

Title: Pazand

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Summary: These contain parts, the same as Revelations where it tells of a return to Oneness and away from religion.

In the name of God and in the name of all-beneficent Dadar Ohrmazd, the bountiful, the brilliant, the glorious (and in the name of) the Amahraspands (who are) holy, good, powerful, bountiful, nourishing, and (in the name of) all the Yazads of the spiritual and the Yazads of the corporeal (worlds), (who) are (the givers of) prosperity and goodness from the holy Dadar Ohrmazd. I recite this memoir of Jamasp, which was written at that time, when King Vishtasp was the monarch. Through him (Jamasp), he (Vishtasp) promulgated the religion soon. Through him, he carried on the sovereignty perfectly. Through him, reached a companion in that great war. And withal, Jamasp was a worshipper of Adharbadigan (Azerbaijan), which was a town of evil-minded persons. After Zarathushtra Spitama, Jamasp was the Mobed of Mobeds (i.e., the arch-priest [i.e. Zarathushtrutama]). He was called Jamasp Pedaish (i.e., Baetash) by them, for this reason, that Zarathushtra, in his lifetime said thus before king Vishtasp, "By the command of God, I have made Jamasp wise (i.e., foreseeing). He knows everything." Then Jamasp went before king Vishtasp and said thus: I know (i.e., I have learnt) everything from the immortal Zarathushtra of Spitama, and what a knowledge it is! that when it rains in one winter (i.e., a year), how many drops fall on the mountains, how many on the land, how many on the plain (and) how many in the sea. Who knows this, that in the rains, how many blossoms bloom, how many arbors and trees there are in the world? What a knowledge is this! that how many stars (there are in) the sky, what is (the time of) the falling of each star and what is the good of that! What a knowledge is this! that on a flock of sheep and cattle, how many hairs are black (and) how many, white! I know the calculation of all. O king of kings! having asked Ohrmazd, I give the replies.

King Vishtasp asked: Say, what is that, which will exist forever, which existed and exists forever, and which has past and is infinite?

Jamasp the astrologer, said to him, "Know, O king! That, which was for ever, was the voice of Ohrmazd out of Light. And Light from Ohrmazd is that which Ohrmazd calls (into existence). From that, existed (i.e.,resulted) the continuance of Religion. From that time, Ohrmazd always continued to exist, since he is a spiritual administrator.

(Another) Reply. The Amahraspands and other Yazads (existed for ever), because all creation and good creatures have been created by Ohrmazd. He tried. He created with purity. He saw, that it was (mixed) with light and darkness. Ahriman, like a worm, is so much associated with darkness and old age, that he (Ahriman) perishes in the end. And if Ahriman had been beaten (annihilated), then those numberless creatures and created beings would not have existed, because the world is to continue mixed for nine thousand years, because the creatures are not of one nature, because they (partake) of light and darkness. From light (proceed) fragrance and goodness (and) every virtue and joy. From

darkness (proceed) every harm because on account of the opposition of their natures, they are rivals and opponents with one another, as cold with heat, bad smell with fragrance, and darkness with light, and every other kind of evil with goodness. From all this, this must be known, that all power is not all of one nature, since all natures are opposed to their own natures, and (are) not increasers of power, because God has ordered (lit. controlled) that when water reaches water, wind reaches wind, and fire reaches fire, all their natures have boundless increase for one another. When they are of opposite natures light comes to and reaches darkness, fragrance to bad smell, heat to cold, dryness to moisture

He (Vishtasp) asked again, "What creation did Ohrmazd create? What earthly creation did he first create?"

Jamasp, the astrologer, said to him, "Ohrmazd at first created the creation of Amahraspands, because, when the accursed Ahriman was in darkness, Ohrmazd, through good thoughts (and) good gifts, thought (over the matter) and created Vohuman out of that good thought. His name was boundless good mind (Vohuman), because it was (treated) out of the good thought of Ohrmazd. (Then) Vohuman praises righteousness (Asha) From that righteousness (Asha), which Vohuman praises, Ardwhisht came forth. Then Ardwhisht praises righteousness. From that praise (came forth) Shahrewar, because he is a spirit (i.e., a spiritual being) of Ohrmazd. From Shahrewar, Spandarmad. From Spandarmad, Averdada. From Averdada, Amurdad. (Thus) one was created from the other. One is and was from the other. When a lamp takes (light) from another lamp, nothing diminishes from that other lamp: on the other hand, they increase it. In the same way, the Amahraspands are created one from the other. They are created holy, wise, far-seeing, increasing, intelligent. In each other's company they have intelligence.

He said we must give the origin (i.e., explanation) of God and Dastur, (and settle) that who should be our God and Dastur. Then the Amahraspands and especially Ardwhisht said, "The one who existed for ever and will exist for ever, our Lord and Dastur, it is you O Dadar Ohrmazd! You are our guide. You have given and created everything from your own thoughts. May all thoughts opposed to that, be confounded."

Ohrmazd by his self-creation thinks well, and the explanation about Ohrmazd is this, that God is all-knowing in that He, i.e., God created himself. From him are the creations of the world.

He created at first the sky; secondly, water; thirdly, the earth; fourthly, trees; fifthly, the cattle; sixthly, man. He then performed the myazda (ceremony) with glory and joy with the Amahraspands, who had just come forth. He gave it (i.e., to the ceremony of myazda) the name of Gahambar. After that, he first created the cow and then Gayomard. Then from the body of that cow, he created 282 species of animals and cattle. When affliction came among the created beings, it first (came) to the cow. From the cow are (i.e., proceeded) those which are mankind, i.e., he who is Gayomard in place of mankind. From the seed of Gayomard men came forth from the earth in the body of the plant rovâs.

This was so for fifty years, when people were born and died. For ninety-eight years and eight months, births and deaths went on. Seven pairs of children were born from the wombs (of mothers), one of which was female and another male. One was given to the other for wife or husband (i.e., they were married with (one another)). By corporeal progress the animals of the world are (i.e. proceed) from these two. These are the creatures and the creation. And affliction and acquirements, and the mixture of the creation will continue till resurrection and the future existence of the body. This quality of nature will not be purified till then. Zarathushtra, who is holy and opposed to the Daevas said, "this

process will continue. The noxious creatures [khrafstras] will continue until (the time) when there will be that victory and that salvation and that help (which is expected at the resurrection).

King Vishtasp asked Jamasp the astrologer: Who were the first ruling monarchs and kings? What was the faith of each of those kings? What kind of religion and justice and leadership and kingship did they have? What did they do in paying homage to the name of Dadar Ohrmazd?

Jamasp the astrologer replied to him that the first monarch was Gayomard Gilshah. For three thousand years he was without opposition (i.e., any affliction from the evil spirit). For thirty years he lived under opposition and grief. His work and justice were such as those revealed in the religion. His knowledge was good. In the same way he met with opposition in bringing forth mankind. At the time of his passing off (i.e. death) he said thus: "It is good for me that for the sake of piety and goodness, opposition, came to me. From him the seed passed to the tree. The tree accepted it, and it passed off to the earth. The earth accepted it. It remained in the earth for thirty years. Then in the form (kêrêf) of the plant rovâs, it grew up from the earth. From them were first born a noble woman and a man. And by (means of) the valuable association of the woman with man, was born Hooshang (as a pair of) a man and a woman. He (Hooshang) ruled for forty years over the seven lands [haft keshwar]. Hooshang was (called) Peshdad because it was he who first promulgated the justice of God. He struck seven heshâim [Aêshma] [Eshm] (i.e., demons). He overthrew one Druj. From Hooshang were born a woman and a man (by name) Vivangan. That (female) Vivangan was like a fairy. He (i.e., the male Vivangan) took her in to the snare of his jurisdiction, and Tahmurasp was born. A male, Spedivar⁷ was born from Tahmurasp.

He ruled over the seven countries (of the world) for thirty years. He kept the body of Ahriman like baggage under his thighs (i.e., rode over him).

For thirty years he (i.e., Ahriman) could not commit any sin (i.e., harm). He (Tahmurasp) killed many (devs) demons, and fairies⁹ and devils, and he separated the demons from all connection and company of men.

From Vivangha were born a man and woman were born Jama and Jamai. And Jamshed (Jama) was (possessed) of a good retinue, full of glory, of laborious habits, liberal, and successful. He took the seven countries (of the world) under his sovereignty. (He ruled) over men and demons seven hundred and seventeen years and seven months and five days.. Clouds, wind, (and) rain were under his command. He gave the demons, the devils and the Drujs in the complete service of man (i.e., he subdued them for the good of mankind). The demons prepared food for men. Men were living in a state of easiness, fulfilling their desires. In the rulership of that Jamshed, there was neither cold nor heat, neither old age nor plague, (or untimely death), nor envy given by the demons. He (Jamshed) kept them away from work (i.e., counteracted their influence). He deprived of sight seven fairies, who, like a star which moves in its revolution, wandered from stars to stars. He imprisoned them and made them blind with one eye. Again he took a promise from them. He arranged cold and heat, (and) everything according to (a) measure (i.e., moderately). He made the world more prosperous. For complete 717 years and 7 months he was thankful to God. For 100 years he went away with the woman Jamai secretly to the sea in despair. Then, after being both grateful and well-asked for., when he became a speaker of untruth, when his splendor and glory were displeased with him, misfortune overtook him. The accursed Az-Dahak [Zohak], whom they call Baevar-asp, with the prince¹⁵ Spediver and with many demons caught him, slew him, and took up one thousand rays from it (i.e., Jamshed's Glory).

The sovereignty of Az-Dahak [Zohak], who had three tongues, six eyes, one thousand artifices, (continued) for 1000 years over the seven lands, the seven countries, (and) over demons (and) men. He spread sins and evils and mischiefs among men. He caught every day two young persons and killed them, and satiated with the brains of these persons the two serpents which he had on his neck. Then he himself ate bread. He spread among men, mischief, much injustice, (and) unworthy deeds. At the end of 1000 years, less one day and a half, came Faridoon Athwyan, a relation of Jam [Jamshed]. In revenge for Jam he made Baevar-asp prisoner, and in the most surprising way bound him in fetters in Mount Damawand.

The good and glorious Faridoon took the sovereignty in the country of Khwaniras over demons and men for five hundred years. He accepted the religion from God. He learned from God, charms and mystic formulae and remedies. He introduced in the creation of God, much of friendliness and health. He ordered men that all men may live well, and go and toil after their own work. (He said to them), "You have no business with demons. (Have) neither work, nor food, nor company, nor friendship (with them). Live and behave among yourselves, one with another, in peace, unanimity and good bearing. Adopt regular justice. Turn from improper (ways), because you have no business whatever with demons."

At times a freebooter and plunderer keeps the sea at his foot, and comes to the country of Khwaniras. From these people (i.e., the people of the country) the plunderers took away cooked food and victuals. Then people came to Faridoon complaining against the people of Mazendaran. They said, "Az-Dahak was a very bad king (sunk) in every kind of pleasure. He kept back the enemy of Muruv [Merv?]. He cannot keep you away." Then Faridoon went in the vicinity of Mazdendaran. He said to them (i.e., to the freebooters of the place), "Do not take away men from this country, go to the path of the pure (i.e., keep away from injuring the people)." They said, "We will not go away from here, we will not leave (this place) when (i.e., as long as) you are alive here." Faridoon, when he heard (words) in this way, by the splendor and glory of the angel (Yazad) Eshiaja (?) stood supreme. Wind (lit. air) began to blow up. From that (i.e., as a result of that) wind began to blow [doubtful]. From that, a promontory of stones (arose) from every direction. Each (promontory i.e., heap) was more than a thousand mounds. They threw each hill (i.e., the heap of stones) one over another, and that Mazendaran disappeared from that country²¹ (i.e., the freebooters were expelled from the country).

From Faridoon were born three sons. Salm, Tuj, and Airik were their names. Then he called all the three before him, and said to each of them, "I am going to divide the whole world among you. Everyone of you may ask what appears best to you, so that I may give it to you." Salm (asked for) much pomp. Tuj for comfort. From Airik, over whom there was so much of Kayan Khwarrah, the desire was that of religious justice. Faridoon said, "Whatever is your wish shall be given to you." He gave to Salm the land of Hurem up to the edge of the sea. He gave Turkestan till the edge of the sea to Tuj. To Airik came the country of Iran with India up to the edge of the sea. Faridoon at once there and then took off (the Glory) from his own head and placed it on the head of Airik. He said, "My glory has sat on the head of Airik till the morning of the day when resurrection will be performed. May you (Airik) live always with your children, and may the kingship and sovereignty continue over the children of Salm and Tuj." When Salm and Tuj saw (the state of) affairs in this way, they said, "What is this that our father Faridoon has done! He has given the chiefship neither to the eldest son, nor to the middle son, but has given it to the youngest son." From that time they sought for a remedy. They killed Airik, their own brother, and his good young children by his wife, named Vizak, so that no child may remain alive. Then Faridoon brought up the woman (i.e., Airik's wife) secretly. The woman remained concealed from (her) relations in a mountain for 330 years. Three thousand men went under the chieftainship of Manashviar and at the command of (the angel) Neryosang, they came to

the country of Iran. They asked for revenge for Airik. They killed Salemand Tuj. Manashviar of Airik sat on the throne of the country of Iran. They called him Manashviaran because his face resembled (Mânaêt) that of Airik. They said that his face resembled well the face of Airik.

He ruled for 120 years. Under his sovereignty the world was prosperous, virtuous and without fear (from anyone). In the midst of the sovereignty of Manashviar, the demon, Frasiyav Tur, took away the sovereignty for twelve years. Manashviar-i-Eraj lived in the mountain of Padashkhar. Then Spandarmad went to the earth complaining. They (used) many remedies and contrivances of good abstinence, and other good means, and the land was taken back from Frasiyav.

After Manashviar, Huzuba Tukhmaspan ruled for five years. Kay Kobad for one hundred years. Kay Kaus one hundred and fifty years. Kay Khosraw Siavakhshan sixty years. Kay Lohrasp one hundred and twenty years. From Kay Lohrasp the sovereignty came to you.

King Vishtasp asked, "After all these rulers (and) kings, which king will keep this great throne? Tell me quickly, that the sons of which dynasty shall be (rulers)? For how many years will they keep each country? At what time after me, bad time will come to the good Kayan (kings)? How long and for how many years will this Mazdayasnian religion continue?"

Jamasp the astrologer said "Let me tell you that, after you, this great throne will go to Bahman of Aspandiyar. He will keep the country under his rule for one hundred and twelve years. Awashama, whom they call Chehrazad, shall hold sovereignty for thirty years. Dara-i Darayan, shall hold sovereignty for thirteen years. After him, Arsakinder (Alexander) Rumi thirteen years. After him, the sovereignty goes to his descendants. Then the kingship comes to Ardwan. They, i.e., (the whole line), keep it for two hundred and eighty-two years. Under these sovereigns, evil will come to an end little by little, virtue shall be complete, and this country shall be in prosperity and out of fear from anyone. Men shall be kept in a state whereby they will live according to their desire (i.e., they will be happy).

Then the sovereignty goes to Bahman Babegan. He keeps the country under his sovereignty for thirteen years. Shahpur Bahman (rules) for twenty years. Shahpur Shahpuran for one year. Another Awara Mazda for one year ten months. Bahiram Bahiraman, whom they call Saganshah for four years. Narsha [Narsi], the brother of Bahiram, for nine years. Shawar Avarmazdan (Shahpur Hormazd) seventy-two years. Ashahpuran seventy-five years. Vahiram Vahiraman, whom they call Kirmanshah, for eleven years. Shkuta Shahvaran [Yazdegird Shapuran] for twenty-one years five months. Vahiram Shakutan (Beheram of Yazdegird), whom they call Vahiramgor, for twenty-three years ten months. Shakut (Yazdegird) Vahiraman for eighteen years and four months. Piruz Shakutan for twenty-two years. Lish Pirozan for four years. Kavan Pirozan for two years. Jamasp Humost forty-seven years, seven months, and seven days. Avarramazda Khusruban for twelve years. Khusruba Avaramazdan, the triumphant monarch, for thirty-five years. Kavut Khusrub, whom they call Seroz, for nine years. Bahiram Kavadhan for one year five months. Shakut (Yazdegird) Shaheryar for ten years. Those before him fall (and) they disperse themselves. Afterwards there come up Arabs who bring up their seeds from the branch of Haeshem. They take the country of Iran with violence and force for ten hundred and eighty-two years, nine months, seven days, and four hours.

King Vishtasp asked, "After the coming of the spiritual" King Vishtasp asked, "what time and

period will pass after the time when spiritual Dasturs will come to the country of Iran and destroy (lit. strike) idolatry, and turn the world from uncleanness to holiness and devotion? What time and period will pass (after this)? How many kings and rulers will there be in one millennium? And how will they administer the world? What kind of justice and opinions will prevail in the world? What customs will prevail in the millenniums of Aushedar, Aushedar-mah and Soshyant?

(Reply) Jamasp the astrologer replied to him, "In the time of Aushedar there will be eighteen kings. At that time there will be less of affliction. The race of the violent Drujs will be extirpated. The works (and) opinions, (which) they do not form according to the justice of God, will grow less every year, month, and day.

When the millennium of Aushedar will end at the close of 500 years, the sun will strike the creation. Aushedar-mah, [son of] Zarathushtra will come into the creation, will promulgate religion, (and) will annihilate all sorts of ambition and want. Then the demon Malkos will come and will bring about the winter of Malkos, (and) all creations and animals will be annihilated in that winter. Then they will exterminate the Var built by Jam (Jamshed). Men, cattle, and animals will come out of that Var. They will adorn the world again. Then there will be deceit. Baevarasp will come out of captivity, will conquer the world, and will then eat up men, (and) will eat up many animals.

Then Ohrmazd will send Srosh (and) Neryosang, that they may awake Sam Nariman. They will go and awake Sam. They will give back to him his strength. Sam will get up and go to the Var of Aza Dahaka [Zohak]. Aza Dahaka, when he will see Sam Nariman, will say to Sam Nariman, "Let us have friendship with one another." Sam Nariman (will say) "Accept (religion), so that we may keep together the chieftainship of this world." He (Aza Dahaka) [Zohak] will not hear these words. So he (Sam) will strike a mace (Gurz) on the head of that irreligious person (darwand). The irreligious man will say to Sam, "Do not strike me. You yourself and I may be leaders, and we may keep this world." Then Sam will not hear the words of that irreligious man, and shall strike the mace one after another over the head of that irreligious man, and he will die.

Then will follow the millennium of Soshyant. Soshyant will ask questions to Ohrmazd, will accept the religion, (and) will promulgate it into the world. Then Neryosang (and) Srosh will go away. Kay Khosraw of Syavakhsh [Siyavarshan], Tus of Naodar, Giv of Godarya, and others will rise with one thousand chiefs and treasurers. Ahriman will keep himself away from the creation. The men of the world will be all of (good) thoughts, of (good) words, (and) of (good) actions. The miscreated Ahriman will not be influential (lit. blazing) (i.e., shall have no influence) over the creation of Ohrmazd. Then the demon Az will say to Ahriman, "You are not able to do anything in the creation of Ohrmazd." Then Ahriman will go to Tahmurasp (and will say, "I must have food. We, I and you, great men, must have food. What is kept is not easy to be given, because all that, which Ahriman keeps, goes for the food of all Daevas and Drujs (and) khrafstras (noxious creatures). And my creation goes away from the Devs (i.e., is destroyed) by Glory. What shall I say to you, that with all the creation and creatures which Ahriman eats up, he is not satisfied!"

Then the demon Az, Ahriman, and (the demon) Zar [Zairich] shall be powerful. Then Soshyant will perform three Yasna (ceremonies), at first for the living, who are immortal (by their good deeds), and then for the dead, who are unchangeable. When he will perform the Yasna in the Hawan Gah (the dead) men will rise up. When he will perform the Yasna in the Rapithwin Gah, men will come into existence. When he will perform the Yasna in the Uzerin Gah, men will be righteous and without fraud. When he will perform the Yasna in the aiwisoruthrem Gah, all men will be again (as young as) fifteen years old. When he will perform the Yasna in the Ushahin Gah, then (the archangel)

Shahrewar will melt the metal in all the mountains of the world. In the whole world, all men will rise up and will pass on with the melted metal, so that they will be pure and bright and clear in the same way, as the sun with his light (or as the sun purifies by his light). They will strike (i.e., drive) Ahriman out of Heaven and cut off his head. Then the creation will be pure, men will be forever without death, immortal and without old age, and will be (as young as) of the age of fifteen years. With them, everything will be such as they will desire.

Finished with pleasure, delight and joy.

King Vishtasp asked, "In the case of the people of different customs, of India and China and Arabia and Turkestan and Barbaristan, that are known, what kind of life and virtue shall be had from them? When they die, where will the souls of those who are non-victorious (i.e., the sinners) go?"

Reply. Jamasp the astrologer said to him, "The country of India is a great one. It is cold and hot, wet and dry. It has wood and trees because there is a great desert. They are without ambition because their living is upon rice, upon milk and cattle, which feed upon seeds. Their manners and customs are much enlightened. They are of the nature of Ohrmazd. Of the nature of Ahriman the devil, they declare that he will die. There are some who bury (lit. cover) (their dead) under earth. There are some who throw (their dead) in water. There are some who burn (their dead) in fire. Those, who are not of good religion, go to hell.

The country of China is great. It has much of wealth, much of musk, much of jewelry. Its people are under affliction because among them there is no far-sight as among us. They worship idols. When they die, they are irreligious persons (i.e., go to hell like irreligious persons).

The countries of Arabia and Barbaristan are hot and dry. They are not without ambition. Their food is fruit, water, worms and tigers, noxious creatures (khrafstras), mice, and snake and cat, fox and by hyena and other such (animals). They worship idols (uzdesht parastand). Living on camels (or cattle) and four-footed animals is not an easy thing with them.

By the name of Dadar Ohrmazd. I am for five (beliefs). I am not for five. I am for five desires. I am not for five desires. I am in the midst of five wishes. I am not (in the midst of) five wishes. I am for good thoughts. I am not for bad thoughts. I belong to that which is of good thoughts. I do not belong to that which is of bad thoughts. I am for good words. I am not for bad words. I belong to that which is of good words. I do not belong to that which is of bad words. I am for good actions. I am not for bad actions. I do not belong to that which is of bad actions. I am for obedience. I am not for disobedience. I belong to that (class) which is for obedience, i.e., one who keeps a Dastur. I do not belong to that (class) which is for disobedience, i.e., one who does not keep a Dastur. I am righteous. I am not a darwand (i.e., unrighteous). I belong to that (class) which is righteous. I do not belong to that which is unrighteous. (I will continue to be so) up to the time when the struggle between the two mainyus (i.e., spirits, the Spenta Mainyu [Holy Spirit] and the Anghra Mainyu [Evil Spirit]) will end (apem anghat). Be it known that this thing will be such (i.e., will continue) from this up to that end, till which the mainyus are in distinction.

King Vishtasp asked Jamasp, "what prognostications and signs do there appear for the coming time, for the coming of those my children?"

Jamasp the astrologer said to him that when the time of Aushedar would appear, these several signs shall necessarily appear. The first is this, that the nights will be brighter. The second is this, that (the

star) Haptoring (constellation of the Bear) will leave its place and will turn in the direction of Khorasan. The third is this, that the intercourse of persons one with another, will be great. The fourth is this, that the breach of faith, which they will make at that time, will have quicker and greater results. The fifth is this, that mean persons will be more powerful. The sixth is this, that wicked persons will be virtuous. The seventh is this, that the Drujs (i.e., evil powers) will be more oppressive. The eighth is this, that the magic and tricks which they will perform in those times will be very bad. The ninth is this, that the noxious creatures, like the tigers, the wolves, and four clawed animals will do great harm. The tenth is this, that misinformed persons will commit great oppression upon the Dasturs of religion. The eleventh is this, that the injury to the Dasturs of religion will be unlawful; they will take their property by force and will speak evil of them. The twelfth is this, that the blowing of the summer and winter winds shall not be useful. The thirteenth is this, that affection for pleasure will be prevalent. The fourteenth is this, that those who are born at that time will reach death more (i.e., die more) in a miserable way and in untimely way (i.e., they will die an untimely miserable death). The fifteenth is this, that respectable persons in spite of their respectful position, will practice too much of untruthfulness, injustice, and false evidence. Death, old age, unchecked pride, and strength will overtake (lit. reach) all countries. Then there will come the Dastur of the world (i.e., Aushedar) The apostle will cleanse the whole country. The sixteenth is this, which the two caves which are in Seistan will be destroyed and the seas of the cities will carry away the water and the whole of Seistan will be full of water.

What is it that is said, that the things of the world are divided into twenty-five parts?

(Reply.) Five rest on luck, five on actions, five on disposition, five on nature, five on physical power. Life, and wife, and children, and sovereignty, and wealth rest on luck. Priestship, warriorship, husbandmanship, and righteousness (and) manners, on actions. To be effeminate, to leave off work, and to eat, and to wander (lit. go about), and to sleep, on disposition. Mercy, respect, and generosity (and) truth, and good thoughts, on nature. Body and beauty and understanding and light and strength, on physical power. Finished.