). The Wind guides and sends the water swiftly to the regions. By means of the clouds, with these fellow workers, she causes it to rain. (19) The seventh of the invisible beings is Amurdad. And of the physical creations she took for herself plants. And for aid and fellow-working there were

given her Rashn and Ashtad and Zam-yazad – the three Khwarrahs who are there at the Chinvat Bridge, who during the Assault judge the souls of men for their good and evil deeds.

(20–1) Innumerable other invisible beings of creation were arrayed to help them. . . . And He divided also the day into five periods (gah). And for each period He appointed a spirit: thus the spirit Havan keeps the period from daybreak as his own, the spirit Rapithwin noon, the spirit Uzerin the period till sunset, the spirit Aiwisruthrim the first part of the night, the spirit Ushahin the period till dawn. And He assigned them also to help (other divine beings); for He appointed Havan to help Mihr, Rapithwin Ardvahisht, Uzerin Burz Yazad [i.e. Ahura Berezant], Aiwisruthrim the fravahrs of the just, . . . and Ushahin Srosh. For He knew that when the Assault came, the day would be divided into these five periods. Until the coming of the Assault it was always noon. (23–4) During the noon-period Ohrmazd with the Amahraspands solemnised a spiritual yasna. During the celebration of the yasna He created all creations; and He consulted with the fravahrs of men. He bestowed the wisdom of all knowledge upon (the fravahrs of) men, and said: ‘Which seems to you the more profitable, that I should fashion you for the material world, and that you should struggle, embodied, with the Druj, and destroy the Druj; and that at the end I should restore you, whole and immortal, and recreate you in the physical state, for ever immortal, unageing, free from enemies; or that you should be protected for ever from the Assault?’ And the fravahrs of men saw by the wisdom of all knowledge the evil which would come upon them in the world through the Druj and Ahriman; yet for the sake of freedom in the end from the enmity of the Adversary, and restoration, whole and immortal, in the future body for ever and ever, they agreed to go into the world.

### **2.3.4 From the Greater Bundahishn, ch. 4. Concerning the rushing of the Assault upon creation**

(10–11) Then the Evil Spirit rose up with the powerful devs to attack the lights. And he saw the Sky, which had appeared to them in the spirit state when it had not yet been created materially. Jealously he assailed it. Like a snake he rushed upon the Sky beneath the Earth and sought to cleave it. On the day Ohrmazd in the month Fravardin, at noon, he rushed in. And the Sky feared him as the sheep the wolf. Then he came to the Water, of which I said that it is set below the Earth. Then he bored into the middle of the Earth. He entered, and came to the Plant. Then he came to the Bull and Gayomard. Then he came to the Fire. Like a fly he rushed upon all creation. And he made the world at midday quite dark, as if it were black night. He made the sky dark below and above the earth. (13. . .28) And he brought a bitter taste to the Water. And he loosed noxious creatures upon the Earth. And he brought poison to the Plant, and straightway it withered. And he loosed pain and sickness upon the Bull and Gayomard. Before his coming to the Bull, Ohrmazd gave a narcotic to the Bull to eat, so that its suffering and distress would be less from his blow. Straightway

it became weak and ill, and the pain left it, and it died. Before his coming to Gayomard, Ohrmazd brought sleep to Gayomard. And the Evil Spirit thought: 'I have made all the creation of Ohrmazd powerless except Gayomard.' And he loosed Astvihad upon Gayomard, with a thousand death-bringing devs. Then he came to the Fire and mingled with it smoke and darkness. And so he defiled the whole creation. Hell was in the middle of the earth where the Evil Spirit had bored through the earth and rushed in through it. So the things of the material world appeared in duality, turning, opposites, fights, up and down, and mixture.

### **2.3.5 From the Greater Bundahishn, ch. 5. Concerning the antagonism of the two Spirits**

(1–2) Thus Ahriman is against Ohrmazd, Akoman against Vahman, Indar against Ardvahisht, Savol against Shahrevar, Nanhaith . . . against Spendarmad, Turiz against Hordad and Zairiz against Amurdad, Eshm against Srosh. Falsehood and deceit are against Truthfulness, the sorcerer's spell against the holy manthra, excess and deficiency against right measure. Bad thought, word and deed are against good thought, word and deed, . . . aimless lust against innate wisdom, . . . idleness against diligence, sloth against (needful) sleep, vengefulness against peace, pain against pleasure, stench against fragrance, darkness against light, poison against ambrosia, bitterness against sweetness, parsimony against generosity, avarice against discriminate giving, winter against summer, cold against heat . . . defilement against cleanness, pollution against purification, discontent against contentment. And other devilish spirits are against other divine spirits. . . . (3) Likewise among the physical creations, hell is against the sky, drought against water, impurity and noxious creatures . . . against the earth, insects against plants, hunger and thirst against beneficent animals, death and sickness and . . . diverse ills against mankind, extinguishing and blowing out against fire. . . . The lion and predatory wolf-species are against the dog and cattle, the toad against fishes, the owl and other noxious winged creatures against birds. Wicked apostates are against just men, the whore against women, . . . the demon of destruction against life-prolonging lineage.