

THE BOOK OF ARDA VIRAF

(Transcribed and kindly contributed by Chris Weimer <cweimer@oz.net>)
[Translated by Prof. Martin Haug, of the University of Munich, revised from the MS. of a Parsi priest Hoshangji. From *The Sacred Books and Early Literature of the East, Volume VII: Ancient Persia*, ed. Charles F. Horne, Ph.D., copyright 1917.]
From Horne's Introduction:

"Of its author we know nothing except what his book tells. He has sometimes been connected with a religious scholar who wrote commentaries on the Avesta during the Sasanian Empire. His book narrates a vision of heaven and hell which Viraf saw in an inspired dream or vision. Most of the brief book is given here, except where the details of hell become too bestial, too coarsely sordid for modern taste. The entire vision is truly Dantesque; and while we do not know its age, we can say confidently that it is several centuries older than the work of Dante. So profound, even to this day, is the Parsis' faith in the reality of Viraf's vision, that when the work is read in their religious assemblies, the men weep and the women cry out in horror over its pictures of the damned. It has certainly a powerful influence in restraining the Parsis from sin."

It should be noted that hell is not an eternal punishment according to the Zoroastrian religion, but only until the renovation of the world (*frashgird*.)

Passages in [] (such as chapter and section headings) supplied by JHP. These are primarily intended to facilitate electronic searches. I have also supplied the portions censured by Horne from the following edition:

Title: The book of Arda Viraf : the Pahlavi text prepared by
Destur Hoshangji Jamaspji Asa / rev. and collated with
further mss., with an English translation and introd., and an
appendic containing the texts and translations of the
Gosht-i Fryano, and Hadokht-nask, by Martin Haug, assisted
by E. W. West. Library University of Chicago
Uniform Title: Arda-Viraf-Namak. English & Pahlavi.
Published: Bombay : Govt. Central Book Depot, 1872.
Description: v, lxxxvii, 316 p. ; 24 cm.
Subjects: Pahlavi literature
Pahlavi literature -- Translations into English.
English literature -- Translations from Pahlavi.
Hell -- Hinduism [sic Zoroastrianism]
Contributors: Hoshangji Jamaspji Asa,
Haug, Martin, 1827-1876.
West, Edward William, 1824-1905
Other Titles: Yosht-i Fryano. English & Pahlavi. 1872.
Avesta. Hadokht nask. English, Pahlavi & Avesta. 1872.
Notes: Text in Pahlavi characters and Roman transcription.
Holdings Library: University of Chicago
Location: Joseph Regenstein Library
Shelving Location: Regenstein Stacks
Call No: PK6197.A67

[Part 1. Introduction.]

CHAPTER 1. [Religious disputes and the need for spiritual guidance]

IN THE NAME OF GOD

1. They say that, once upon a time, the pious Zartosht made the religion, which he had received, current in the world; (2) and till the completion of 300 years, the religion was in purity, and men were without doubts.

3. But afterward, the accursed evil spirit, the wicked one, in order to made men doubtful of this religion, (4) instigated the accursed Alexander, the Roman, who was dwelling in Egypt, so that he came to the country of Iran with severe cruelty and war and devastation; (5) he also slew the ruler of Iran, (6) and destroyed the metropolis and empire, and made them desolate.

7. And this religion, namely, all the Avesta and Zand, written upon prepared cow-skins, and with gold ink, was deposited in the archives, in Stakhar Papakan, (8) and the hostility of the evil-destined, wicked Ashemok, the evil-doer, brought onward Alexander, the Roman, who was dwelling in Egypt, and he burned them up. (9) And he killed several *Dasturs* and judges and *Herbads* and *Mobads* and upholders of the religion, and the competent and wise of the country of Iran. (10) And he cast hatred and strife, one with the other, amongst the nobles and householders of the country of Iran; (11) and self-destroyed, he fled to hell.

12. And after that, there were confusion and contention among the people of the country of Iran, one with the other. (13) And so they had no lord, nor ruler, nor chieftain, nor *Dastur* who was acquainted with the religion, (14) and they were doubtful in regard to God; (15) and religions of many kinds, and different fashions of belief, and skepticism, and various codes of law were promulgated in the world; (16) until the time when the blessed and immortal Ataropad-i Marspendan was born; on whose breast, in the tale which is in the Denkard, melted brass was poured. (17) And much law and justice were administered according to different religions and different creeds; (18) and the people of this religion deposited in Shaspigan were in doubt.

19. And afterward, there were other magi and *Dasturs* of the religion; (20) and some of their number were loyal and apprehensive. (21) And an assembly of them was summoned in the residence of the victorious Frobag fire; (22) and there were speeches and good ideas, of many kinds, on this subject: (23) that "it is necessary for us to seek a means, (24) so that some one of us may go, and bring intelligence from the spirits; (25) that the people who exist in this age shall know (26) whether these Yazishn and Dron and Afrinagan ceremonies, and Nirang prayers, and ablution and purifications which we bring into operation, attain unto God, or unto the demons. (27) and come to the relief of our souls, or not."

28. Afterward also, with the concurrence of the *Dasturs* of the religion, they called all the people to the residence of the Frobag fire. (29) And from the whole number they set apart seven men who had not the slightest doubt of God and the religion, (30) and whose own thoughts and words and deeds were most orderly and proper; (31) and they were told thus: 'Seat yourselves down, (32) and select one from among you, who is best for this duty, and the most innocent and respected.'

33. And afterward, those seven men sat down; (34) and, from the seven, three were selected; and from the three, one only, named Viraf; (35) and some call him the Nishapurian. (36) Then that Viraf, as he heard that decision, stood upon his feet, (37) joined his hands on his breast, and spoke (38) thus: 'If it please you, then give me not the undesired narcotic (39) till you cast lots for the Mazdayasnians and me; (40) and if the lot come to me, I shall go willingly to that

place of the pious and the wicked, (41) and carry this message correctly, and bring an answer truly.'

42. And afterward, the lots of those Mazdayasnians and me were drawn; (43) the first time with the word 'well-thought,' and the second time with the word 'well-said,' and the third time with the word 'well-done'; each of the three lots came to Viraf.

CHAPTER 2. [Viraf and his preparations to visit the spiritual realm]

1. And that Viraf had seven sisters, (2) and all those seven sisters were as wives of Viraf; (3) they had also learned the religion of heart, and recited the prayers. (4) And when they heard those tidings, then they came upon them so very grievously, (5) that they clamored and shrieked, (6) and went into the presence of the assembly of the Mazdayasnians, (7) and they stood up and bowed, (8) and said thus: 'Do not this thing; ye Mazdayasnians; (9) for we are seven sisters, and he is an only brother; (10) and we are, all seven sisters, as wives of that brother. (11) Just as the door of a house, in which seven lintels were fixed, and one post below, (12) they who shall take away that post will make those lintels fall; (13) so for us seven sisters is this only brother, who is our life and maintenance; (14) every benefit from him proceeds from God. (15) Should you send him, before his time, from this realm of the living to that of the dead, (16) you will commit an injustice on us without cause.'

17. And afterward, those Mazdayasnians, when they heard those words, pacified those seven sisters, (18) and said thus: 'We will deliver Viraf to you, safe and sound, in seven days; (19) and the happiness of this renown will remain with this man.' (20) Then they became satisfied.

21. And then Viraf joined his hands on his breast before the Mazdayasnians, and said to them (22) thus: 'It is the custom that I should pray to the departed souls, and eat food, and make a will; afterward, you will give me the wine and narcotic.' (23) The *Dasturs* directed thus: 'Act accordingly.'

24. And afterward, those *Dasturs* of the religion selected, in the dwelling of the spirit, a place which was thirty footsteps from the good. (25) And Viraf washed his head and body, and put on new clothes; (26) he fumigated himself with sweet scent and spread a carpet, new and clean, on a prepared couch. (27) He sat down on the clean carpet of the couch, (28) and consecrated the Dron, and remembered the departed souls, and ate food. (29) And then those *Dasturs* of the religion filled three golden cups with wine and narcotic of Vishtasp; (30) and they gave one cup over to Viraf with the word 'well-thought,' and the second cup with the word 'well-said,' and the third cup with the word 'well-done'; (31) and he swallowed the wine and narcotic, and said grace whilst conscious, and slept upon the carpet.

32. Those *Dasturs* of the religion and the seven sisters were occupied, seven days and nights, with the ever-burning fire and fumigations; and they recited the Avesta and Zand of the religious ritual, (33) and recapitulated the Nasks, and chanted the Gathas, and kept watch in the dark. (34) And those seven sisters sat around the carpet of Viraf, (35) and seven days and nights the Avesta was repeated. (36) Those seven sisters with all the *Dasturs* and *Herbads* and *Mobads* of the religion of the Mazdayasnians, discontinued not their protection in any manner.

[Part 2. Journey to Heaven]

CHAPTER 3.

1. And the soul of Viraf went, from the body, to the Chinwad bridge of Chakat-i-Daitik, (2) and came back the seventh day, and went into the body. (3) Viraf rose up, as if he arose from a pleasant sleep, (4) thinking of Vohuman and joyful.

5. And those sisters, with the *Dasturs* of the religion and the Mazdayasnians, when they saw Viraf, became pleased and joyful; (6) and they said thus: 'Be thou welcome, Viraf, the messenger of us Mazdayasnians, who art come from the realm of the dead to this realm of the living.' (7) Those *Herbads* and *Dasturs* of the religion bowed before Viraf. (8) And then Viraf, as he saw them, came forward and bowed, and said thus: 'For you is a blessing from Ohrmazd, the lord, and the archangels (Amahraspandan); (9) and a blessing from the pious Zartosht, the descendant of Spitama; (10) and a blessing from Srosh the pious, and Adar the angel (*Yazad*), and the glorious religion of the Mazdayasnians; (11) and a blessing from the remaining pious; and a blessing from the remaining spirits of paradise who are in happiness and repose.'

12. And afterward, the *Dasturs* of the religion said (13) thus: 'A faithful minister art thou, Viraf, who art the messenger of us Mazdayasnians; and may thy blessing be for thee also. (14) Whatever thou sawest, relate to us truly.'

15. Then Viraf spoke thus: 'First this is to be said, (16) that to give the hungry and thirsty food is the first thing, (17) and afterward to make inquiry of him, and appoint his task.'

18. Then the *Dasturs* of the religion assented thus: 'Well and good.' (19) And well-cooked and savory food and broth, and cold water and wine were brought. (20) They also consecrated the ceremonial cake (*dron*); and Viraf muttered grace, and ate the food, and having finished the sacred repast (*myazd*), he said grace. (21) And he recounted the praises of Ohrmazd and the archangels; and thanks to Hordad and Amurdad, the archangels; and he muttered the benedictions (*afrinagan*).

22. He also directed thus: 'Bring a writer who is wise and learned.' (23) And an accomplished writer, who was learned, was brought by him, and sat before him; (24) and whatsoever Viraf said, he wrote correctly, clearly, and explicitly.

CHAPTER 4. [What the dead experience]

1. And he ordered him to write (2) thus: In that first night, Srosh the pious and Adar the angel came to meet me, (3) and they bowed to me, and spoke (4) thus: 'Be thou welcome, Arda Viraf, although thou hast come when it is not thy time.' (5) I said: 'I am a messenger.' (6) And then the victorious Srosh the pious, and Adar the angel, took hold of my hand. (7) Taking the first footstep with the good thought, and the second footstep with the good word, and the third footstep with the good deed, I came up to the Chinwad bridge, the very wide and strong and created by Ohrmazd.

8. When I came up there, (9) I saw a soul of the departed, whilst in those first three nights the soul was seated on the top of the body, (10) and uttered those words of the Gatha: (11) '*Ushta ahmai yahmai ushta kahmaichit*'; that is, 'Well is he by whom that which is his benefit becomes the benefit of any one else.' (12) And in those three nights, as much benefit and comfort and enjoyment came to it, (13) as all the benefit which it beheld in the world; (14)

just as a man who, whilst he was in the world, was more comfortable and happy and joyful through it.

15. In the third dawn, that soul of the pious departed into the sweet scent of trees; (16) and he considered that scent which passed by his nose among the living; (17) and the air of that fragrance comes from the more southern side, from the direction of God.

18. And there stood before him his own religion and his own deeds, in the graceful form of a damsel, as a beautiful appearance, that is, grown up in virtue; (19) with prominent breasts, that is, her breasts swelled downward, which is charming to the heart and soul; (20) whose form was as brilliant, as the sight of it was the more well-pleasing, the observation of it more desirable.

21. And the soul of the pious asked that damsel (22) thus: 'Who art thou? and what person art thou? than whom, in the world of the living, any damsel more elegant, and of more beautiful body than thine, was never seen by me.'

23. To him replied she who was his own religion and his own deeds, (24) thus: 'I am thy actions, O youth of good thoughts, of good words, of good deeds, of good religion. (25) It is on account of thy will and actions that I am as great and good and sweet-scented and triumphant and undistressed as appears to thee. (26) For in the world the Gathas were chanted by thee, and the good water was consecrated by thee, and the fire tended by thee; (27) and the pious man who came from far, and who was from near, was honored by thee. (28) Though I have been stout, I am made stouter through thee; (29) and though I have been virtuous, I am made more virtuous through thee; (30) and though I have been worthy, I am made more worthy through thee; (31) and though I have been seated on a resplendent throne, I am seated more resplendently through thee; (32) and though I have been exalted, I am made more exalted through thee; (33) through these good thoughts and good words and good deeds which thou practicedst. (34) They honored thee, and the pious man after thee, (35) in that long worship and communion with Ohrmazd, when thou performedst, for Ohrmazd, worship and proper conversation for a long time. (36) Peace be from it.'

CHAPTER 5. [The Chinwad bridge]

1. Afterward, the width of that Chinwad bridge became again nine javelin-lengths. (2) With the assistance of Srosh the pious, and Adar the angel, I passed over easily, happily, courageously, and triumphantly, on the Chinwad bridge. (3) I had much protection from Mihr the angel, and Rashn the just, and Vai the good, and the angel Warharan the powerful, and the angel Ashtad the world-increasing, and the glory of the good religion of the Mazdayasnians; (4) and the guardian angels (fravashis) of the pious, and the remaining spirits first bowed to me, Arda Viraf. (5) I also saw, I Arda Viraf, Rashn the just, who held in his hand the yellow golden balance, and weighed the pious and the wicked.

6. And afterward, Srosh the pious, and Adar the angel, took hold of my hand, (7) and said thus: 'Come on, so that we may show unto thee heaven and hell; and the splendor and glory and ease and comfort and pleasure and joy and delight and gladness and fragrance which are the reward of the pious in heaven. (8) We shall show thee the darkness and confinement and ingloriousness and misfortune and distress and evil and pain and sickness and dreadfulness and fearfulness and hurtfulness and stench in the punishments of hell, of various kinds, which the demons and sorcerers and sinners perform. (9) We shall show thee the place of the true and that of the false. (10) We shall show thee the reward of the firm believers in Ohrmazd and the archangels, and the good which is in heaven, and the evil which is in hell; (11) and the reality of God and the archangels, and the non-reality of Ahriman and the demons; and the existence of the resurrection of the dead and the future body. (12) We shall show thee the reward of the pious, from Ohrmazd and the archangels, in the midst of heaven. (13) We shall

show thee the torment and punishment of various kinds, which are for the wicked, in the midst of hell, from Ahriman and the molestations of the demons.'

CHAPTER 6. [Hamistagan (Purgatory)]

1. I came to a place, (2) and I saw the souls of several people, who remain in the same position. (3) And I asked the victorious Srosh the pious, and Adar the angel, thus: 'Who are they? and why remain they here?'

4. Srosh the pious, and Adar the angel, said (5) thus: 'They call this place *Hamistagan* (the ever stationary); (6) and these souls remain in this place till the future body; (7) and they are the souls of those men whose good works and sin were equal. (8) Speak out to the worlds thus: 'Let not avarice and vexation prevent you from doing a very easy work, (9) for every one whose good works are three *Srosho-charanam* more than his sin goes to heaven; (10) they whose sin is more go to hell; (11) they in whom both are equal remain among these Hamistagan till the future body.' (12) Their punishment is cold, or heat, from the revolution of the atmosphere; and they have no other adversity.'

CHAPTER 7. [The Star Track]

1. And afterward, I put forth the first footstep to the star track, on Humat, the place where good thoughts (*humat*) are received with hospitality. (2) And I saw those souls of the pious whose radiance, which ever increased, was glittering as the stars; (3) and their throne and seat were under the radiance, and splendid and full of glory.

4. And I asked Srosh the pious, and Adar the angel, thus: 'Which place is this? and which people are these?'

5. Srosh the pious, and Adar the angel, said (6) thus: 'This place is the star track; and those are the souls (7) who, in the world, offered no prayers, and chanted no Gathas, and contracted no next-of-kin marriage; (8) they have also exercised no sovereignty, nor rulership nor chieftainship. (9) Through other good works they have become pious.'

CHAPTER 8. [The Moon track]

1. When I put forth the second footstep, it was to Hukht of the moon track, the place where good words (*hukht*) find hospitality; (2) and I saw a great assembly of the pious.

3. And I asked Srosh the pious, and Adar the angel, thus: 'Which place is this? and whose are those souls?'

4. Srosh the pious, and Adar the angel, said (5) thus: 'This place is the moon track; and these are those souls who, in the world, offered no prayers, and chanted no Gathas, and contracted no next-of-kin marriages; (6) but through other good works they have come hither; (7) and their brightness is like unto the brightness of the moon.'

CHAPTER 9. [The Sun track]

1. When I put forth the third footstep on Huvarsht, there where good deeds (*huvarsht*) are received with hospitality, there I arrived. (2) There is the radiance which they call the highest of the highest; (3) and I saw the pious on thrones and carpets made of gold; (4) and they were the people whose brightness was like unto the brightness of the sun. 5. And I asked Srosh the pious, and Adar the angel, thus: 'Which place is this? and who are those souls?' 6. Srosh the pious, and Adar the angel, said (7) thus: 'This is the sun track; and those are the souls who, in the world, exercised good sovereignty and rulership and chieftainship.'

[Part 3. Heaven]

CHAPTER 10.

1. I put forth the fourth footstep unto the radiance of Garothman, the all-glorious; (2) and the souls of the departed came to meet us, and they asked a blessing, and offered praise, (3) and they spoke thus: 'How hast thou come forth, O pious one? (4) From that perishable and very evil world, thou hast come unto this imperishable, unmolested world. (5) Therefore taste immortality, for here you see pleasure eternally.'

6. And after that, Adar, the angel of the fire of Ohrmazd, came forward, saluted me, (7) and said thus: 'A fine supplier art thou, Arda Viraf, of green wood, who art the messenger of the Mazdayasnians!'

8. Then I saluted, and said (9) thus: 'Thy servant, O Adar the angel, it was who, in the world, always put upon thee wood and perfume seven years old, (10) and you exclaim about my green wood!'

11. Then Adar, the angel of the fire of Ohrmazd, said (12) thus: 'Come on, that I may show thee the tank of water of the green wood which was put upon me.'

13. And he led me on to a place, and showed the blue water of a large tank, (14) and said: 'This is the water which that wood exuded, which thou puttedst upon me.'

CHAPTER 11. [God, angels, and spiritual leaders]

1. Afterward, arose Vohuman, the archangel, from a throne made of gold, (2) and he took hold of my hand; with the words 'good thought' and 'good word' and 'good deed,' he brought me into the midst of Ohrmazd and the archangels and other holy ones, (3) and the guardian angels of Zartosht Spitama, Kai-Vishtasp, Jamasp, Isadvastar the son of Zartosht, and other upholders and leaders of the religion, (4) than whom I have never seen any one more brilliant and excellent.

5. And Vohuman said (6) thus: 'This is Ohrmazd.' (7) And I wished to offer worship before him.

8. And he said to me thus: 'Salutation to thee, Arda Viraf, thou art welcome; (9) from that perishable world thou hast come to this pure, bright place.' (10) And he ordered Srosh the pious, and Adar the angel, (11) thus: 'Take Arda Viraf, and show him the place and reward of the pious, (12) and also the punishment of the wicked.'

13. Then Srosh the pious, and Adar the angel, took hold of my hand; (14) and I was led by them from place to place. (15) I also saw the archangels, and I beheld the other angels; (16) I also saw the guardian angels of Gayomard, Zartosht, Kai-Vishtasp, Frashoshtar, Jamasp, and other well-doers and leaders of the religion.

CHAPTER 12. [Other blessed souls]

1. I also came to a place, and saw (2) the souls of the liberal, who walked adorned, (3) and were above the other souls, in all splendor; (4) and Ohrmazd ever exalts the souls of the liberal, who are brilliant and elevated and mighty. (5) And I said thus: 'Happy art thou who art a soul of the liberal, that are thus above the other souls.' (6) And it seemed to me sublime.

7. I also saw the souls of those who, in the world, chanted the Gathas and used the prescribed prayers (*yashts*), (8) and were steadfast in the good religion of the Mazdayasnians, which Ohrmazd taught to Zartosht; (9) when I advanced, they were in gold-embroidered and silver-

embroidered clothes, the most embellished of all clothing. (10) And it seem to me very sublime.

11. I also saw a soul of those who contract next-of-kin marriages, in material-fashioned splendor, (12) when the lofty splendor of its residence ever increased thereby. (13) And it seem to me sublime.

14. I also saw the souls of good rulers and monarchs, (15) who ever increased their greatness, goodness, power, and triumph thereby, (16) when they walk in splendor, in their golden trousers. (17) And it seemed to me sublime.

18. I also saw the soul of the great and of truthful speakers, who walked in lofty splendor with great glory. (19) And it seemed to me sublime.

CHAPTER 13.

1. I also saw the souls of those women of excellent thoughts, of excellent words, of excellent deeds, and submissive to control, who consider their husbands as lords, (2) in clothing embroidered with gold and silver, and set with jewels. (3) And I asked thus: 'Which souls are these?'

4. And Srosh the pious, and Adar the angel, said (5) thus: 'These are the souls of those women who, in the world, have honored water, and honored fire, and honored earth and trees, cattle and sheep, and all the other good creations of Ohrmazd. (6) And they performed the Yazishn and Dron ceremonies, and the praise and services of God; (7) and they performed the rites and praises of the angels of the heavenly existences, and the angels of the earthly existences; (8) and they practiced acquiescence and conformity, reverence and obedience to their husbands and lords; (9) and they were without doubts on the religion of the Mazdayasnians. (10) They were diligent in doing of good works, (11) and they have been abstainers from sin.' (12) And it seemed to me sublime.

CHAPTER 14.

1. I also saw the souls of performers of the Yazishn ceremony, and of those who know the scriptures by heart, splendid among the lofty and exalted among the great. (2) And it seemed to me sublime.

3. I also saw the souls of those who solemnized the whole ritual of the religion, and performed and directed the worship of God, (4) who were seated above the other souls; (5) and their good works stood as high as heaven. (6) And it seemed to me sublime.

7. I also saw the souls of warriors, whose walk was in the supremest pleasure and joyfulness, and together with that of kings; (8) and the well-made arms and equipments of those heroes were made of gold, studded with jewels, well-ornamented and all embroidered; (9) and they were in wonderful trousers with much pomp and power and triumph. (10) And it seemed to me sublime.

11. I also saw the souls of those who killed many noxious creatures (*khrafstras*) in the world; (12) and the prosperity of the waters and sacred fires, and fires in general, and trees, and the prosperity also of the earth was ever increased thereby; and they were exalted and adorned. (13) And it seemed to me very sublime.

14. I also saw the souls of agriculturists, in a splendid place, and glorious and thick majestic clothing; (15) as they stood, and offered praise, before the spirits of water and earth, trees and cattle; (16) and they utter thanksgiving and praise and benediction; (17) their throne also is great, and the place they occupy is good. (18) And it seemed to me sublime.

19. I also saw the souls of artisans who, in the world, served their rulers and chieftains; (20) as they saw on thrones which were well-carpeted and great, splendid and embellished. (21) And it seemed to me very sublime.

CHAPTER 15.

1. I also saw the souls of shepherds, by whom, in the world, quadrupeds and sheep were employed and fed, (2) and preserved from the wolf and thief and tyrannical man. (3) And at appointed times, water and grass and food were given; (4) and they were preserved from severe cold and heat; (5) and the males were allowed access at the usual time, and properly restrained when inopportune; (6) whereby very great advantage, profit and benefit, food and clothing were afforded to the men of that time: (7) Which souls walked among those who are brilliant, on a beautiful eminence, in great pleasure and joy. (8) And it seemed to me very sublime.

9. I also saw many golden thrones, fine carpets and cushions decked with rich cloth, (10) on which are seated the souls of householders and justices, who were heads of village families, and exercised mediation and authority, (11) and made a desolate place prosperous; (12) they also brought many conduits, streams, and fountains for the improvement of tillage and cultivation, and the advantage of creatures. (13) And as they stand before those who are the guardian angels of water, and of trees, and also of the pious, in great power and triumph, (14) they offer them blessings and praise, and repeat thanksgivings. (15) And it seemed to me very sublime.

16. I also saw the souls of the faithful, the teachers and inquirers, in the greatest gladness on the splendid throne. (17) And it seemed to me sublime.

18. I also saw the friendly souls of interceders and peaceseekers, (19) who ever increased thereby their brilliance, which was like the stars and moon and sun; (20) and they ever walked agreeably in the light of the atmosphere.

21. I also saw the pre-eminent world of the pious, which is the all-glorious light of space, much perfumed with sweet basil, all-bedecked, all-admired, and splendid, full of glory and every joy and every pleasure, (22) with which no one is satiated.

[Part 4. Hell]

CHAPTER 16.

1. Afterward, Srosh the pious, and Adar the angel, took hold of my hand, and I went thence onward. (2) I came to a place, and I saw a great river which was gloomy as dreadful hell; (3) on which river were many souls and guardian angels; (4) and some of them were not able to cross, and some crossed only with great difficulty, and some crossed easily.

5. And I asked thus: 'What river is this? and who are these people who stand so distressed?'

6. Srosh the pious, and Adar the angel, said (7) thus: 'This river is the many tears which men shed from the eyes, as they make lamentation and weeping for the departed. (8) They shed those tears unlawfully, and they swell to this river. (9) Those who are not able to cross over are those for whom, after their departure, much lamentation and weeping were made; (10) and those who cross more easily are those for whom less was made. (11) Speak forth to the world thus: 'When you are in the world, make no lamentation and weeping unlawfully; (12) 'for so much harm and difficulty may happen to the souls of your departed.'

CHAPTER 17.

1. I came back again to the Chinwad bridge. (2) And I saw a soul of those who were wicked, when in those first three nights so much mischief and evil were shown to their souls, as never such distress was seen by them in the world. (3) And I inquired of Srosh the pious, and Adar the angel, thus: 'Whose soul is this?'

4. Srosh the pious, and Adar the angel, said (5) thus: 'This soul of the wicked wandered there where the wicked one died, over the place where the life went forth; (6) it stood at his head, and uttered the Gatha words (7) thus: 'Creator Ohrmazd! to which land do I go? and what do I take as a refuge?' (8) And as much misfortune and difficulty happen to him, that night, (9) as in the world, unto a man who lived in the world and lived in difficulty and misfortune.'

10. Afterward, a stinking cold wind comes to meet him. (11) So it seemed to that soul as if it came forth from the northern quarter, from the quarter of the demons, a more stinking wind than which he had not perceived in the world. (12) And in that wind he saw his own religion and deeds as a profligate woman, naked, decayed, gapping, bandy-legged, lean-hipped, and unlimitedly spotted so that spot was joined to spot, like the most hideous, noxious creature (khrafstar), most filthy and most stinking.

13. Then that wicked soul spoke thus: 'Who art thou, than whom I never saw any one of the creatures of Ohrmazd and Ahriman uglier, or filthier, or more stinking?'

14. To him she spoke thus: 'I am thy bad actions, O youth of evil thoughts, of evil words, of evil deeds, of evil religion. (15) It is on account of thy will and actions that I am hideous and vile, iniquitous and diseased, rotten and foul-smelling, unfortunate and distressed, as appears to thee. (16) When thou sawest any one who performed the Yazishn and Dron ceremonies, and praise and prayer and the service of God; (17) and preserved and protected water and fire, cattle and trees, and other good creations; (18) thou practicedst the will of Ahriman and the demons, and improper actions. (19) And when thou sawest one who provided hospitable reception, and gave something deservedly in gifts and charity, for the advantage of the good and worthy who came from far, and who were from near; (20) thou wast avaricious, and shuttedst up thy door. (21) And though I have been unholy, I am made more unholy through thee; (22) and though I have been frightful, I am made more frightful through thee; (23) though I have been tremulous, I am made more tremulous through thee; (24) though I am

settled in the northern region of the demons, I am settled farther north through thee; (25) through these evil thoughts, and through these evil words, and through these evil deeds, which thou practisedst. (26) They curse me, a long time, in the long execration and evil communion of the Evil spirit.'

27. Afterward, that soul of the wicked advanced the first footstep on Dush-humat and the second footstep on Dush-hukt, and the third on Dush-huvarsh; and with the fourth footstep he ran to hell.

CHAPTER 18.

1. Afterward, Srosh the pious, and Adar the angel, took hold of my hand, (2) so that I went on unhurt. (3) In that manner, I beheld cold and heat, drought and stench, (4) to such a degree as I never saw, nor heard of, in the world. (5) And when I went farther, (6) I also saw the greedy jaws of hell, like the most frightful pit, descending in a very narrow and fearful place; (7) in darkness so gloomy that it is necessary to hold by the hand; (8) and in such stench that every one whose nose inhales that air will struggle and stagger and fall; (9) and on account of such close confinement no one's existence is possible; (10) and every one thinks thus: 'I am alone'; (11) and when three days and nights have elapsed he says thus: 'The nine thousand years are completed, and they will not release me!' (12) Everywhere, even the lesser noxious creatures (*khrafstras*) are as high as mountains, (13) and they so tear and seize and worry the souls of the wicked, as would be unworthy of a dog. (14) And I easily passed in there, with Srosh the pious, the well-grown and triumphant, and Adar the angel.

CHAPTER 19.

1. I came to a place, and I saw the soul of a man, (2) through the fundament of which soul, as it were a snake, like a beam, went in, and came forth out of the mouth; (3) and many other snakes ever seized all the limbs.

4. And I inquired of Srosh the pious, and Adar the angel, (5) thus: 'What sin was committed by this body, whose soul suffers so severe a punishment?'

6. Srosh the pious, and Adar the angel, said (7) thus: 'This is the soul of that wicked man, who, in the world, committed sodomy, (8) and allowed a man to come on his body; (9) now the soul suffers so severe a punishment.'

CHAPTER 20

1.

I came to a place, and I saw the soul of a woman, (2) to whom they ever gave to eat cup after cup of the impurity and filth of men.

3.

And I asked thus: 'What sin was committed by this body, whose soul suffers such a punishment?'

4.

Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked woman who, having not abstained, nor lawfully withheld herself, approached water and fire during her menstruation.'

CHAPTER 21

1. I also saw the soul of a man, (2) the skin of whose head they ever widen out, and with a cruel death they ever kill him.
3. And I asked thus: 'What sin was committed by this body, whose soul suffers such a punishment?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is this soul of that wicked man who, in the world, slew a pious man.'

CHAPTER 22

1. I also saw the soul of a man, (2) into whose jaws they ever pour the impurity and menstrual discharge of women, (3) and he ever cooked and ate his own seemly child.
4. And I asked thus: 'What sin was committed by this body, whose soul suffers such a punishment?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked man who, in the world, had intercourse with a menstruous woman; (7) and every single time, it is a sin of fifteen and a half Tanapuhrs.'

CHAPTER 23

1. I also saw the soul of a man (2) who, because of hunger and thirst, ever cried thus: 'I shall die.' 3. And he ever tore out his hair and beard, and devoured blood, and cast foam about with his mouth.
4. And I asked thus: 'What sin was committed by this body, whose soul suffers such a punishment?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked man who, in the world, devoured talkatively, and consumed unlawfully, the water and vegetables of Hordad and Amurdad, and muttered no grace; (7) and through sinfulness, he celebrated no Yasht; (8) such was his contempt of the water of Hordad, and the vegetation of Amurdad. 9. Now this soul must suffer so severe a punishment.'

CHAPTER 24

1. I also saw the soul of a woman (2) who was suspended, by the breasts, to hell; (3) and its noxious creatures (khrafstars) seized her whole body.
4. And I asked thus: 'What sin was committed by this body, whose soul suffers such a punishment?'

5. Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked woman who, in the world, left her own husband, (7) and gave herself to other men, and committed adultery.'

CHAPTER 25

1. I also saw the souls of several men, and several women, (2) whose legs and necks and middle parts a noxious creature (khrafstar) ever gnawed, and separated one from the other.
3. And I asked thus: 'What sin was committed by these bodies, whose souls suffer such a punishment?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'These are the souls of those wicked ones who, in the world, walked without shoes, (6) ran about uncovered, made water on foot, and performed other demon-service.'

CHAPTER 26

1. I also saw the soul of a woman (2) who ever stretched out her tongue on her neck, and she was suspended from the atmosphere.
3. And I asked thus: 'Whose soul is this?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked woman who, in the world, scorned her husband and master, and cursed, abused and defied him.'

CHAPTER 27

1. I also saw the soul of a man (2) whom they ever forced to measure dust and ashes, with a bushel and gallon, and they ever gave it him to eat.
3. And I asked thus: 'What sin was committed by this body, whose soul suffers such a punishment?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked man who, in the world, kept no true bushel, nor gallons, nor weight, nor measure of length; (6) he mixed water with wine, and put dust into grain, and sold them to the people at a high price; (7) and stole and extorted something from the good.'

CHAPTER 28

1. I also saw the soul of a man who was held in the atmosphere, (2) and fifty demons ever flogged him, before and behind, with darting serpents.
3. And I asked thus: 'What sin was committed by this body, whose soul suffers such a punishment?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked man who, in the world, was a bad ruler, (6) and was unmerciful and destructive among men, and caused torment and punishment of various kinds.'

CHAPTER 29

1. I also saw the soul of a man (2) whose tongue hung on the outside of his jaw, and was ever gnawed by noxious creatures (khrafstars).
3. And I asked thus: 'What sin was committed by this body, whose soul suffers such a punishment?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that man who, in the world, committed slander, and embroiled people one with the other; (6) and his soul, in the end, fled to hell.'

CHAPTER 30

1. I also saw the soul of a man (2) whose limbs they ever break and separate, one from the other.
3. And I asked thus: 'What sin was committed by this body?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked man who made unlawfully much slaughter of cattle and sheep and other quadrupeds.'

CHAPTER 31

1. I also saw the soul of a man (2) who, from head to foot, remained stretched upon a rack; (3) and a thousand demons trampled upon him, and ever smote him with great brutality and violence.
4. And I asked thus: 'What sin was committed by this body?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked man who, in the world, collected much wealth; (7) and he consumed it not himself, and neither gave it, nor allowed a share, to the good; but kept it in store.'

CHAPTER 32

1. I also saw the soul of a lazy man, whom they called Davanos, (2) whose whole body a noxious creature (khrafstar) ever gnawed, and his right foot was not gnawed.
3. And I asked thus: 'What sin was committed by this body?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of the lazy Davanos who, when he was in the world, never did any good work; (6) but with this right foot, a bundle of grass was cast before a ploughing ox.'

CHAPTER 33

1. I also saw the soul of a man (2) whose tongue a worm ever gnawed.
3. And I asked thus: 'What sin was committed by this body?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked man who, in the world, spoke many lies and falsehoods; (6) and, thereby, much harm and injury were diffused among all creatures.'

CHAPTER 34

1. I also saw the soul of a woman (2) whose whole body the noxious creatures (khrafstars) ever gnawed.
3. And I asked thus: 'What sin was committed by this body?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked woman who, in the world, dressed her hair-curls and hair over the fire; (6) and threw hairs from, the head and scurf and hair of the body upon the fire; (7) and introduced fire under the body, and held herself on the fire.'

CHAPTER 35

1. I also saw the soul of a woman (2) who ever chewed with her teeth, and ever ate, her own dead refuse.
3. And I asked thus: 'Whose soul is this?'
- 4.

Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked woman, by whom, in the world, sorcery was practised.'

CHAPTER 36

1.

I also saw the soul of a man (2) who stood up, in hell, in the form of a serpent like a column; (3) and his head was like unto a human head, and the remaining body, unto a serpent.

4.

And I asked thus: 'What sin was committed by this body?'

5.

Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked man who, in the world, committed apostacy; (7) and he fled into hell, in the form of a serpent.'

CHAPTER 37

1.

I also saw the souls of several men and several women (2) who were suspended, head downwards, in hell; (3) and snakes and scorpions and other noxious creatures (khrafstars) ever gnawed all their bodies.

4.

And I asked thus: 'Of which people are these souls?'

5.

Srosh the pious, and Adar the angel, said (6) thus: 'These are the souls of those people, by whom, in the world, water and fire were not cared for, (7) and corruption was brought to water and fire, and fire was extinguished intentionally.'

CHAPTER 38

1.

I also saw the soul of a man (2) whom they ever gave to eat, the flesh and dead refuse of mankind, with blood and filth, and other corruption and stench.

3.

And I asked thus: 'What sin was committed by this body?'

4.

Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked man who, in the world, brought bodily refuse and dead matter to water and fire and his own body and those also of other men; (6) and he was always carrying the dead alone, and was polluted; (7) he also did not wash himself in this occupation.'

CHAPTER 39

1.

I also saw the soul of a man (2) who ever ate the skin and flesh of men.

3.

And I asked thus: 'Whose soul is this?'

4.

Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked man who, in the world, kept back the wages of laborers, and the shares of partners; (6) and now the soul must suffer severe punishment.'

CHAPTER 40

1.

I also saw the soul of a man (2) who ever carried a mountain on his back; (3) and in snow and cold, he had that mountain upon his back.

4.

And I asked thus: 'What sin was committed by this body?'

5.

Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked man, by whom, in the world, falsehood and irreverence and depreciating words were much spoken about people; (7) and now his soul ever suffers the punishment of such severe frost.'

CHAPTER 41

1.

I also saw the soul of a man (2) whom they gave excrement and dead refuse and corruption to eat; (3) and the demons ever beat him with stones and axes.

4.

And I asked thus: 'What sin was committed by this body, whose soul suffers so severe a punishment?'

5.

Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked [darwand] man who was at the warm baths which many have frequented, (7) and he carried their bodily refuse and dead matter to water and fire and earth; (8) and the pious went in, and came out wicked [i.e. darwand, impure].'

CHAPTER 42

1.

I also saw the souls of several people (2) whom they cause to weep; and they ever make piteous cries.

3.

And I asked thus: 'Which people are these?'

4.

Srosh the pious, and Adar the angel, said (5) thus; 'These are the souls of those who had a father in their mother; (6) and when they were born, the father did not acknowledge them; (7) and now they ever make lamentation for a father.'

CHAPTER 43

1. I also saw the soul of a man, (2) at whose feet several children fell, and ever screamed, (3) and demons, just like dogs, ever fell upon and tore him.
4. And I asked thus: 'What sin was committed by this body, whose soul suffers so severe a punishment?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked man who, in the world, did not acknowledge his own children.'

CHAPTER 44

1. I also saw the soul of a woman (2) who ever dug into a hill with her own breasts; (3) and ever held, on her head, a mill-stone like a cap.
4. And I asked thus: 'What sin was committed by this body, whose soul suffered so severe a punishment?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked woman who, in the world, destroyed her own infant, and threw away the corpse.'

CHAPTER 45

... committed perjury; (6) and he extorted wealth from the good, and gave it to the bad.

CHAPTER 46

... 'This is the soul of that wicked man whose wealth, in the world, was not acquired by honesty, but was stolen from the property of others; (6) and it was left by him among his own enemies, (7) and only he himself must be in hell.'

CHAPTER 47

... 'These are the souls of those people who, in the world, have been apostates and disbelievers; (6) and men were ever ruined by them, and led away from the laws of virtue to the law of evil; (7) and many religions and improper creeds were made current in the world.'

CHAPTER 48

... 'kept back the food of the dogs of shepherds and householders; or beat and killed them.'

CHAPTER 49

... 'These are the souls of those wicked, by whom, in the world, land was measured, and measured false; (8) and many people were rendered unsettled and unproductive, so that they came to want and poverty; (9) and it was ever necessary to contribute heavy taxes.'

CHAPTER 50

... 'removed the boundary-stones of others, and took them as his own.'

CHAPTER 51

... 'made false covenants with men.'

CHAPTER 52

... 'committed many breaches of promise, (6) and broke promises with the pious and with the wicked; (7) for both are promises, alike with the pious, and alike with the wicked.'

CHAPTER 53

1.

And afterwards, Srosh the pious, and Adar the angel, took hold of my hand; (2) and I was carried on to Chakat-i-Daitih, below the Chinwad bridge, into a desert; (3) and was shown hell in the earth of the middle of that desert, below the Chinwad bridge.

4.

The groaning and cries of Ahriman and the demons and demonesses and many other souls of the wicked, came so, from that place, (5) that I was frightened, because I considered that they would shake the seven regions of the earth which heard that noise and groaning. 6. And I entreated Srosh the pious, and Adar the angel, (7) thus: 'Carry me not here, but turn back'.

8.

And then, Srosh the pious, and Adar the angel, said to me (9) thus: 'Fear not! since there is no danger whatever for thee from here.' 10. And in front, went Srosh the pious, and Adar the angel; (11) and in the rear, fearlessly, I, Arda Viraf, went on further into that gloomy hell.

CHAPTER 54

1.

And I saw the darkest hell, which is pernicious, dreadful, terrible, very painful, mischievous and foul-smelling. 2. And after further observation, it appeared to me (3) as a pit, to the bottom of which, a thousand cubits would not reach; (4) and though all the wood which is in the world, were all put on to the fire in the most stinking and gloomy hell, it would never emit a smell; (5) and again also, as close as the ear to the eye, and as many as the hairs on the mane of a horse, (6) so close and many in number, the souls of the wicked stand, (7) but they see not and hear no sound, one from the other; (8) everyone thinks thus: 'I am alone'. 9. And for them are the gloom of darkness, and the stench and fearfulness of the torment and punishment of hell, of

various kinds; (10) so that whoever is only a day in hell, cries out (11) thus: 'Are not those nine thousand years yet completed, when they should release us from this hell?'

CHAPTER 55

1.

Then I saw the souls of the wicked who died, and ever suffer torment and punishment, in that dreadful, dark place of punishment of various kinds, such as driving snow, and severe cold, and the heat of brisk-burning fire, and foul stench, and stone and ashes, hail and rain, and many other evils.

2.

And I asked thus: 'What sin was committed by the body of these, whose soul suffers so severe a punishment?'

3.

Srosh the pious, and Adar the angel, said (4) thus: 'These are the souls of those wicked people, by whom, in the world, mortal sin was much committed, (5) and the Warharan (most sacred) fire was extinguished, and a bridge of a rapid river was demolished; (6) and falsehood and irreverence were spoken, and much false evidence was given. 7. And their desire was anarchy; and because of their greediness and avarice and lust and wrath and envy, the innocent, pious man was slain; (8) and they have proceeded very deceitfully. 9. Now the soul must suffer such severe torment and punishment.'

CHAPTER 56

1.

Then I saw the souls of those whom serpents stung and ever gnawed.

2.

And I asked thus: 'Whose souls are those?'

3.

Srosh the pious, and Adar the angel, said (4) thus: 'These are the souls of those wicked who, in the world, have been defrauders of their God and religion.'

CHAPTER 57

... 'These are the souls of those women who, in the world, made much lamentation and weeping, and beat the head and face.'

CHAPTER 58

... 'This is the soul of that wicked man who, in the world, often washed his head and face, and dirty hands, and other pollution of his limbs, in large standing waters and fountains and streams, (6) and distressed Hordad the archangel.'

[Chapters 59-99 omitted by Horne. These contain additional pictures of sorry fates of the impious.]

Chapter 59.

1. I also saw the soul of a woman (2) who ever wept, and ever tore and ate the skin and flesh from her own breasts.
3. And I asked thus: 'What sin was committed by this body, whose soul suffers so severe a punishment?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked woman who ever left her own infant crying on account of want and hunger.'

Chapter 60.

1. I also saw the soul of a man (2) whose body remains set into a brazen cauldron; and they ever cook it. (3) One foot, which is the right one, remained outside the cauldron.
4. And I asked thus: 'What sin was committed by this body?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked man who, among the living, lustfully and improperly, went much out to married women; (7) and his whole body became sinful. (8) But that right foot, the frog and ant, snake and scorpion, and other noxious creatures (*khrafstars*) were much smitten and killed and destroyed.'

Chapter 61.

1. I also saw the souls of those wicked (2) who swallowed and voided, and again swallowed and voided.
3. And I asked thus: 'What souls are those of these?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'These are the souls of those wicked who, in the world, believed not in the spirit, (6) and they have been unthankful in the religion of the creator Ohrmazd. (7) they have been doubtful of the happiness which is in heaven, and the torment which is in hell, and about the reality of the resurrection of the dead and the future body.'

Chapter 62.

1. I also saw the soul of a woman (2) who ever gnashed her own bosom and breasts with an iron comb.
- 3.

And I asked thus: 'What sin was committed by this body, whose soul suffers so severe a punishment?'

4.

Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked woman who, in the world, despised her husband and master (or guardian,) and became and remained vile; (6) being also herself untrue to him, and acted improperly with other men.'

Chapter 63.

1.

I also saw the soul of a woman (2) who ever licked a hot oven with her tongue, (3) and ever burnt her own hand under the oven.

4.

And I asked thus: 'What sin was committed by this body, whose soul suffers so severe a punishment?'

5.

Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked woman who, in the world, offered defiance to her own husband and master, and became abusive; (7) she also acted disobediently, and did not grant cohabitation at his desire; (8) and she stole property from her husband, and secretly formed a hoard for herself.'

Chapter 64.

1.

I also saw the soul of a woman (2) who ever came and went crying and wailing; (3) upon her head also, ever came pelting hail; (4) and under foot, hot, molten brass ever streamed; (5) and she ever gashes her own head and face, with a knife.

6.

And I asked thus: 'What sin was committed by this body, when the soul ever suffers so severe a punishment?'

7.

Srosh the pious, and Adar the angel, said (8) thus: 'This is the soul of that wicked woman who, undutifully, became pregnant from other men, (9) and she effected the destruction of the infant. [i.e. abortion or infanticide] (10) Because of the pain and punishment, she fancies that she hears the cry of that infant, and she runs; (11) and such vehemence of running is occasioned, as of one who walks upon hot brass; (12) and she ever hears the cry of that infant, and gashes her own head and face with a knife, and demands the child, (13) but she sees it not till the re-establishment of the world [i.e. frashegird, cp. [ch. 87.](#)]; this punishment she must suffer.'

Chapter 65.

1.

I also saw several souls (2) whose chests were plunged in mud and stench, (3) and a sharp sickle ever went among their legs and other limbs; (4) and they ever called for a father and mother.

5.

And I asked thus: 'Who are these souls? (6) and what sin was committed by them, whose souls suffer so severe a punishment?'

7.

Srosh the pious, and Adar the angel, said (8) thus: 'These are the souls of that wicked who, in the world, distressed their father and mother; (9) and asked no absolution and forgiveness from their father and mother, in the world.'

Chapter 66.

1.

I also saw the souls of a man and a woman (2) whose tongues were put out, and ever gnawed by the jaws of serpents.

3.

And I asked thus: 'What sin was committed by the body of these? (4) and who are those souls?'

5.

Srosh the pious, and Adar the angel, said (6) thus: 'These are the souls of that wicked who, in the world, ever committed slander, and embroiled people together.'

Chapter 67.

1.

I also saw the soul of a man (2) who was suspended by one leg in the darkness of hell [or hell of darkness]; (3) and he had an iron sickle in his hand, and ever gashed his own chest and armpits [or loins], (4) and an iron spike was driven into his eye.

5.

And I asked thus: 'Whose soul is this? and what sin was committed by him?'

6.

Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked man, to whom a city was confided for administration; (8) and that which was proper to do and order, was not done and not ordered; (9) and deficient weights and measures of capacity and length were kept, (10) and he listened to no complaints from the poor and from travellers [*lit.* caravan people. see also [ch. 68](#) and [ch. 93](#).]'

Chapter 68.

1.

I also saw the souls of a man and a woman (2) whom they ever drag, the man to heaven and the woman to hell. (3) And the woman's hand was caught in the knot and sacred thread [kusti] of the man, (4) and she said thus: 'How is it when we had every benefit in union, among the living, (5) now they are dragging thee to heaven, and me to hell?'

6.

And the man said thus: 'Because whatever things I received of the good and worthy and the poor, I also gave *them back* [meaning uncertain]; (7) and I practised good thoughts and good words and good deeds; (8) I also heeded God, and disregarded the demons; (9) and I have been steadfast in the good religion of the Mazdayasnians. (10) But you despised the good and poor and worthy and travellers; (11) you also disregarded God, and you worshipped idols; (12) and practised evil thoughts and evil words and evil deeds; (13) and you have been steadfast in the religion of Ahriman and the demons.'

14.

And the woman said to the man (15) thus: 'Among the living, you yourself were completely lord and sovereign over me; (16) and my body and life and soul were yours; (17) and the food and income and clothing which I had, were from you; (18) then wherefore did you not chastise and punish me for it? (19) You have not even taught *me*, the reason of your goodness and excellence, (20) whereby you might have caused goodness and excellence in me, (21) and so now it would not be necessary to suffer this evil.'

22.

And afterwards, the man went to heaven and the woman to hell. (23) And owing to the repentance of that woman, she was in no other affliction, in hell, but darkness and stench. (24) And that man sat in the midst of the pious of heaven, in shame from not converting and not teaching the woman, who might have become virtuous in his keeping.

Chapter 69.

1.

I also saw the souls of women, (2) into both whose eyes a wooden peg was driven, (3) tied by one leg, head downwards. (4) And many frogs, scorpions, snakes, ants, flies, worms and other noxious creatures (*khrafstars*) went and came inside their jaws, noses, ears, posteriors and sexual parts.

5.

And I asked thus: 'Whose souls are these? (6) and what sin was committed by them, whose souls suffer so severe a punishment?'

7.

Srosh the pious, and Adar the angel, said (8) thus: 'These are the souls of those wicked women who had a husband in the world, (9) and slept and granted cohabitation [i.e. sex] with another man; (10) and the bed of the husband was kept defiled, and his body injured.'

Chapter 70.

1.

I also saw the souls of women whom they threw head downwards; (2) and something like a hedgehog, which had iron spikes grown from it, was introduced into the body and dropped back; (3) and from it, a finger dropping the semen of the demons and demonesses, which is stench and corruption, ever went into the inside of the jaws and nose.

4.

And I asked thus: 'Who are those souls, who suffer such a punishment?'

5.

Srosh the pious, and Adar the angel, said (6) thus: 'These are the souls of those wicked women who, in the world, broke promises to their husbands, (7) and they have stayed away from the husband, and been never contented, and granted no cohabitation [i.e. sex].'

Chapter 71. [Sodomy and enticing wives to adultery.]

1.

I also saw the soul of a man (2) whom the fangs of serpents stung and ever gnawed; (3) and in both eyes, snakes and worms ever voided; (4) and an iron spike was grown [scraped?] upon the tongue.

5.

And I asked thus: 'What sin was committed by this body, whose soul suffers so severe a punishment?'

6.

Srosh the pious, and Adar the angel, said (7) thus: 'This is the soul of that wicked man, by whom sodomy was much committed; (8) and through a desire for improper lust, he debauched the wives of others. (9) And his smooth speaking deceived and seduced the wives of others, and separated them from their husbands.'

Chapter 72. [Violating menstruation taboo]

1.

I also saw the souls of women, by whom their own menstrual discharge was ever devoured.

2.

And I asked thus: 'What sin was committed by the body of these, whose souls suffer so severe a punishment?'

3.

Srosh the pious, and Adar the angel, said (4) thus: 'These are the souls of those women who heeded not their menstruation, (5) and injured water and fire and the earth of Spandarmad and Hordad and Amurdad, (6) and looked upon the sky and the sun and the moon, (7) and injured cattle and sheep with their menstruation, (8) and kept the pious man polluted.'

Chapter 73. [Makeup]

1.

I also saw the souls of women (2) who ever shed and sucked and ate the blood and filth of their ten fingers; (3) and worms ever came into both eyes.

4.

And I asked thus: 'Who are these souls? (5) and what sin was committed by them who suffer so severe a punishment?'

6. Srosh the pious, and Adar the angel, said (7) thus: 'These are the souls of those wicked women who beautified their faces [with makeup], and kept the hair of others as ornament; (8) and they captivated the eyes of the men of God.'

Chapter 74. [Unlawfully slaughtering livestock.]

1. I also saw the souls of those who remained tied, head downwards, by one leg; (2) and a knife was driven into their hearts.
3. And I asked thus: 'Who are these souls?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'These are the souls of those wicked, by whom, in the world, beasts, cattle and sheep were unlawfully slaughtered and killed.'

Chapter 75. [Cruelty to animals.]

1. I also saw souls who were thrown under the feet of cattle, (2) struck by the horns, and their bellies torn, and bones broken; and they were groaning.
3. And I asked thus: 'Who are these people?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'These are the souls of those wicked, by whom, in the world, the mouths of beasts and ploughing cattle were muzzled; (6) and water was not given to them in the heat; and they were kept at work hungry and thirsty.'

Chapter 76. [Violating menstruation taboo and sorcery.]

1. I also saw the souls of women who ever lacerated their own breasts with their own hands and teeth; (2) and dogs ever tore and ate their bellies; (3) and both feet stood on hot brass.
4. And I asked thus: 'Whose souls are these? and what sin was committed by them?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'These are the souls of those wicked women who, in the world, prepared food during menstruation, (7) and brought it before a pious man, and bade him eat. (8) They also ever resorted to sorcery; (9) and they injured the earth of Spandarmad and the pious man.'

Chapter 77. [Cruelty to animals]

1. Then I saw souls whose backs, hands, and legs had wounds, (2) and they were suspended with the posteriors to the face [This sentence can also be read: 'head downwards in melted brass'; but the form *avîtakht* for 'melted' is unusual.]; (3) and heavy stones ever rained in their backs.
4. And I asked thus: 'Who are those? and what sin was committed by them?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'These are the souls of those wicked who had beasts in the world, (7) and appointed them hard work, and made the burden unlawfully heavy, (8) and gave no sufficiency of food, so they suffered through leanness; (9) and *when* sores ensued, they were not kept back from work, and no remedy was provided. (10) Now they (*the souls*) must suffer such severe punishment.'

Chapter 78. [Adultery and infanticide]

1. Then I saw the soul of a woman (2) who ever dug an iron hill with her breasts; (3) and an infant cried from that side of the hill, and the cry ever continued; (4) but the infant comes not to the mother, nor the mother to the infant.
5. And I asked thus: 'What sin was committed by this body, whose soul suffers so severe a punishment?'
6. Srosh the pious, and Adar the angel, said (7) thus: 'This is the soul of that wicked woman who, in the world, became pregnant, not from her own husband, but from another person; (8) and she said thus: "I have bot been pregnant." (9) She also destroyed the infant.'

Chapter 79. [Corrupt judge.]

1. Then I saw the soul of a man, (2) both whose eyes were scooped out, and his tongue cut away; (3) and he remained suspended, in hell, by one leg; (4) his body also was ever raked with the two brazen prongs of a fork; (5) and an iron spike was driven into his head [or heart].
6. And I asked thus: 'What man is this? and what sin was committed by him?'
7. Srosh the pious, and Adar the angel, said (8) thus: 'This is the soul of that wicked man whose justice, in the world, was false; (9) and he took bribes, and made false decisions.'

Chapter 80. [Falsifying measurements.]

1. Then I saw the souls of several who remained suspended, head downwards, in hell; (2) and they force the blood, filth, and brains of men into their mouths, and convey excrement into their noses; (3) and they [the tormentors?] ever cry thus: 'We keep just measures.'
4. And I asked thus: 'Who are these bodies? and what sin was committed by them?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'These are the souls of those wicked, by whom, in the world, weights and bushels and other small measures were kept short, (7) and things were sold to men.'

Chapter 81. [Adultery and sorcery]

1. Then I saw the soul of a woman whose tongue was cut away, and eyes scooped out; (2) and snakes, scorpions, worms, and other noxious creatures (*khrafstars*) ever devoured the brain of her head; (3) and from time to time, she seized her own body with the teeth, and ever gnawed the flesh.
4. And I asked thus: 'What sin was committed by this body?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked woman who was, in her lifetime, an adultress. (7) she also practised much sorcery; and much mischief emanated from her.'

Chapter 82. [Sharp tongue]

1. Then I saw the soul of a certain woman whose tongue was plucked out [Doubtful; it may mean 'whose tongues were many.'].
2. And I asked thus: 'What sin was committed by this woman?'
3. Srosh the pious, and Adar the angel, said (4) thus: 'This is the soul of that wicked woman whose tongue, in the world, was sharp; (5) and her husband and master was much troubled by her tongue.'

Chapter 83.

1. Then I saw the soul of a woman who ever ate her own dead refuse [nasa].
2. And I asked thus: 'What sin was committed by this woman?'
- 3.

Srosh the pious, and Adar the angel, said (4) thus: 'This is the soul of that wicked woman who, in the world, ate much meat concealed from her husband, (5) and gave it to another person.'

Chapter 84. [Manufacturing and distributing narcotics]

1. Then I saw the soul of a woman (2) whose breasts they cut off; and her belly was torn, and the entrails given to the dogs.
3. And I asked thus: 'What sin was committed by this woman?'
4. Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked woman, by whom, in the world, poison and oil [liquor? infusion?] of opium were made and kept, (6) and given by her to people to eat.'

Chapter 85. [Adultery]

1. Then I saw the soul of a woman, (2) on whose body they construct an iron coating, (3) and they turn back the mouth, and put it back to a hot oven.
4. And I asked thus: 'What sin was committed by this woman?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked woman who was, among the living, the wife of a well-disposed and intelligent man; (7) and she broke her faith to her husband, and slept with a sinful and ill-disposed man.'

Chapter 86. [Khwetodas]

1. Then I saw the soul of a woman, (2) through whose body a grievous [prickly?] snake ascended, and came forth by the mouth.
3. And I asked thus: 'What sin was committed by this body, where the soul suffers so severe a punishment?'
4. Srosh the pious, and Adar the angel, said (5) thus:

[In all the MSS., except H ₁₈ , the passage in brackets is omitted, and the former part of this chapter is united with the later part of the next, although the connection of the narrative is not very obvious.]
--

['This is the soul of that wicked woman who violated a next-of-kin [khwetodas] marriage.'

Chapter 87. [Infant neglect]

1. Then I saw the soul of a woman (2) who ever scraped her own body and face with an iron comb, (3) and ever dug an iron hill with her breasts.
4. And I asked thus: 'What sin was committed by this woman?'
5. Srosh the pious, and Adar the angel, said (6) thus:] 'This is the soul of that wicked woman who, in the world, committed a crime, (7) and through a desire for wealth, gave no milk to her own infant. (8) And now she ever makes an outcry thus: "Here let me dig into this hill, that I may give milk to that infant." (9) Yet until the reestablishment of *the world* [Frashegird], she does not reach the infant.'

Chapter 88. [Improper sex and enticing wives to adultery]

1. Then I saw the soul of a man (2) who remained suspended, head downward, from a gibbet, and ever had sexual intercourse; (3) and they dropped semen into his mouth and ears and nose.
4. And I asked thus: 'What sin was committed by this body, whose soul suffers so severe a punishment?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'This is the soul of that wicked man who, in the world, committed improper sexual intercourse; (7) and deceived and seduced the wives of others.'

Chapter 89. [Uncharitable]

1. Then I saw the souls of those who, on account of weakness, were dashed about from side to side in hell; (2) and they ever kept crying on account of thirst and hunger, cold and heat; (3) and noxious creatures (*khrafstars*) ever bit out of the back of their legs and other limbs.
4. And I asked thus: 'What sin was committed by those of these souls, who suffer so severe a punishment?'
5. Srosh the pious, and Adar the angel, said (6) thus: 'These are the souls of those wicked whose food and clothing, in the world, were consumed by themselves, (7) and not given by them to the good and worthy; and they exercised no liberality whatever; (8) and they kept themselves, and the people who had come and remained under their control, hungry and thirsty and without clothing; (9) so they suffer cold and heat, hunger and thirst. (10) Now they are dead, and their wealth has remained for others; (11) now the soul suffers so severe a punishment from their own actions.'

Chapter 90. [Lying and profanity]

1. Then I saw the souls of those whom serpents sting and ever devour their tongues.
2. And I asked thus: 'What sin was committed by those, whose soul suffers so severe a punishment?'
3. Srosh the pious, and Adar the angel, said (4) thus: 'These are the souls of those liars and irreverent [or 'untruthful'] speakers who, in the world, spoke much falsehood and lies and profanity.'

Chapter 91. [Unfair judge]

1. Then I saw the soul of a man who slew his own child and ever ate the brains.
2. And I asked thus: 'What sin was committed by this body, whose soul suffers so severe a punishment?'
3. Srosh the pious, and Adar the angel, said (4) thus: 'This is the soul of that sentencing judge who made unjust decisions between applicants for justice; (5) and plaintiffs and defendants were not looked upon, by him, favorably and justly; (6) but through a desire of wealth and covetousness, he shouted at suitors with anger and severity.'

Chapter 92. [Kept back benefits.]

1. Then I saw the souls of those, into whose eye a wooden peg was driven.
2. And I asked thus: 'What sin was committed by the body of these, whose soul suffers so severe a punishment?'
3. Srosh the pious, and Adar the angel, said (4) thus: 'These are the souls of those malicious ones who kept back benefits from mankind.'

Chapter 93. [Turning away travellers or charging for services]

1. Then I saw the souls of those who were fallen, headlong, into hell; (2) and smoke and heat were driven upon them from below, and a cold wind from above.
3. And I asked thus: 'What sin was committed by these bodies, whose souls suffer so severe a punishment?'
- 4.

Srosh the pious, and Adar the angel, said (5) thus: 'These are the souls of those who, in the world, gave no place, nor caravanserai for travellers, nor lodging, nor space, nor baking oven; (6) or who gave them, and took hire for them.'

Chapter 94. [Starving their infants and selling the milk]

1.

Then I saw the souls of those whose own breasts were placed upon a hot frying-pan, by their own hands, (2) and were ever turned from side to side.

3.

And I asked thus: 'What sin was committed by these women, whose souls suffer so severe a punishment?'

4.

Srosh the pious, and Adar the angel, said (5) thus: 'These are the souls of those women who gave their infants no milk, but emaciated and destroyed them; (6) and for worldly gain, gave milk to the infants of others.'

Chapter 95. [Starved her infant, adultery]

1.

Then I saw the soul of a woman who ever dug a hill with her breasts; (2) and was ever thirsty and hungry.

3.

And I asked thus: 'What sin was committed by this woman?'

4.

Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked woman who gave her infant no milk, (6) but left it hungry and thirsty; (7) and herself went with a strange man through a liking for avarice, and a lust for illicit intercourse.'

Chapter 96. [Didn't sow seed]

1.

Then I saw the soul of a man whose tongue was cut out; (2) and they ever drag him by the hair, and scatter about the dead refuse [probably the hair pulled out by the roots], and measure it with a bushel.

3.

And I asked thus: 'What sin was committed by this man, whose soul suffers so severe a punishment?'

4.

Srosh the pious, and Adar the angel, said (5) thus: 'This is the soul of that wicked man who, in the world, took seed, (6) and said thus: 'I will sow it;' and he sowed it not, (7) but ate it; and the earth of Spandarmad was defrauded.'

Chapter 97. [Falsehood]

1.

- Then I saw the souls of a man and a woman whose tongues were cut out.
2. And I asked thus: 'What sin was committed by these bodies, whose souls suffer so severe a punishment?'
 3. Srosh the pious, and Adar the angel, said (4) thus: 'This is the soul of that wicked man and woman who, amongst the living, spoke much falsehood and profanity [or untruth], (5) and deceived their own souls.'

Chapter 98. [Ate nasa, and killed an otter and other sacred animals]

1. Then I saw the souls of a woman and a man who voided and are up *the excrement*.
2. And I asked thus: 'What sin was committed by these bodies, whose souls suffer so severe a punishment?'
3. Srosh the pious, and Adar the angel, said (4) thus: 'These are the souls of that wicked man and woman who, in the world, devoured dead refuse through sinfulness; (5) and killed the water-otter in the water, (6) and smote and slew other creatures of Ohrmazd.'

Chapter 99. [Disobedient to rulers, enemies of their military]

1. Then I saw many more souls of wicked man and woman; (2) and they ever suffer terrible, fearful, hurtful, harmful, painful, dark, hellish torment and punishment of various kinds.
3. Then I saw souls whose tongues were scraped with a wooden peg; (4) and they ever went down, into hell, head foremost; (5) and the demons ever ploughed their whose bodies with an iron comb.
6. And I asked thus: 'Whose souls are these? (7) and what sin was committed by them whose souls suffer so severe a punishment?'
8. Srosh the pious, and Adar the angel, said (9) thus: 'These are the souls of those wicked who have been disobedient unto their rulers in the world, (10) and have been enemies of the armies and troops of their rulers. (11) Now they must here suffer such severe pain and torment and punishment.'

Chapter 100. [Ahriman (the devil)]

1. Then I saw the Evil spirit, the deadly, the world-destroyer, whose religion is evil, (2) who ever ridiculed and mocked the wicked in hell, and said (3) thus: 'Why did you ever eat the bread of Ohrmazd, and do my work? (4) and thought not of your own creator, but practiced my will?' (5) So he ever shouted to the wicked very mockingly.

Part 5. Epilogue

Chapter 101.

1. Afterwards, Srosh the pious and Adar the angel took hold of my hand, (2) and brought me forth from that dark, terrible, fearful place, (3) and carried me to the eternal light, and the assembly of Ohrmazd and the archangels.
4. When I wished to offer homage before Ohrmazd. (5) And he was gracious and said thus: 'A perfect servant art thou, pious Arda Viraf, the messenger of the Mazdayasnians; go to the material world, (6) and as thou hast seen and understood, speak truly to the worlds; (7) for I, who am Ohrmazd, am with thee; (8) everyone who speaks correct and true, I honor and know; (9) so say to the wise'.
10. And when Ohrmazd spoke in this manner, I remained astonished, (11) for I saw a light, but I saw nobody; I also heard a voice, (12) and I understood that: 'This is Ohrmazd'.
13. And he, the creator Ohrmazd, the most munificent of spirits, said (14) thus: 'Speak thou forth, Arda Viraf, to the Mazdayasnians of the world, (15) thus: 'There is only one way of piety, the way of the primitive religion, and the other ways are all no ways. (16) Take ye that one way which is piety, and turn ye not from it in prosperity, nor in adversity, nor in any way; (17) and practice good thoughts and good words and good deeds; (18) and remain in that same religion which, as received by him from me, Spitaman Zartosht and Vishtasp made current in the world; (19) and hold the proper law, but abstain from the improper. (20) And be ye aware also of this, that cattle are dust, and the horse is dust, and gold and silver are dust, and the body of man is dust; (21) he alone mingles not with the dust, who, in the world, praises piety and performs duties and good works.' (22) Perfect art thou, Arda Viraf! go and prosper; (23) since every purity and purification which you perform and keep, (24) and everything which you keep lawfully, (25) and the purification and ceremonial, when you perform them, in like manner, mindful of God, I know them all.'
26. And when I heard those words, I made a profound bow to the creator Ohrmazd. 27. And then, Srosh the pious, conveyed me successfully and courageously to this carpeted place. (28) May the glory of the good religion of the Mazdayasnians be triumphant!
29. Completed in health and pleasure and joy.

Errata

II, 8: changed things to thing
III, 6: changed living. to living.'
IV, 9: changed body. to body,
V, 5: changed Arada to Arda
VI, 9: changed heaven. to heaven;
VII, 6: changed tract to track
XIII, 8: changed lords. to lords;
XVII, 27: changed Dushhuvarsht; to Dush-huvarsht;

Text From:

<http://www.avesta.org/>