

Significance and Philosophy of the Vendidad

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Frakart V: An introduction to the pollutants of man and Earth

After dealing with the ethical dealings of man in the fourth Frakart, the next Frakart gives a general introduction to the long and ongoing fight between man and nature on one side, and the pollutants on the other. The Frakart introduces the different types of pollutants which deter the onward progress of man. There are three main types of pollutants dealt with here:

1. Pollutants arising out of the waste matter of animals
2. Pollutants arising out of the corpse
3. Pollutants arising out of a miscarriage of a child or aborted pregnancy

Pollutants arise in the first case out of the dead matter deposited by animals, birds, the wind and flies. These are not to be taken only at a physical level. Every atom of physical impurity contains within it the seeds of more spiritual damage. Hence the immediate disposal of such waste matter is of importance not only for the physical wellbeing of man but also for his spiritual advancement. The first section of the Frakart details how to deal with the pollution arising out of such contaminants¹. The succeeding paragraphs also reveal that water and fire do not pollute, rather they bear the load of the pollutants thrown in them². They are the divine cleaners, who patiently bear in them the load of the pollutants, slowly cleaning them of their polluting potentialities.

The second general group of pollutants arise out of the contamination caused by corpses. Known in the Avesta as *Nasu*, this is the most potent type of pollutant and the harbinger of all other pollutants. This Frakart details the various types of *Nasu*, its different occurrences, and how to deal with such contamination both during the summer and the winter seasons. The major part of the contamination is cleansed by the therapeutic effect of water³. The remaining part has to be cleansed by man, which methods are detailed in the Frakart⁴.

The third group of contaminants arise out of a miscarriage or terminated pregnancy. The spiritual contamination that this causes gives great support to the Nasu pollutants and put a brake on the onward progress of man. This is dealt with in the last section of the Frakart.

Frakart VI: The primary pollutant – Nasu

The sixth Frakart deals with the primary pollutant – Nasu. What is Nasu? When any living object ceases to exist, that is, it stops breathing the divine breath of the Creator, it dies. Once it dies, the physical body, or the shell starts decomposing at an alarming rate. The body, which once housed the divine bodies and the Urvan, is now vacated by them, and the decomposing nature attracts the evil Angra Mainyu, in the form of one of his chief assistants – Druj Nasu. The contaminating influence of this evil soon begins spreading its tentacles beyond the dead body. Soon, articles of daily use, which were used by the deceased also get contaminated by the Nasu. At this point, if any of the living were to touch these objects or take them for their own use, the contamination would spread even further. Hence it is necessary to make proper arrangements to take care of this contamination. The contents of the sixth Frakart reveal how to handle these concerns.

Frakart VII: Further details of Nasu and how to tackle it

The seventh Frakart is a continuation of the issues handled in the sixth Frakart. As mentioned earlier, a major part of the Nasu arising out of corpses is handled by nature's agencies like the Sun, the Water and the Wind. The responsibility of cleaning the remaining miniscule part is given to man. This Frakart gives, in considerable detail, the diverse categories of Nasu that arise when different types of people and animals die. For each such instance, there are diverse methods given for ensuring that the spread of contagion is limited solely to the dead body and does not spread to the living. The effect the death of say, an *Athravan* – a priest has on his family, the neighbours, the entire community and the area is covered in minute detail. Depending on the way in which the deceased person lived, the attack of Nasu varies accordingly. Hence for each of these different scenarios, the rate of contagion and the severity of the attack vary widely. These issues are covered in the 79 paragraphs of this Frakart.

Frakart VIII: Further details of Nasu; general cleansing methods

The eighth Frakart continues the contents of the previous two Frakarts giving even more detailed descriptions of the malevolent effects of Druj Nasu on man, the Earth and their slow but onward march to Frašokereti. The Frakart reveals the different ways of disposing the bodies of men, the care to be taken by those charged with the disposal, and effect of carrying the corpse by living men and how they should cleanse themselves after that. The deleterious effects of burial of bodies are once again emphasised. The Frakart also deals with the cleansing properties of water and fire, but lays down strict conditions for their use.

The Frakart also begins giving the details of the various cleansing methods to be used by men who come into contact with different kinds of Nasu.

Frakart IX: Cleansing Nasu through the Bareshnum

The ninth Frakart contains the details of the Bareshnum ceremony. The Bareshnum is the highest purificatory ceremony of the Zoroastrian religion. It is sometimes also referred to as the *Bareshnum-i-noh-shab* – ‘the Bareshnum of nine nights’ since that is the period of time it takes for the entire process to complete. The word Bareshnum is derived from the Avesta root ‘*bareshnu*’ meaning ‘top, head’, since the process of cleansing starts from the head and moves down the body.

The Bareshnum is the foundation of all ritual in the religion, since no inner liturgical ceremony can be done unless the Priest has a current Bareshnum. In the absence of the Bareshnum, the *Nirangdin* ceremony cannot be performed and without *Nirangdin* there can be no consecrated *Nirang*, which is the cornerstone of all other religious ceremonies. Hence the continuity of a priest’s Bareshnum is of vital importance to the preservation of the religion itself.

According to the Avesta, the human body is composed of nine parts, divided into three groups of three bodies each as under:

The constitution of man

Group	Body name	Meaning
Physical	Tanu	Physical body, skeletal structure
	Gaetha	Internal organs
	Azde	Fluid bodies, blood, etc.
Ultra-physical	Keherp	Subtle body containing the 16 energy centres - Chakhras
	Ushtan-aap	Life breath
	Tevishi	Emotions body
Divine	Urvan	Soul, Ruvan
	Baodangh	Divine Wisdom
	Fravashi	Implicit Obedience

Man is composed of *Anasers* - the divine building blocks of Nature. The Anasers are composed of two basic elements – the Good Element, called *Gava*, and the Non-good element, called *Dravaao*. The Earth is constantly being bombarded with various types of radiations. The Avesta categorises these radiations into two main types – *Asere Roshni* – the good, beneficent blessings arising out of the work of Ahura Mazda and His Amesha Spentas and Yazatas; and *Asere Tariki* – the evil, malevolent radiations that descend on the Earth as an attempt of Angra Mainyu to disrupt the smooth progress of the creations of Ahura Mazda.

When the composition of a man's body is such that the Anasers have more of *Gava* than *Dravao*, his body attracts the good waves - *Asere Roshni*. When there is a preponderance of *Dravao* over *Gava* in the body, the man attracts the bad waves.

However, even in the case of a man who has more *Gava* components than *Dravao*, there is another event which occurs which is known as *Khiza* – the Principle of Gradual Deterioration. *Khiza* implies the gradual decay of any matter on this earth. For example, a clean handkerchief put in a sterile, clean room after some time gets dirty, or yellow. This process whereby matter of all types passes through a form of constant decay is known as *Khiza* and occurs because the Earth itself is made up of good and evil. Thus is the case of that man whose *Gava* component is higher than the *Dravao*, even this component faces the innate pollution which the Earth gives out, and this *Khiza* causes his *Gava* to decline.

We have seen the unique position of the man. A true man is one whose *Gava* component is of the highest calibre and whose *Dravao* component is miniscule, and

kept under strict control. Such a man is an important ally of Ahura Mazda and His Amesha Spentas and Yazatas in their fight against evil. Through his strict practice of the spiritual disciplines (Tarikats) laid down in the Religion, man keeps the attack of Druj Nasu at bay. His heightened state of consciousness keeps him ever alert to fight against the onslaught of evil in any form. Yet even this highly advanced spiritual entity and ally of Ahura Mazda is subject to the Law of Khiza. Just as a spotless handkerchief gets dirty regardless of how clean an environment it is placed in, so also the Gava component of man's Anasers becomes murky with the passage of time. In case of a specified and unauthorised contact with a dead person, the lofty stature of such an advanced soul is lost. Thus the Bareshnum is to be understood as the process whereby the spiritual batteries of man get recharged, so that he may continue his fight against evil.

The ninth Frakart details the exacting procedure to be followed in the Bareshnum ceremony⁵. It also deals with the different levels and types of payments to be made to the Priests performing the ceremony⁶, the high level and stature of the Bareshnum holder⁷, the benefits of a good Bareshnum to the whole earth and the dangers of giving a faulty Bareshnum⁸.

Frakart X: Maanthric solutions for cleansing Nasu

The previous two Frakarts revealed the different methods in which the physical and spiritual contagion arising out of dead bodies could be contained by diverse means. The tenth Frakart deals with Maanthric remedies. Every Avesta recitation produces several resonances, which are believed to have various effects. There are certain passages of the Avesta which are believed to have very powerful cleansing effects on the Nasu pollution. These are to be recited either twice, or thrice or four times⁹. The tenth Frakart contains a listing of these special Maanthras, which we enumerate below

The Bish-aamrūta Maanthras¹⁰

Reference	Avesta
Yasna 28.2	'Ahyaa yaasaa ...
Yasna 35.2	'Humatanaam huxtanaam...
Yasna 35.8	'Ashahyaa aat...
Yasna 39.4	'Yathaa tūi...
Yasna 41.3	'Hūmaaim thwaa...
Yasna 41.5	'Thwoi staotaaraschaa...
Yasna 43.1	'Ushtaa ahmaai...

Yasna 47.1	'Spentaa Mainyu...
Yasna 51.1	'Vohu xsathrem...
Yasna 53.1	'Vahishtaa ishtish...

The Thrish-aamrūta Maanthras¹¹

Reference	Avesta
Yasna 27.14	'Ashem vohu...
Yasna 33.11	'Ye sevishto...
Yasna 35.5	'Huxsathrotemaai baat...
Yasna 53.9	'Duzverenaish vaesho...

The Chathrush-aamrūta Maanthras¹²

Reference	Avesta
Yasna 27.13	'Yatha Ahu Vairyo...
Yasna 34.15	'Mazdaa at moi...
Yasna 54.1	'Aaa airyamaa ishyo...

After recounting the powerful Maanthras, the Frakart cautions that these are not to be used alone, but go hand in hand with the methods advised in the previous two Frakarts. The essential requisite is purity – mental, physical and spiritual. The other essential requisite is faith and practice of religion. Finally, the last requisite is an active conscience, the willingness to immediately accept a wrongdoing and make amends for it.

Thus the tenth Frakart shows man the four step approach to his Frašōkereti, through

1. Maanthras
2. Purity
3. Religious practices, and
4. An active Conscience

Frakart XI: Divine Blessings solutions for cleansing Nasu

The Earth is being constantly bombarded by different cosmic radiations. Among these are the beneficent blessings which are showered by the Augmented Nature. The blessings also have a great cleansing effect on the earth and its inhabitants. The mysterious working of these blessings is enumerated in detail in the eleventh Frakart. Who are the various divine personages that go to great efforts to shower their benedictions on man and the Earth? What efforts can man put in so as to lessen the

burden of these divine personages? And what shall man get in return for easing this burden? These are the questions that are answered in the eleventh Frakart.

The collective divine personages who shower their blessings on the earth and man are called in this Frakart as '*vispa vohu mazdadhaata ashachithra.*'¹³ - All the good creations, created by Mazda, from the fountain source of righteousness. These blessings are transmitted down to the Earth by the agency of the Sun's rays, the moon and the stars. In doing so, these divine entities face considerable burden. The Frakart reveals that man can ease this burden to a great extent, by helping the divine personages, through the recitation of certain Maanthric prayers. These various compositions are also given in the eleventh Frakart. These efforts of man result in the failure of the assistants of Angra Mainyu to create chaos and confusion on the Earth through the agency of Druj Nasu and other contaminants. As a result of these efforts, man moves one step closer to his Frašokereti.

Frakart XII: The Mithra of the Deceased as a solution for cleansing Nasu

The contents of the twelfth Frakart have been generally misunderstood to contain details of the periods of mourning for various departed relatives. However, after our understanding of the Vendidad as the master key of Zarathushtra to help man earn his Frašokereti and convert the bitim state of the world to the pourvim state, we can better understand this Frakart.

So far, the Vendidad has shown the different ways in which man can help cleanse the earth using various tools. However, the twelfth Frakart has a very different tool – the work of the deceased towards helping man attain Frašokereti. After a person dies, his Urvan, along with the other divine bodies, spends a certain amount of time in trying to undo the effects of the bad thoughts, words and deeds the person committed in his life. At this time, the relatives of the deceased person must bear the responsibility of performing the various after death ceremonies which propel the Urvan towards working faster towards this goal. This responsibility of the living towards the dead is allegorically mentioned in the twelfth Frakart as the different periods of mourning¹⁴.

After this time, the Urvan attains a very high state of consciousness and desires to join the working of the Augmented Nature, to help Ahura Mazda further the Will of the

Lord. Now the Urvan of the deceased plays an important part in Nature's quest to make both man and earth work towards removing the last vestiges of the Primeval Evil from their Urvan. The mysterious working of the thoughts of the Urvan – also called Mithra is enumerated in this Frakart.

Frakart XIII: The Svan family and its role in cleansing Nasu

Frakarts three to twelve dealt with issues relating to the cleansing of man and his environment through various agencies. The thirteenth Frakart now deals with the help of another of nature's most important tools – the creatures belonging to the Svan family, loosely identified with dogs. The Avesta term Svan is derived from the root \sqrt{as} or \sqrt{su} 'to go fast (for help)'. Just as the living dog is the living man's best friend and loyal companion right to the end, so also the Urvan of the dog in the best friend and loyal companion of the Urvan of man to the very end of his Frašokereti. The Svan category of animals is hence those that strive to help the Augmented Nature attain the goal of Frašokereti at the earliest. This Frakart deals entirely with the role of different categories of the Svan creatures, the varied work they do, their spiritual and physical opponents from the camp of Angra Mainyu and the grievous harm that accrues to one who would dare to harm these creatures.

Existing studies have concentrated on the physical part of the contents of this Frakart, pointing out the ecologically helpful role that some of the animals play, and the ecologically disruptive role their opponents play. However, there is a need to move away from this obvious reading and look at the deeper meaning attributable to these creatures – their role as important allies of man and the Augmented Nature in furthering the aim of ultimate Frašokereti.

The Frakart begins with the enumeration of the *Vanghaapara*¹⁵ creature of the Svan family, today identified as the hedgehog. This creature is the chief ally of Spenta Mainyu, killing thousands of noxious creatures during the night which may harm the objectives of the good side. Its usefulness in the physical context is also well known. When the Arabs invaded the province of Sistan, the Zoroastrians of Sistan agreed to lay down their arms on several conditions, one of them being that the Arabs would not hurt or kill the numerous hedgehogs they possessed. Every household had a pet hedgehog, which was used extensively to keep rodents and pests, which were present

in overwhelming numbers in Sistan in check¹⁶. It is a testament not only to its physical utility but also to its deep spiritual import that the sin of killing a hedgehog was considered so heinous that it would condemn the soul of the murderer for nine generations.

In total opposition to the Vanghaapara creature exists the evil creation of Angra Mainyu called *Zairimyangura*, today identified with the tortoise or rodent family. The derivation of the word itself suggests its evil ancestry. *Zairi* – green, greenery, fodder; and *angura* – to devour, to eat; hence a creature which devours precious fodder, a parasite. The physical attributes also point to the spiritual constitution of this creature as an ally of Angra Mainyu. Hence great merit is attached to killing of this creature.

In a similar way, the Frakart details the different creatures of the Svan family which play an important role in the progress of man and the Earth. Different levels of punishment and atonement are given for the folly of killing any of these precious creatures. The Frakart also gives, in an allegorical way, the procedure to be followed when the dog who is an important ally of Spenta Mainyu becomes uncontrollable and starts suffering from madness. The physical madness is a manifestation of the temporary success of Angra Mainyu over him, and hence suitable steps must be taken to put the dog out of its misery. These are detailed in the latter parts of the Frakart¹⁷.

The Frakart also gives an interesting listing of the qualities of the dog, and how close it comes to humans. The Frakart says the dog has much of the qualities of a priest, a warrior, a farmer, a minstrel, a thief, a carnivorous creature, a courtesan and finally, a child¹⁸. The deeper meaning to this listing is to show that like humans, sometimes the dog may also tend to forget its duties and behave in an improper manner.

Finally, after dealing with the life of the dog, the Frakart then leads to the role of the dog after its death¹⁹. After its death, the Urvan of the dog moves to the fountainhead of the Waters, deep on the ocean bed, where it joins other such souls. One thousand such male Urvan of the dog unite to form the magnificent creature called the Udra – the Water Dog, identified today as the Otter. The Otter is the physical manifestation of that great spiritual entity which is one of the most powerful aides of Spenta

Mainyu. The most heinous sin a man can commit is to kill this magnificent creature. His pastures will dry out, and there will be famine on his lands.

Frakart XIV: The Udra - Otter and its role in the plan of the Vi-Daeva-Data

The preceding Frakart introduced the Udra – the sea dog, or the otter as one of the most important creations and allies of Spenta Mainyu on this Earth. The male Udra is the collective culmination of the Urvan of one thousand male dogs and the female Udra is the culmination of one thousand female dogs. Hence the importance of a pair of Udra is similar to that of one two thousand dogs on the earth. We are aware that three fourths of the earth is covered by water. Just as man and other animals of the Svan group work on the land to limit and destroy the influence of Angra Mainyu and his associates, so also it is the role of this magnificent animal to keep the evil influence of Angra Mainyu away from the waters and its numerous inhabitants. Hence the area of influence and the power of the Udra needs to be far greater than that of man and the Svan groups on the land. For this reason, the preceding Frakart describes the creation of the Udra as the collection of one thousand dogs.

Given the importance of the Udra to the whole mission of man to dissolve his Primeval Ego and achieve Frašokereti, it would be a sin of unbelievable proportions to kill this animal. The previous Frakart said that he who kills an Udra brings about a drought that dries up pastures. The sweetness and fertility goes out from that land, its healing and health giving powers vanish, and the growing of corn and grain is not possible²⁰. The man who kills the otter realises the extent of his terrible deed only when he realises that people are dying of hunger, that famine is ravaging the entire area because of his misdeed. As this realisation dawns upon him, the man experiences such pangs of remorse and regret that he loses his sanity and becomes insane with his grief. It is indeed better for other men to put him out of his misery than to let him live in that berserk state. Hence the previous Frakart says that other men should slay the killer on the same spot and special ceremonies should be done in honour of the killed Udra²¹.

But the damage due to the killing of the Udra is done. However, it is possible to allay the damage in some way. In the section **Error! Reference source not found.** we saw that there are three ways in which a transgression can be redeemed.

1. Through monetary contribution towards public works: Xwastak
2. Through the Horse-whip and the Obedience Whip: Aspahe-ashtraya and Sraosho-caranaya.
3. Through Purifying Processes: Yaozdaathri

The fourteenth Frakart is simply an enumeration of the different types of redemptory punishments that the killer of the Udra has to undergo in order to allay the damage he has done. The listing of the various public works the killer has to contribute to, the different number of obedience creating pangs of conscience he has to bear, and the various purifying processes he has to pass through form the subject matter of this Frakart. The wide span of these deeds, the enormity of the punishments and their incredibly expensive nature give a faint idea as to the kind of grievous harm a man causes if he kills the Udra.

Frakart XV: The symbiotic relationship between Man & the Animal Kingdom

We have seen in the previous Frakarts the important and unique role that man has to play in the universal mission of removing the last vestiges of the Primeval Ego from the fragmented Urvan and leading it, and through it, himself to ultimate collective Frašokereti. In this important role, man assumes the role of a Trustee for the fragments of the Urvan in the lower animal, vegetable and mineral kingdoms, working for these fragments and attracting them to himself, ultimately amalgamating them within him and moving forward.

In this role, one of the most important allies of man in the dog and other members of the Svan family. The work these creatures do and their importance has been outlined in the preceding Frakarts. Thus man and animal have a deep symbiotic relationship. It is necessary to strengthen and nurture this relationship for the mutual benefit of both. The practice of the religious tenets and traditions as given in the Vendidad and other scriptures aim to do this. As man progresses on the path to spiritual Frašokereti he realises the importance of this relationship and takes special pains to take care of the creatures of the animal kingdom working on the side of Spenta Mainyu.

However, since man has been given the freedom of action, many times he chooses the wrong path and commits sin. We have seen that are various degrees of sins, some

redeemable and some not. When man takes the reckless path and commits some of the most heinous sins, he and his Urvan are doomed to an existence on this earth for a very long time. In the same way, the fragments of the Urvan of such men of sin also have to remain in an unenlightened state till the man realises his blunders and comes back to the path of religion.

The fifteenth Frakart details this. The contents of this Frakart reveal the 5 sins which are of the most heinous nature, by committing which man condemns himself to a long period of existence on the earth²². After committing those sins, it is the bounden duty of that individual to undertake certain responsibilities towards those he has wronged²³. The Frakart then traces the symbiotic relationship between man and animal, and underscores the need for man to act as a Trustee of the lower kingdoms. This onerous responsibility is presented in the Frakart in the allegory of taking care of a pregnant bitch in various forms. Finally the Frakart lists the danger of mistreating creatures of the Svan family, and thereby condemning oneself to a longer road to Frašokereti.

Frakart XVI: Airborne pollutant threats

After tracing the symbiotic relationship between man and the animal kingdom, the next Frakart deals with certain airborne pollutant threats that could hamper the working of the Augmented Nature and man on this earth. We have seen earlier that each person has certain degrees of potentialities of sin within himself. In certain conditions and situations, these potentialities can get converted into bull blown threats. At these times, it is important to segregate such people and treat them in a manner different from normal times.

The condition of menstruation in women is one such situation which has been identified in the Vendidad as being susceptible to pollutant threats. In this situation, the weakened physical, emotional and spiritual state of the woman makes her vulnerable to the attacks of Angra Mainyu and his associates in myriad ways. Should she continue with her normal duties, it is possible that her weakened state could precipitate an attack from Angra Mainyu which can cause damage not only to her but also her entire family and environment which she would otherwise nurture. Hence a

state of abstinence from normal household duties has been prescribed, not only in the Zoroastrian religion but also in all other faiths.

The sixteenth Frakart deals with these issues and lays down the procedures to be followed by a woman in this condition. It prescribes the special care that these women should be lavished with, the kind of diet that should be given and the limits of seclusion that should be maintained in order to contain the spiritual threat that emanates from her. It also classifies as a very serious sin any attempt to have marital relations with a woman in such a state.

The contents of this Frakart have to be seen in the general context of the plan of the Vendidad to convert the earth from its bitim state to the pourvim state and aid in the early Frašokereti of man.

Frakart XVII: Hikhra pollutant threats

The preceding Frakart dealt with the situation of a woman in menstruation and the spiritual threats that may accrue to her. Just as a woman is in a heightened state of spiritual danger during that time due to her weakened state, there are also several other occasions when men may cause their potentialities of sin to multiply manifold. These situations give rise to a particular type of pollutant threat, called Hikhra Druj. Hikhra Druj arises out of the act of shaving or cutting bodily hair and paring nails – essentially disconnecting dead matter from the living body. If this dead matter is not disposed off in an environmentally sound way it may cause damage not only to the man in question but also his surrounding environment.

The seventeenth Frakart deals with this issue and lays down the guidelines to be followed when cutting or shaving hair or paring the nails. It also contains several Maanthric compositions that need to be recited after the acts in order to cleanse the pollutant threat arising from the act. This is again to be seen in the sense of man's continuing mission to convert the Earth from its bitim state to the pourvim state, and quickly earning his Frašokereti.

Frakart XVIII: Miscellaneous Druj & Nasu pollutant threats

The process of earning man's and the Earth's Frašokereti is dependant on the behaviour of several key influencers. When these important personalities work in accordance with the plan of Ahu, the process of earning Frašokereti gets put on the fast track. However, should these influencers fail to discharge their duty in the manner expected of them, if they were to start falling prey to the wiles of Angra Mainyu, then the process of moving towards the ultimate Frašokereti is greatly compromised. The speed gathered earlier now slows down to a crawl and both man and Earth languish in sin for longer periods of time.

The eighteenth Frakart deals with these influencers and describes how the failure to discharge their expected duties can derail the process of Frašokereti. The Frakart gives particulars about each of these influencers; how they may become positively disposed towards Angra Mainyu; what damage this move causes to the process of Frašokereti; and the remedies for getting them back on to the right track.

The main influencers who speed up the process of Frašokereti are the *Athravans* – the Priests. When they follow the true path and help others, the process of salvation is hastened. However, when the Athravan falls prey to the wiles of Angra Mainyu, grave damage is caused. This damage and details of the false Athravan are detailed in the first section of this Frakart²⁴. The actions of the *Ašmog* – the heretic are another key destroyer of the speedy process of Frašokereti which are described²⁵.

When the catalysts of Frašokereti themselves fall prey to Angra Mainyu, certain other agencies of the Augmented Nature step in to repair the damage. The primary such repairers are the two co-workers of the Yazata Sraosha: The bird *Parodarš* – the bird that foreshows the coming dawn – the cock; and *aatarš* – Fire, the son of Ahura Mazda. The second part of the eighteenth Frakart²⁶ deals with the working of these two agencies of the Augmented Nature and shows how they repair the damage inflicted by the renegade priest and the heretic.

The third section of the Frakart contains a highly allegorical conversation between the Yazata Sraosha and the Demoness of Pollution – Druj Nasu²⁷. This conversation reveals that the forces of Angra Mainyu get multiplied exponentially when man commits several evil actions. These actions when viewed in isolation would not

normally seem to be heinous. However, they have within them the seeds of potentiality of even worse sins. The Druj Nasu is shown to become pregnant with these seeds of potentialities, giving birth to large broods of fresh pollution. This passage reveals a very important message of the Vendidad: sins should never be viewed in isolation. Each sin has a potentiality within it to make a person commit even more sin. The process of multiplication is very rapid – even of geometric progression. Hence transgressions need to be viewed in a holistic manner, not merely contending with the fact that it is a minor sin, but taking into account that this sin is merely a stepping stone, a launch pad for even greater sins.

The final section of the Frakart deals with the importance of preserving the genetic and ethnic uniqueness of each community, and details the harmful effects of mixing the genetic material with other communities through intercommunity marriages and unlawful liaisons²⁸. Once again, this admonition is to be viewed in the holistic concept of how such actions derail the process of Frašōkereti and make man work harder and longer till he finally meets his Creator.

¹ Frakart V. 1-7

² Frakart V. 8-9

³ Frakart V. 15-20

⁴ Frakart V. 21-44

⁵ Frakart IX. 1-36

⁶ Frakart IX. 37-42

⁷ Frakart IX. 43-44

⁸ Frakart IX. 47-57

⁹ Known as the *bish-āmrūta*, *thrish-āmrūta* and *cathrush-āmrūta*

¹⁰ Frakart X. 4

¹¹ Frakart X. 8

¹² Frakart X. 12

¹³ Frakart XI. 1

¹⁴ Frakart XII. 1-20

¹⁵ Literally, one with the shining and prickly back

¹⁶ Yaqout, Dictionnaire de la Perse, p. 303 quoted in Sacred Books of the East.

¹⁷ Frakart XIII. 29-38

¹⁸ Frakart XIII. 44-48

¹⁹ Frakart XIII. 50-56

²⁰ Frakart XIII. 52

²¹ Frakart XIII. 54-55

²² Frakart XV. 1-8

²³ Frakart XV. 9-19

²⁴ Frakart XVIII. 1-6

²⁵ Frakart XVIII. 7-12

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- ²⁶ Frakart XVIII. 13-29
²⁷ Frakart XVIII. 30-59
²⁸ Frakart XVIII. 60-65