

History in *Dēnkarđ* III

Ted Good | Ruhr-Universität, Bochum

History in *Dēnkard* III

Observation:

2023: **4.11634**

(+ more)

Updated: Sep 19, 2024 2:08 PM CDT

Units:

Percent,
Not Seasonally Adjusted

Frequency:

Annual

1Y | 5Y | 10Y | Max

1960-01-01

to

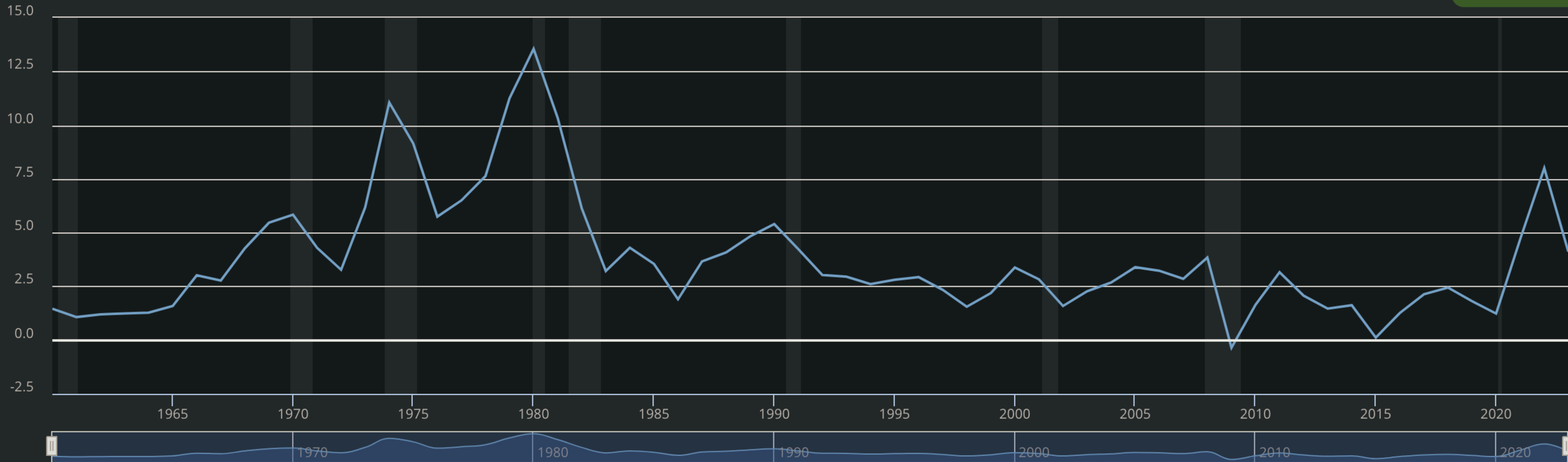
2023-01-01

EDIT GRAPH



— Inflation, consumer prices for the United States

VIEW MAP



Shaded areas indicate U.S. recessions.

Source: World Bank

fred.stlouisfed.org



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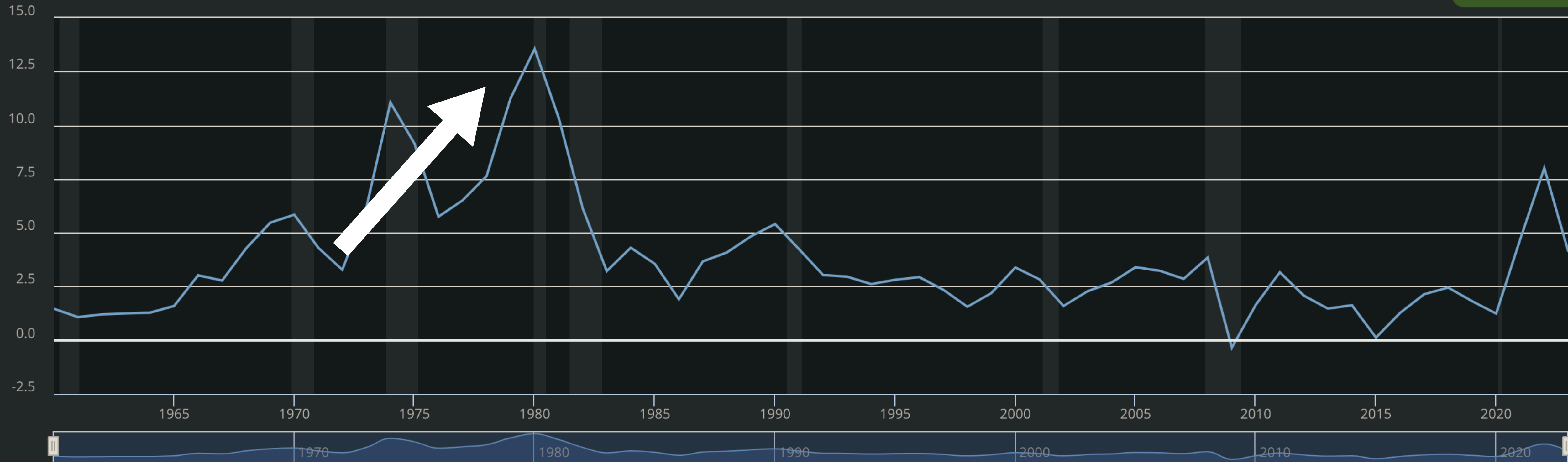
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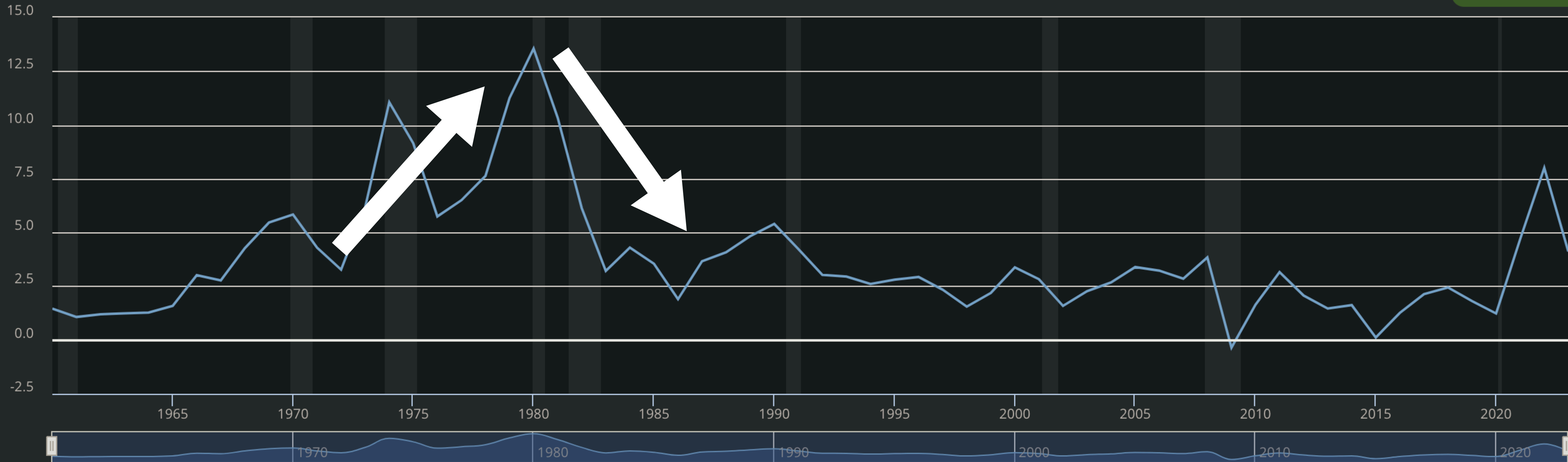
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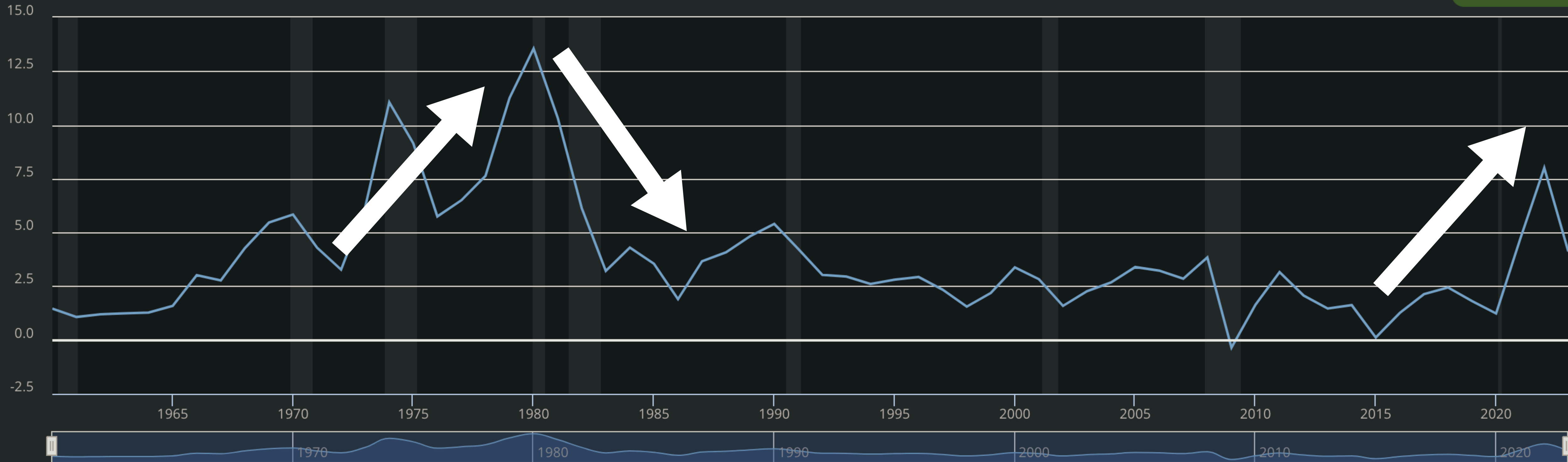
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- Business Cycle

- Business Cycle
- **Recurrent** expansion and contraction

- Business Cycle
 - **Recurrent** expansion and contraction
 - It's a pattern of **change** over time.

- Business Cycle
 - **Recurrent** expansion and contraction
 - It's a pattern of **change** over time.
 - There's **countercyclical** policy.

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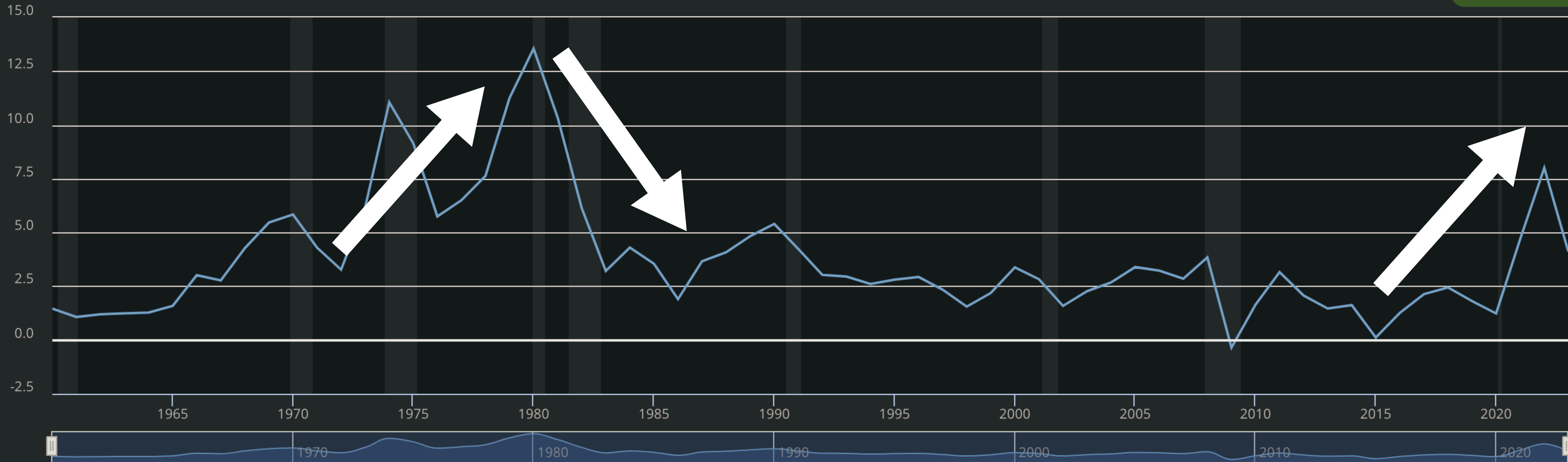
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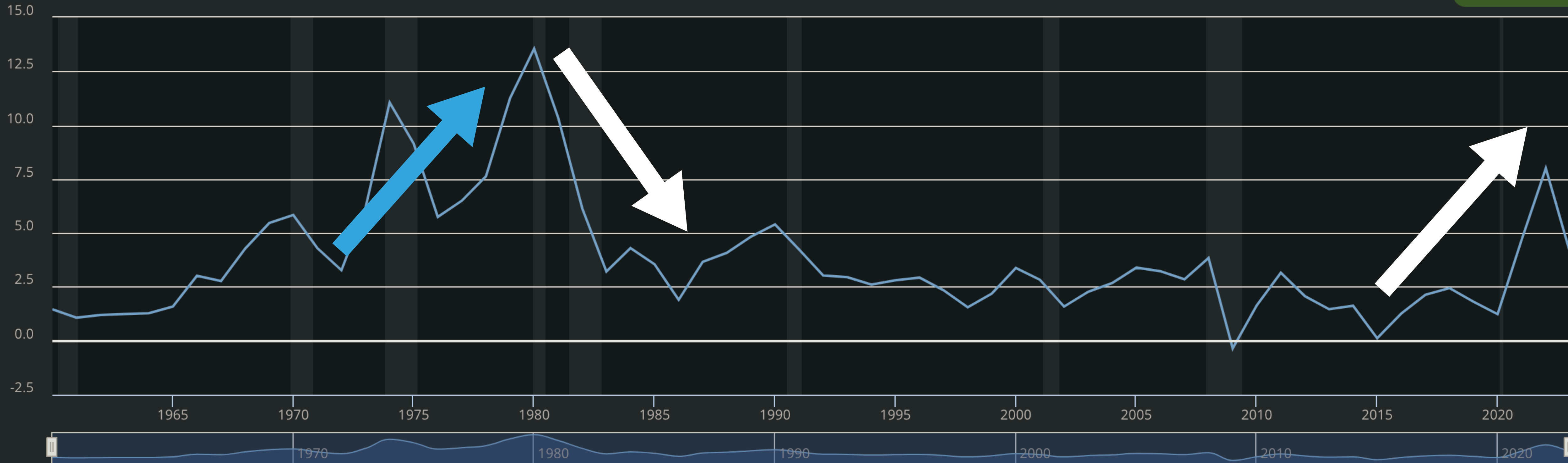
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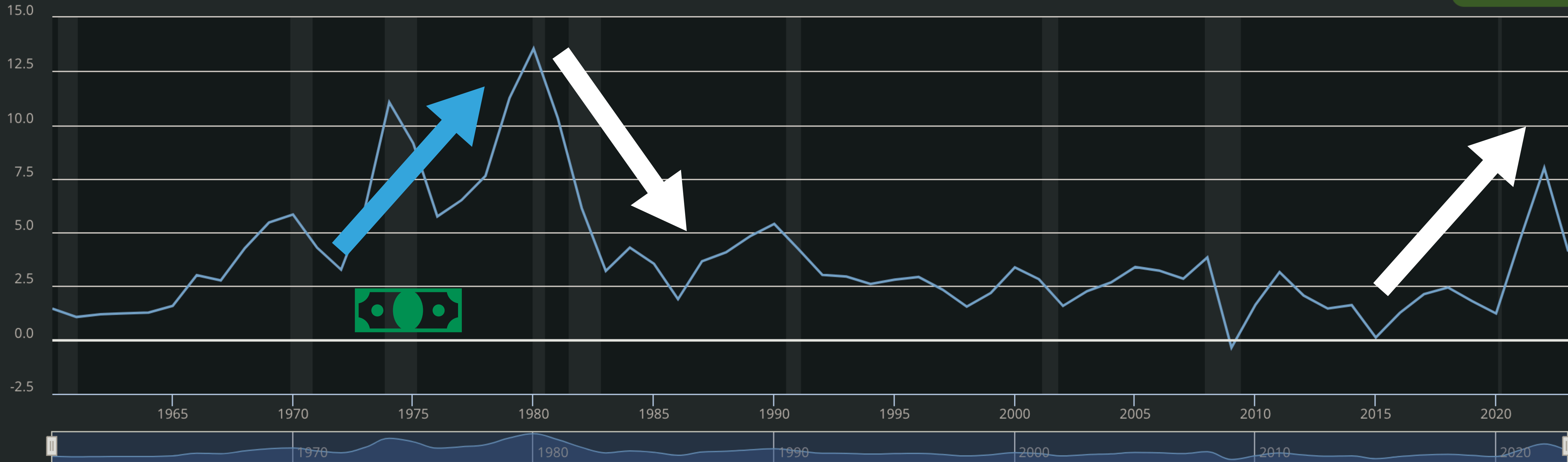
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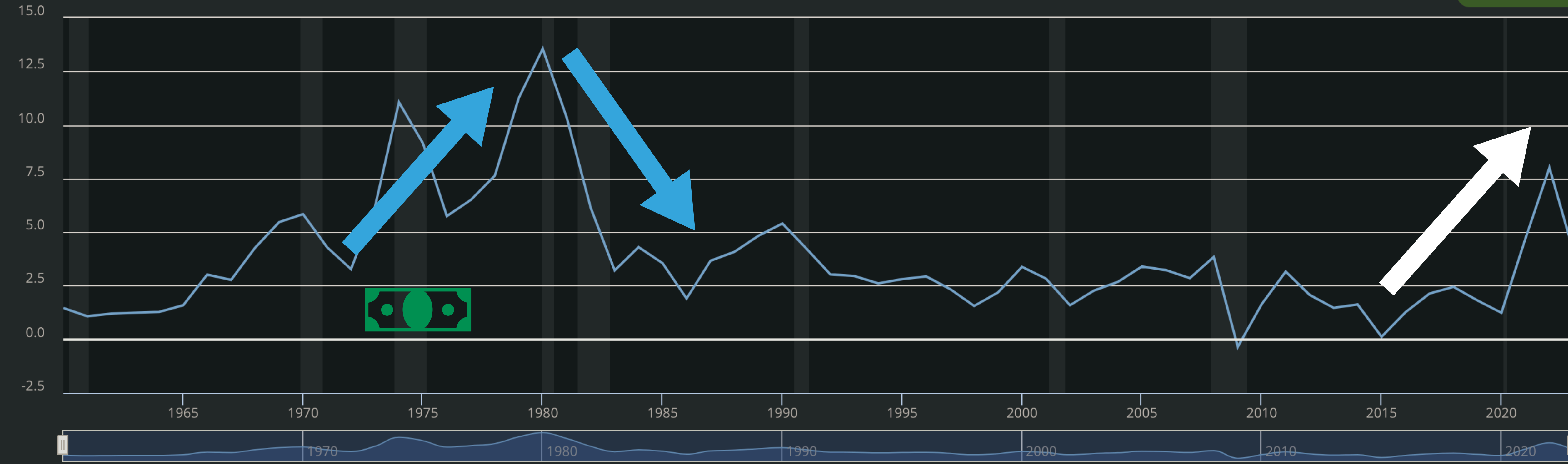
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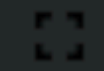
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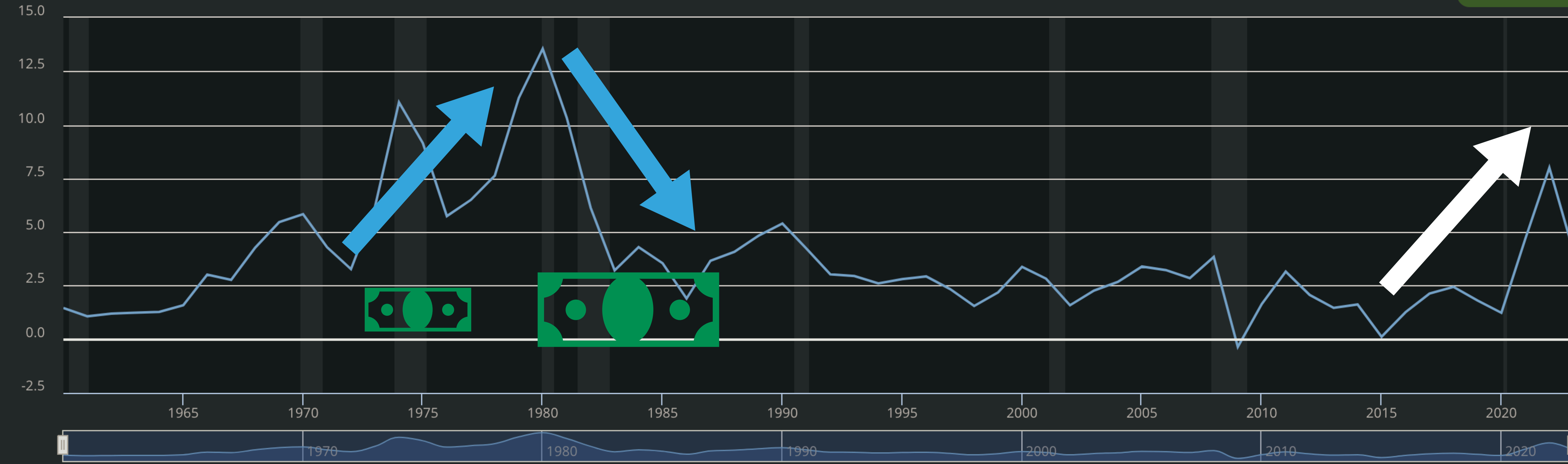
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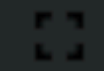
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- Business Cycle

- Business Cycle
 - (1) Cyclical rise and fall over time.

- Business Cycle
 - (1) Cyclical rise and fall over time.
 - (2) Countercyclical response.

- History in Zoroastrianism

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 - Cosmic (creation to Renovation)

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 - National (Jamshēd, Kayanids, etc.)

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 - Cosmic (creation to Renovation)
 - National (Jamshēd, Kayanids, etc.)
 - → These are **narrative** histories.

- History in Zoroastrianism

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 - (1) Narrative history

- History in Zoroastrianism
 - (1) Narrative history
 - (?) Theory of history

- Outline
 - (1) Historical Cycles
 - (2) Countercyclical Ethics
 - (3) Conclusion

Historical Cycles

• [it's like when night comes and] the nocturnal birds have an incline (*abrāz*), and the diurnal ones have a decline (*nišēb*)...Close to day, the diurnal ones have an incline, and the nocturnal ones have a decline...

Dēnkard III 188

- [it's like **when night comes** and] the nocturnal birds have an incline (*abrāz*), and the diurnal ones have a decline (*nišēb*)....Close to day, the diurnal ones have an incline, and the nocturnal ones have a decline...

Dēnkard III 188

- [it's like when **night** comes and] **the nocturnal birds have an incline** (*abrāz*), and the diurnal ones have a decline (*nišēb*)....Close to day, the diurnal ones have an incline, and the nocturnal ones have a decline...

Dēnkard III 188

- [it's like when **night** comes and] the nocturnal birds have an incline (*abrāz*), **and the diurnal ones have a decline** (*nišēb*)....Close to day, the diurnal ones have an incline, and the nocturnal ones have a decline...

Dēnkard III 188

• [it's like when night comes and] the nocturnal birds have an incline (*abrāz*), and the diurnal ones have a decline (*nišēb*).... **Close to day**, the diurnal ones have an incline, and the nocturnal ones have a decline...

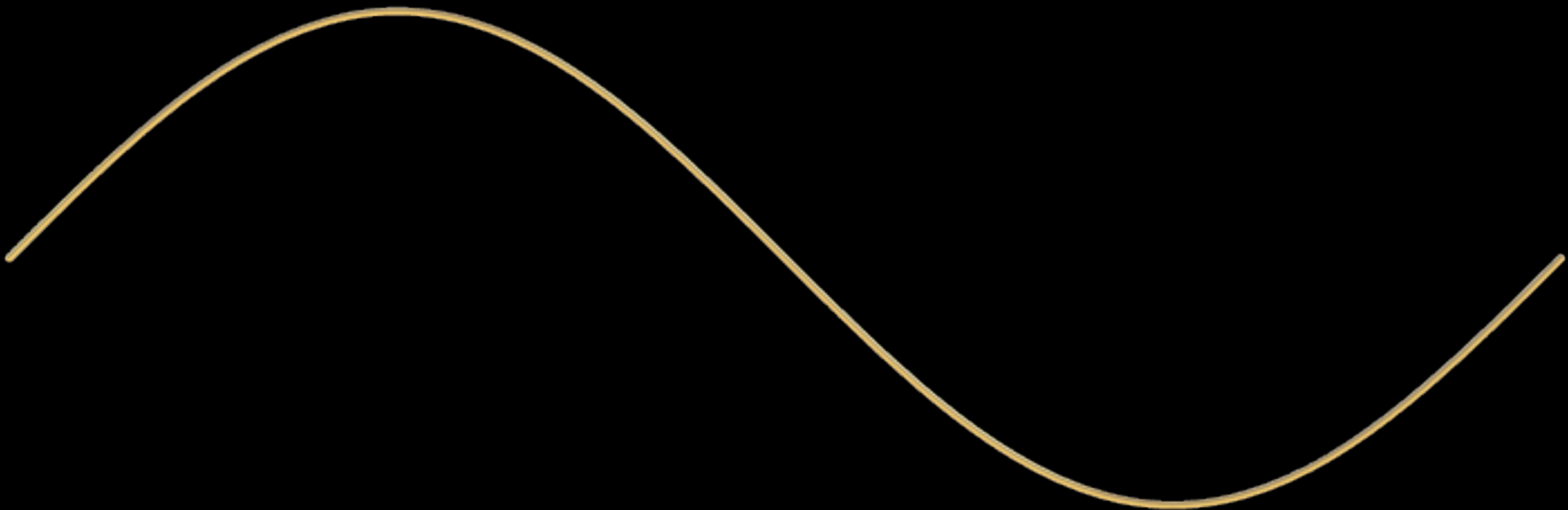
Dēnkard III 188

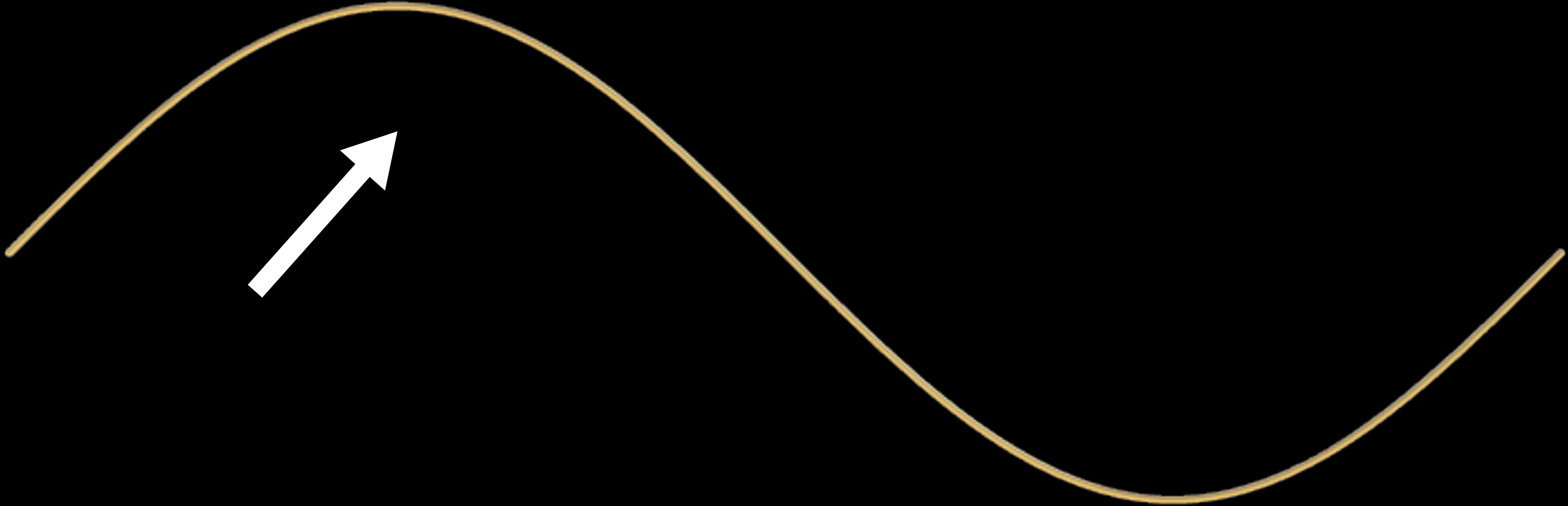
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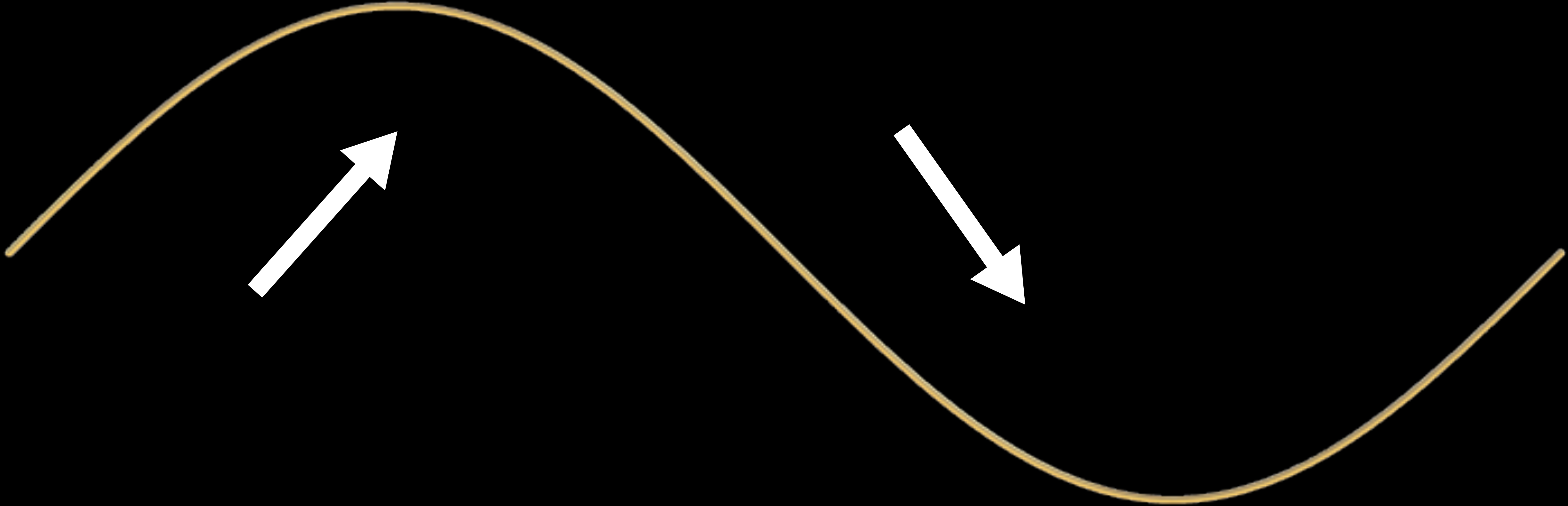
Dēnkard III 188

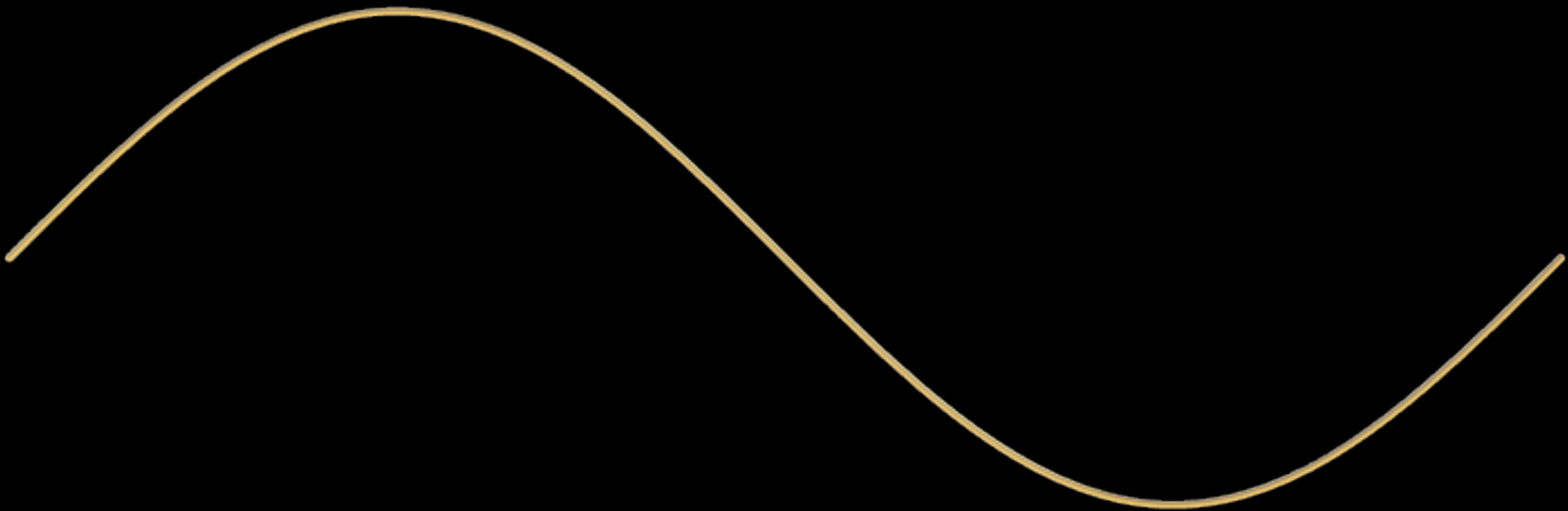
- [it's like when night comes and] the nocturnal birds have an incline (*abrāz*), and the diurnal ones have a decline (*nišēb*)....Close to **day**, the diurnal ones have an incline, and **the nocturnal ones have a decline...**

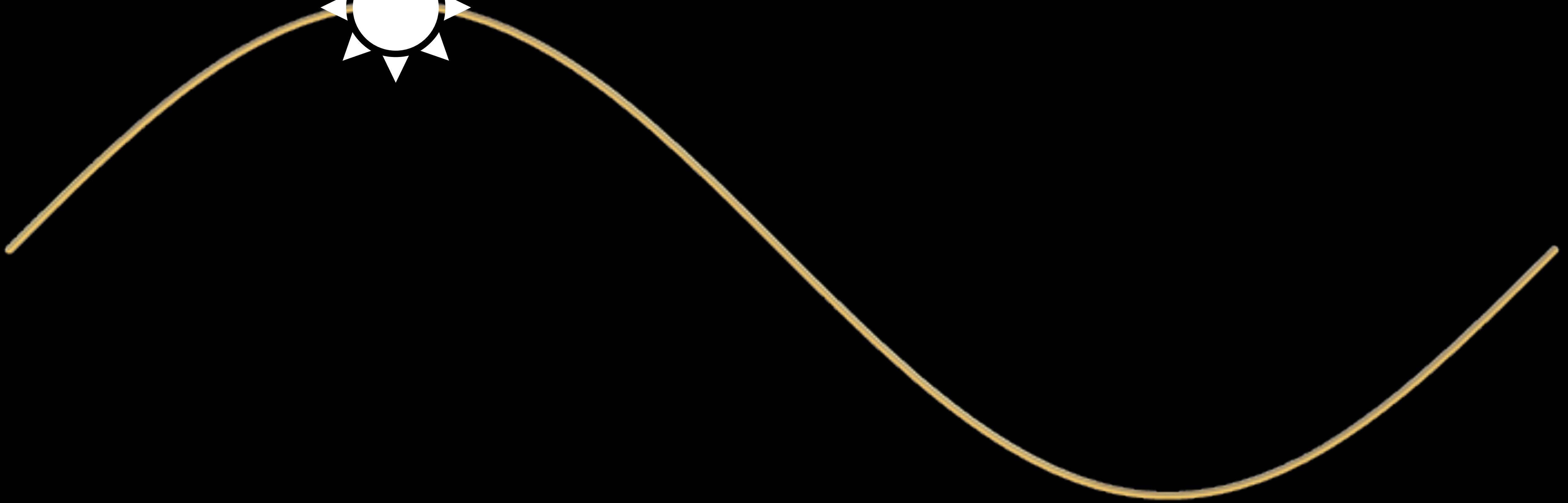
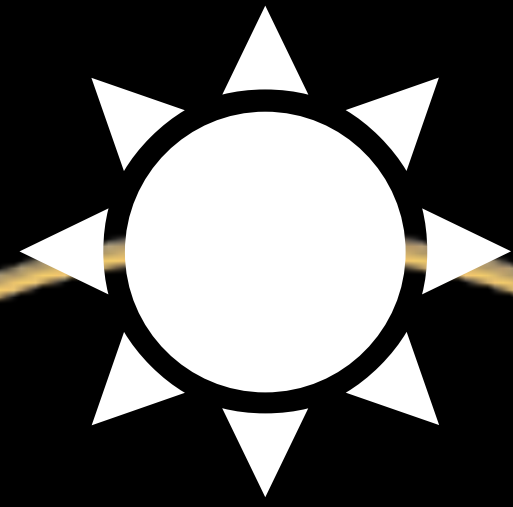
Dēnkard III 188



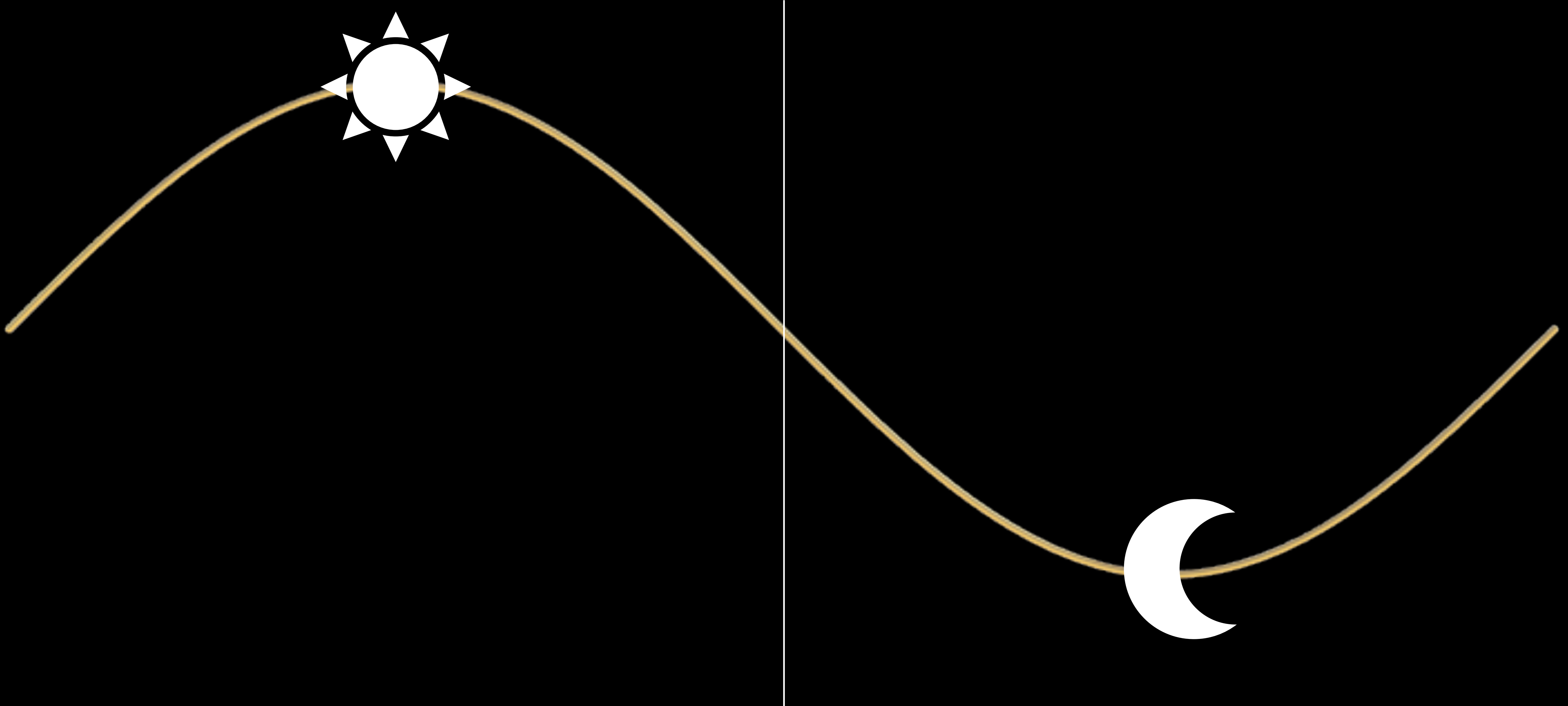


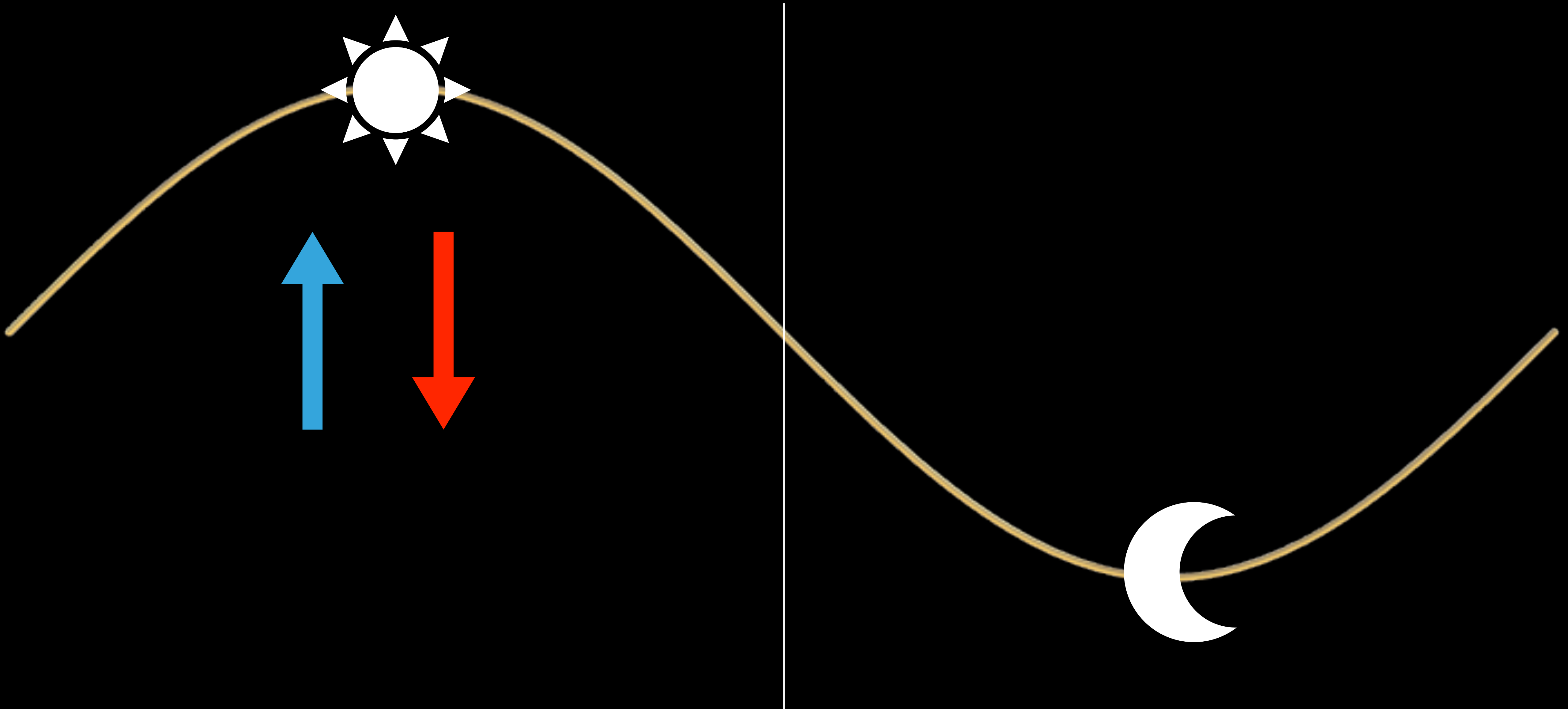


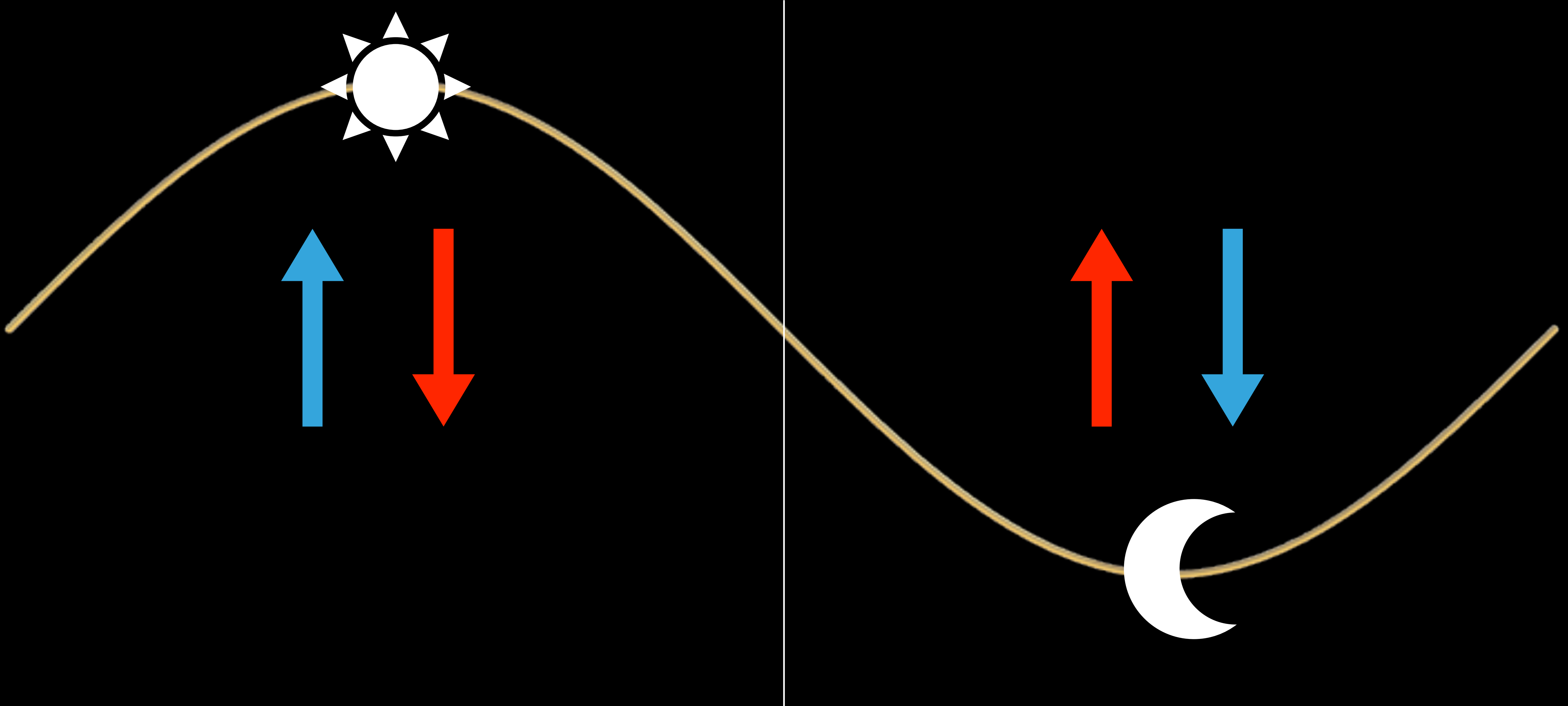




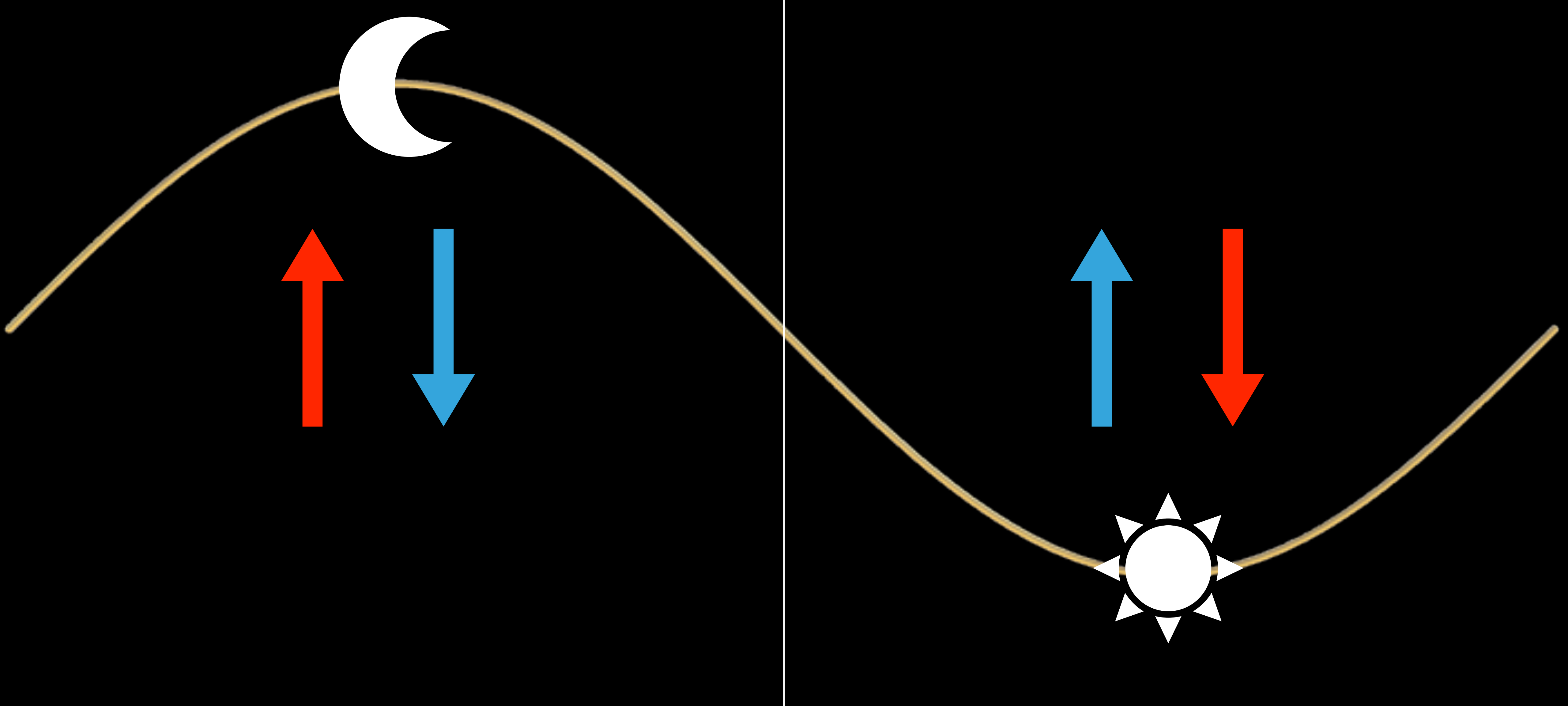








History in *Dēnkard* III



- Historical Cycles

- Historical Cycles
 - (1) the incline-decline **pattern**

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 - (1) the incline-decline pattern
 - (2) two groups with inverted cycles

- Historical Cycles
 - (1) the incline-decline pattern
 - (2) two groups with inverted cycles
 - (3) mutually exclusive situation

- When people's {good-behavior} is general... the flourishing from the gods comes more to physical beings...and the epoch increases in well-rule, good-religion, and knowing...when {bad-behavior} is generalized...the demons are more invasive...and the epoch increases in tyranny, heresy...

Dēnkard III 66

- When people's **{good-behavior}** is general... the flourishing from the gods comes more to physical beings...and the epoch increases in well-rule, good-religion, and knowing...when **{bad-behavior}** is generalized...the demons are more invasive...and the epoch increases in tyranny, heresy...

Dēnkard III 66

- **When people's {good-behavior} is general...**
the flourishing from the gods comes more to physical beings...and the epoch increases in well-rule, good-religion, and knowing...when {bad-behavior} is generalized...the demons are more invasive...and the epoch increases in tyranny, heresy...

Dēnkard III 66

- When people's {**good-behavior**} is general...
the flourishing from the gods comes more to physical beings...and the epoch increases in well-rule, good-religion, and knowing...
when {bad-behavior} is generalized...the demons are more invasive...and the epoch increases in tyranny, heresy...

Dēnkard III 66

- When people's {**good-behavior**} is general...
the flourishing from the gods comes more to
physical beings...**and the epoch increases in
well-rule, good-religion, and knowing...**
when {bad-behavior} is generalized...the
demons are more invasive...and the epoch
increases in tyranny, heresy...

Dēnkard III 66

- When people's {good-behavior} is general... the flourishing from the gods comes more to physical beings...and the epoch increases in well-rule, good-religion, and knowing...**when {bad-behavior} is generalized**...the demons are more invasive...and the epoch increases in tyranny, heresy...

Dēnkard III 66

- When people's {good-behavior} is general... the flourishing from the gods comes more to physical beings...and the epoch increases in well-rule, good-religion, and knowing...when {**bad-behavior**} is generalized...**the demons are more invasive**...and the epoch increases in tyranny, heresy...

Dēnkard III 66

- When people's {good-behavior} is general...
the flourishing from the gods comes more to
physical beings...and the epoch increases in
well-rule, good-religion, and knowing...when
{**bad-behavior**} is generalized...the demons
are more invasive...**and the epoch increases
in tyranny, heresy...**

Dēnkard III 66

- When people's {good-behavior} is **general**...
the flourishing from the gods comes more to
physical beings...and the epoch increases in
well-rule, good-religion, and knowing...when
{bad-behavior} is **generalized**...the demons
are more invasive...and the epoch increases
in tyranny, heresy...

Dēnkard III 66

- Historical Cycles

- Historical Cycles
 - (1) Human action is **determinative**.

- Historical Cycles
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 - (2) People **produce** general trend.

- Historical Cycles
 - (1) Human action is **determinative**.
 - (2) People **produce** general trend.
 - (3) General trend => kings, laws, etc.

- Human {behavior}

- Human {behavior}
- {good behavior} : “the back from vice, forth to virtue”

- Human {behavior}
- {good behavior} : “the back from vice, forth to virtue”
- {bad behavior} : “the back from virtue, forth to vice”

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 - {good behavior} : “the **back** from vice, forth to virtue”
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- Human {behavior}
- {good behavior} : “the back from vice, **forth** to virtue”
- {bad behavior} : “the back from virtue, **forth** to vice”

- Historical Cycles

- Historical Cycles
 - General {behavior} defines the **age**.

- Historical Cycles
 - General {behavior} defines the **age**.
 - What about **particular** {behavior}?

- When a particular someone has {good-behavior} during general {bad-behavior}...the coming of benefit to that particular person is a pull to final victory and [to] the gods' goodness for general people.

Dēnkard III 66

- When a particular someone has {good-behavior} **during general** {**bad-behavior**}...the coming of benefit to that particular person is a pull to final victory and [to] the gods' goodness for general people.

Dēnkard III 66

- **When a particular someone has {good-behavior}** during general {bad-behavior}...the coming of benefit to that particular person is a pull to final victory and [to] the gods' goodness for general people.

Dēnkard III 66

- When a particular someone has {good-behavior} during general {bad-behavior}...**the coming of benefit to that particular person** is a pull to final victory and [to] the gods' goodness for general people.

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- When a particular someone has {good-behavior} during general {bad-behavior}...the coming of **benefit** to that particular person **is a pull to final victory** and [to] the gods' goodness for general people.

Dēnkard III 66

- When a particular someone has {good-behavior} during general {bad-behavior}...the coming of **benefit** to that particular person is a pull to final victory and [to] **the gods' goodness for general people.**

Dēnkard III 66

- During general {good behavior}, when the particular [person] has {bad-behavior}, it's a pull to evil and destruction, and fear comes to the general [people].

Dēnkard III 66

- **During general {good behavior},**
when the particular [person] has
{bad-behavior}, it's a pull to evil
and destruction, and fear comes
to the general [people].

Dēnkard III 66

- During general {good behavior},
when the particular [person]
has {bad-behavior}, it's a pull
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Dēnkard III 66

- During general {good behavior}, when the particular [person] has {bad-behavior}, **it's a pull to evil and destruction**, and fear comes to the general [people].

Dēnkard III 66

- During general {good behavior}, when the particular [person] has {bad-behavior}, it's a pull to evil and destruction, **and fear comes to the general [people].**

Dēnkard III 66

- Particular {behavior}

- Particular {behavior}
- Good : pull to salvation ; general good

- Particular {behavior}
 - Good : pull to salvation ; general good
 - Bad : pull to destruction ; general fear

- Particular {behavior}
 - Good : **pull** to salvation ; general good
 - Bad : **pull** to destruction ; general fear

- Historical cycles

- Historical cycles
 - (1) There's a **general** trend.

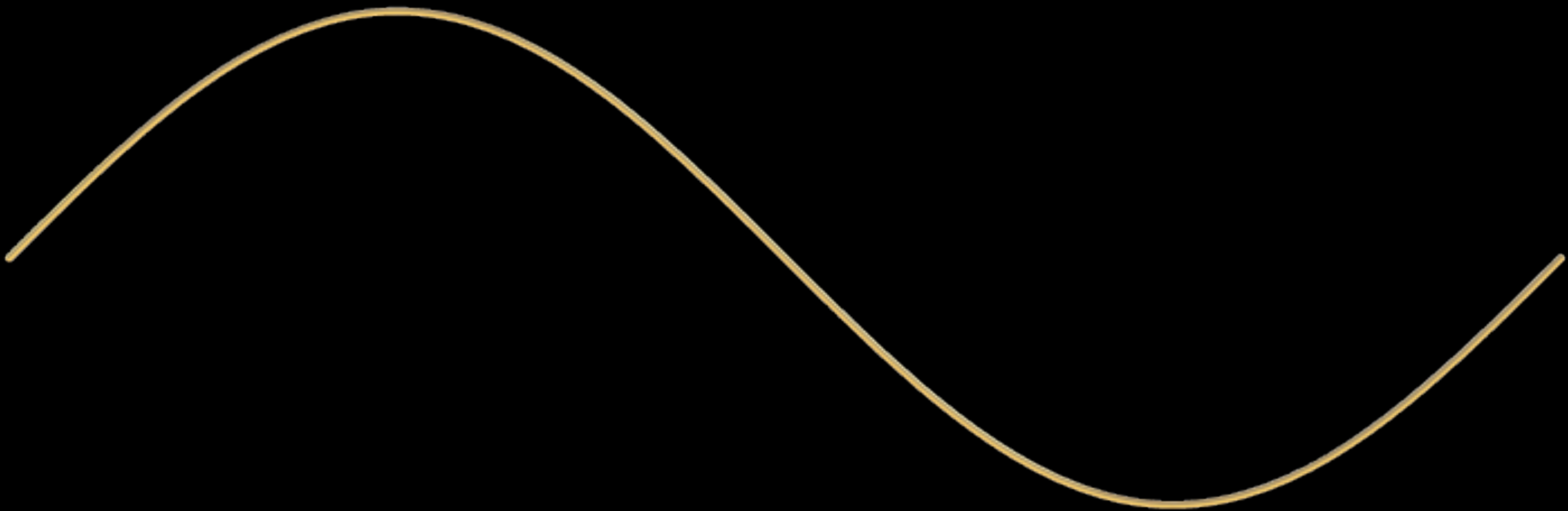
- Historical cycles
 - (1) There's a **general** trend.
 - (2) One can **respond** differently.

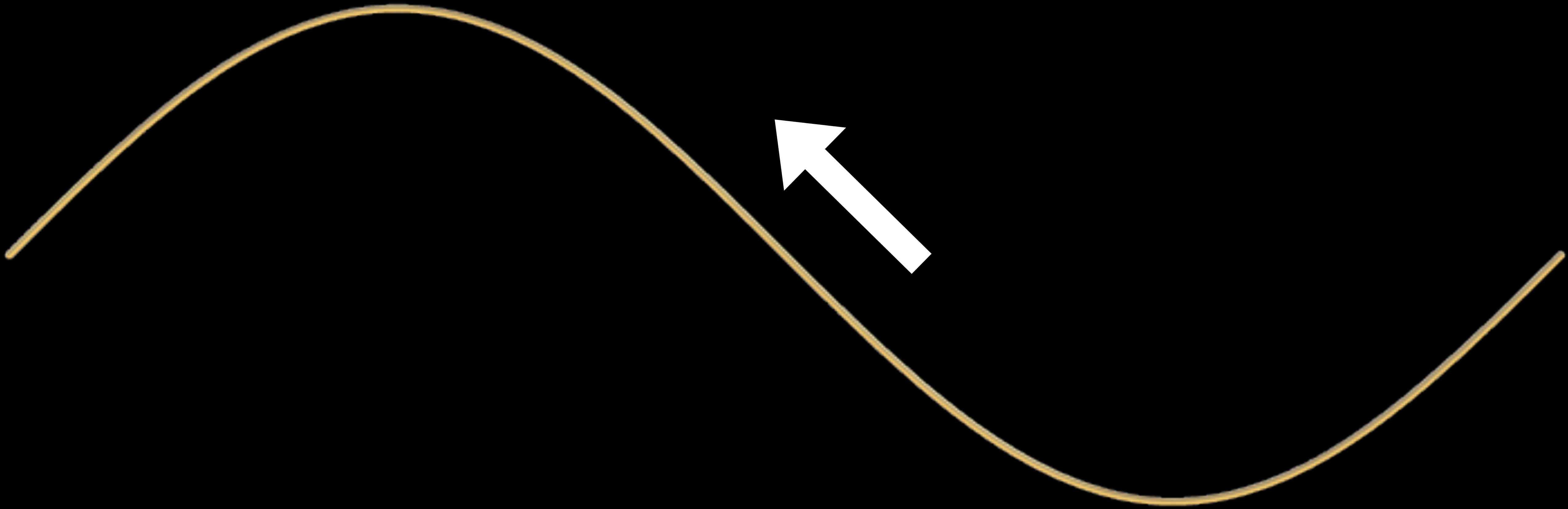
Countercyclical ethics

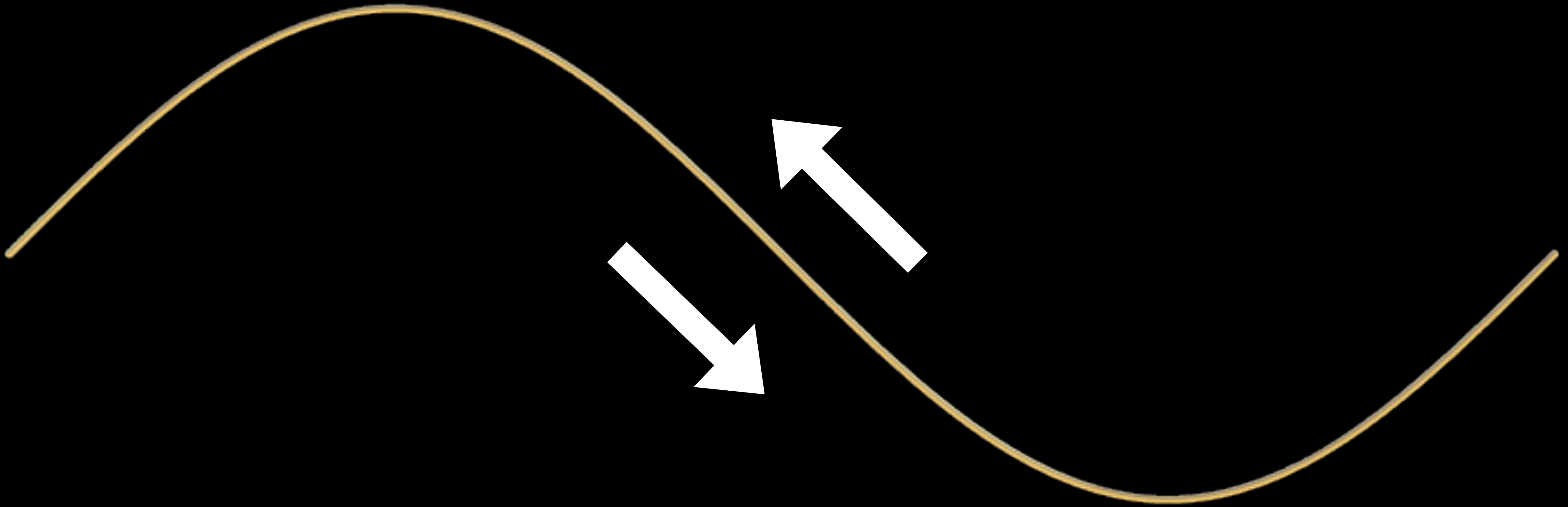
- Ethical response

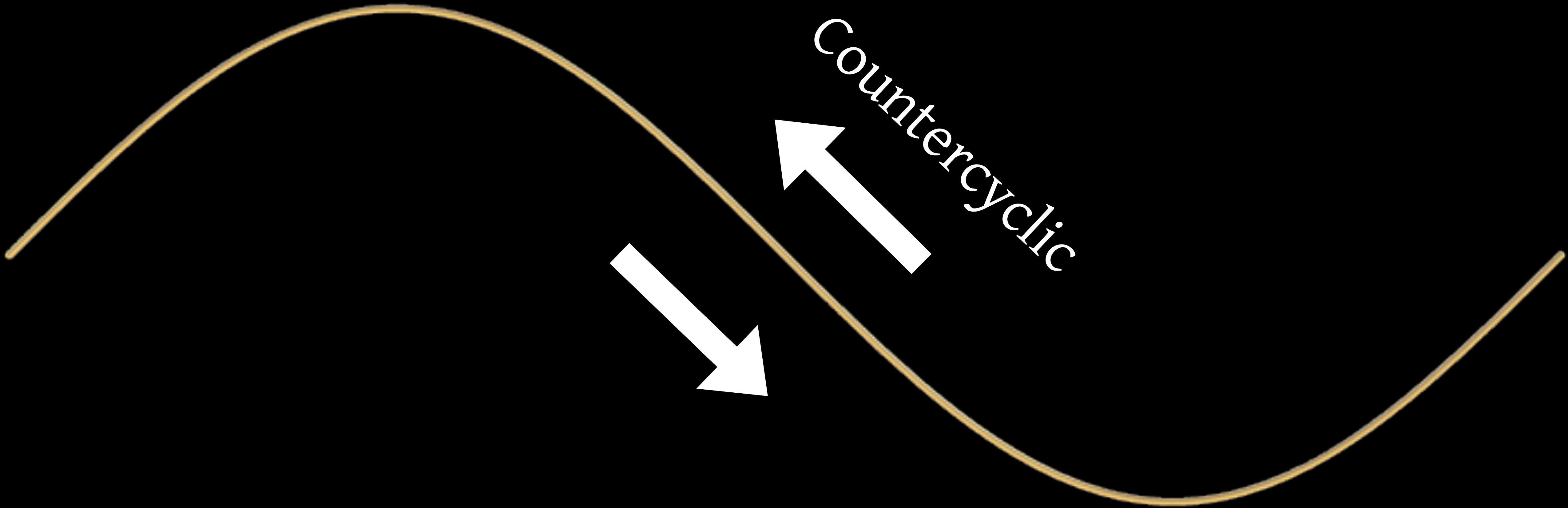
- Ethical response
 - (1) **Countercyclical** : good against bad

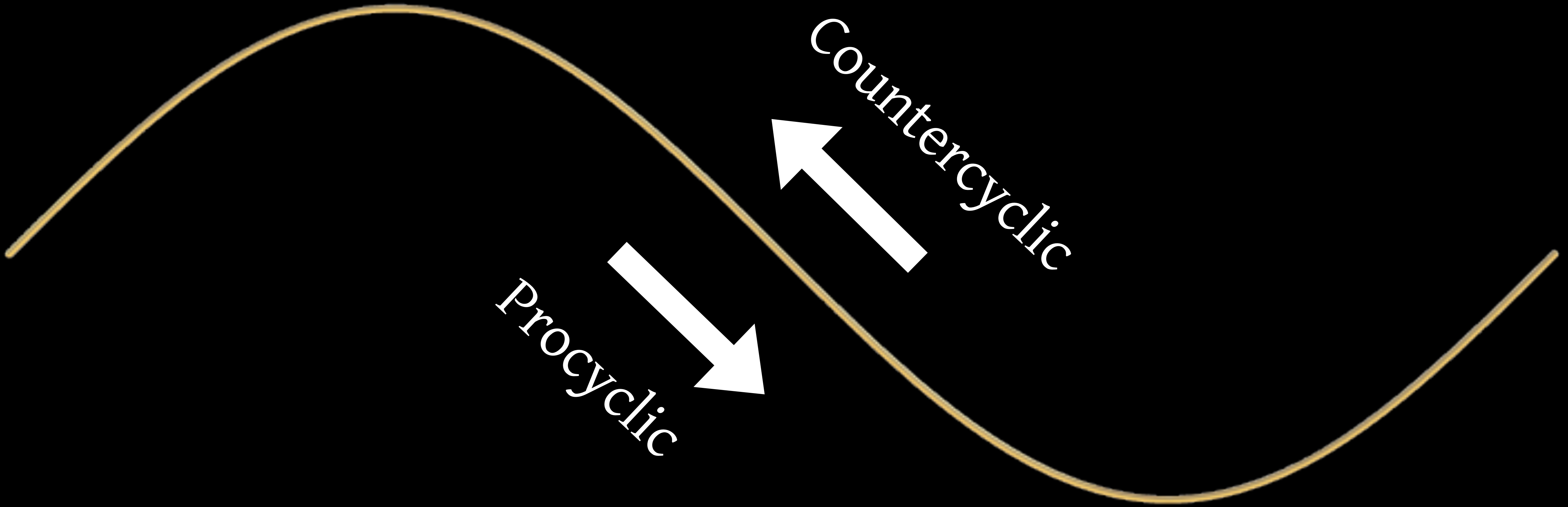
- Ethical response
 - (1) **Countercyclical** : good against bad
 - (2) **Procyclical** : good with good











- Ethical response

- Ethical response
 - (1) **When** is the right time?

- Ethical response
 - (1) **When** is the right time?
 - (2) What is the proper **response**?

- Ethical response
 - (1) **When** is the right time?
 - (2) What is the proper **response**?
 - Is good the **same** in day as at night?

- The prudent person has collected their forth- and back-virtues...as virtues, and they have wisdom as the leader of the virtues and recognize the time by wisdom.

Dēnkard III 68

- The **prudent person** has collected their **forth- and back-virtues**...as virtues, and they have wisdom as the leader of the virtues and recognize the time by wisdom.

Dēnkard III 68

- The prudent person has collected their forth- and back-virtues...as virtues, and **they have wisdom as the leader of the virtues** and recognize the time by wisdom.

Dēnkard III 68

- The prudent person has collected their forth- and back-virtues...as virtues, **and they** have wisdom as the leader of the virtues and **recognize the time by wisdom.**

Dēnkard III 68

- The time that has an incline direction is generally by the forth- and occasionally by the back-[virtues]; the one that has a decline direction is generally by the back- and occasionally by the forth-[virtues].

Dēnkard III 68

- **The time that has an incline**
direction is generally by the forth-
and occasionally by the back-
[virtues]; the one that has a decline
direction is generally by the back- and
occasionally by the forth-[virtues].

Dēnkard III 68

- The time that has an **incline** direction is **generally by the forth-** and occasionally by the back-**[virtues]**; the one that has a decline direction is generally by the back- and occasionally by the forth-**[virtues]**.

Dēnkard III 68

- The time that has an **incline** direction is generally by the forth- and **occasionally by the back-[virtues]**; the one that has a decline direction is generally by the back- and occasionally by the forth-[virtues].

Dēnkard III 68

- The time that has an incline direction is generally by the forth- and occasionally by the back-[virtues]; **the one that has a decline** direction is generally by the back- and occasionally by the forth-[virtues].

Dēnkard III 68

- The time that has an incline direction is generally by the forth- and occasionally by the back-[virtues]; the one that has a **decline** direction is **generally by the back-** and occasionally by the forth-[**virtues**].

Dēnkard III 68

- The time that has an incline direction is generally by the forth- and occasionally by the back-[virtues]; the one that has a **decline** direction is generally by the back- and **occasionally by the forth-[virtues]**.

Dēnkard III 68

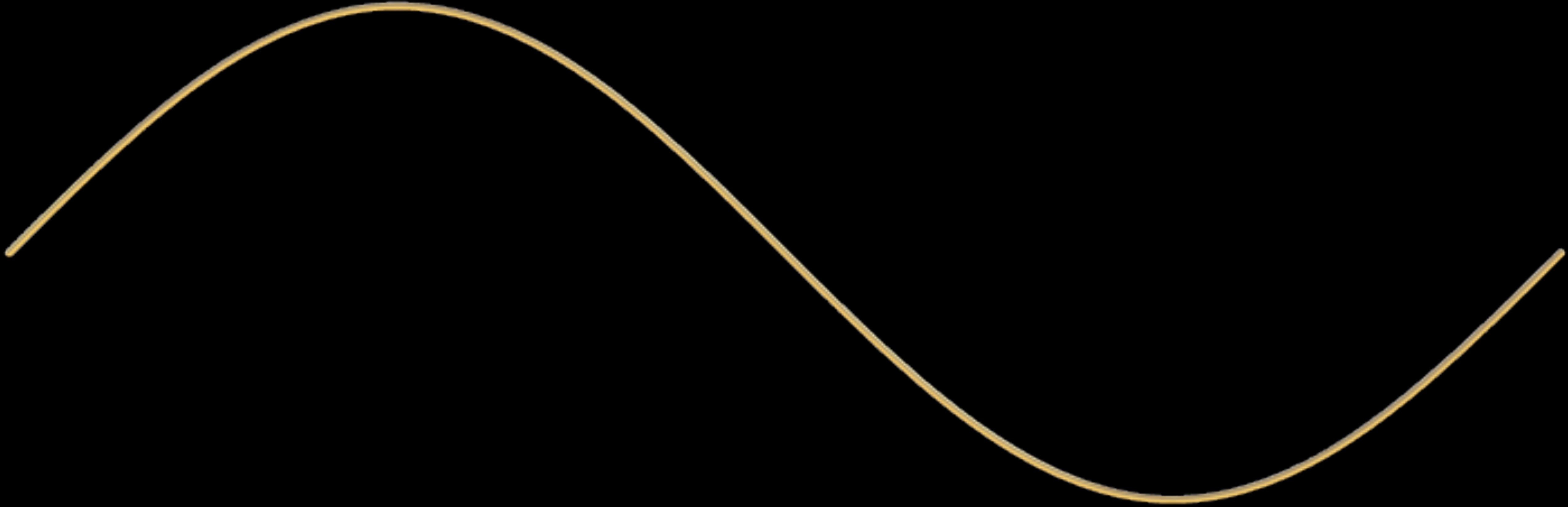
- Good behavior

- Good behavior
 - (1) incline : forth virtues

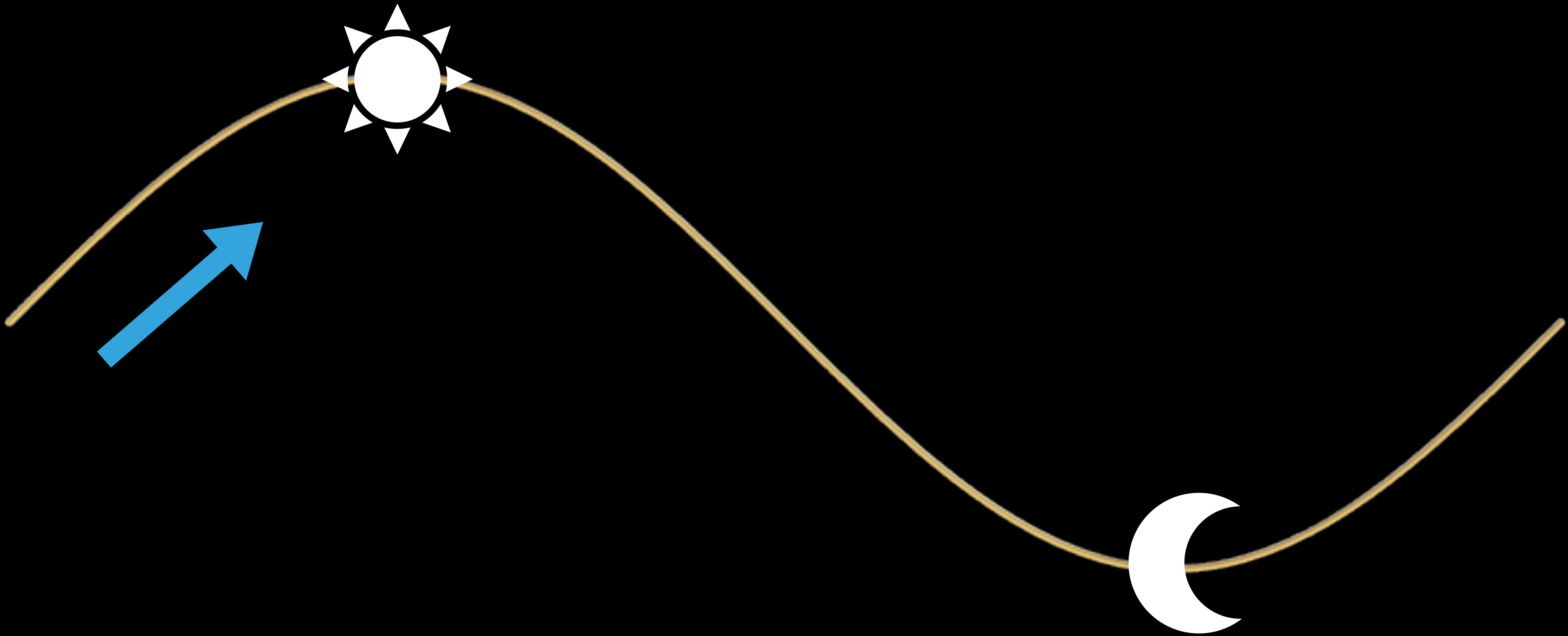
- Good behavior
 - (1) incline : forth virtues
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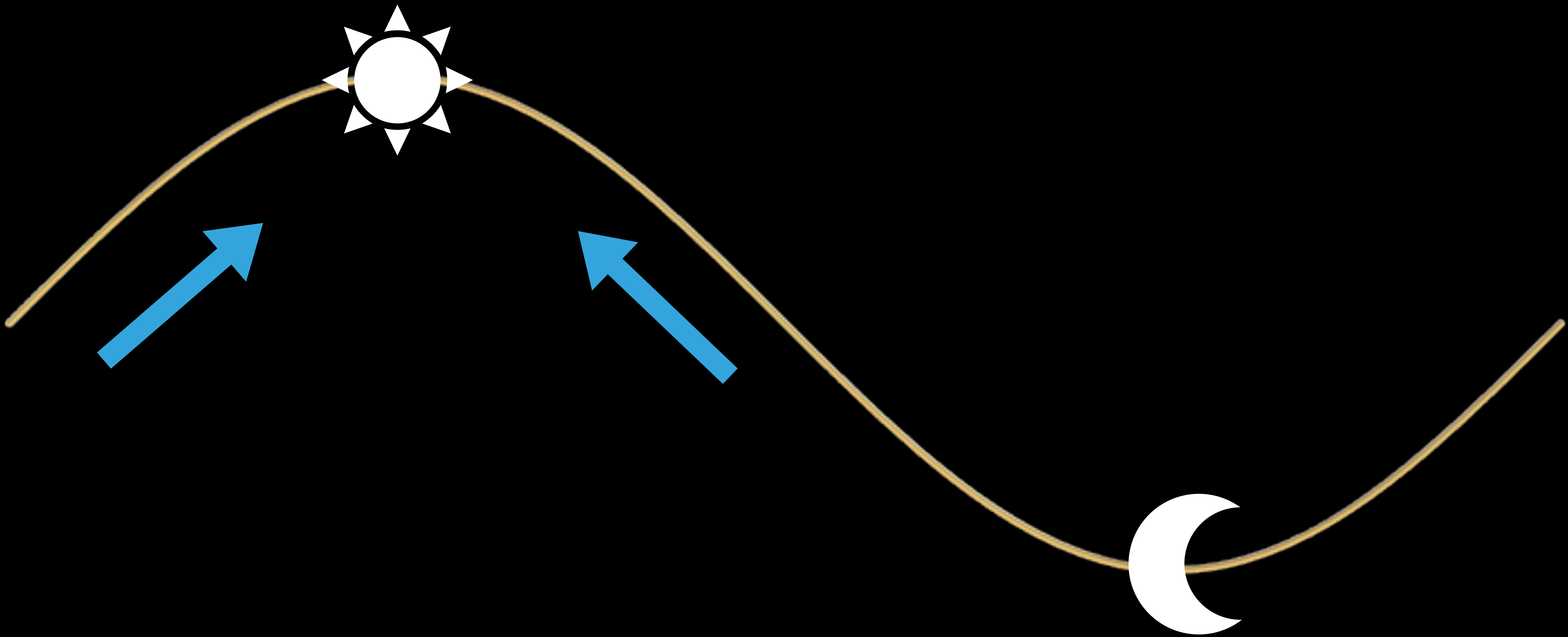
- Good behavior
 - (1) incline : forth virtues (pro-)
 - (2) decline : back virtues (counter-)

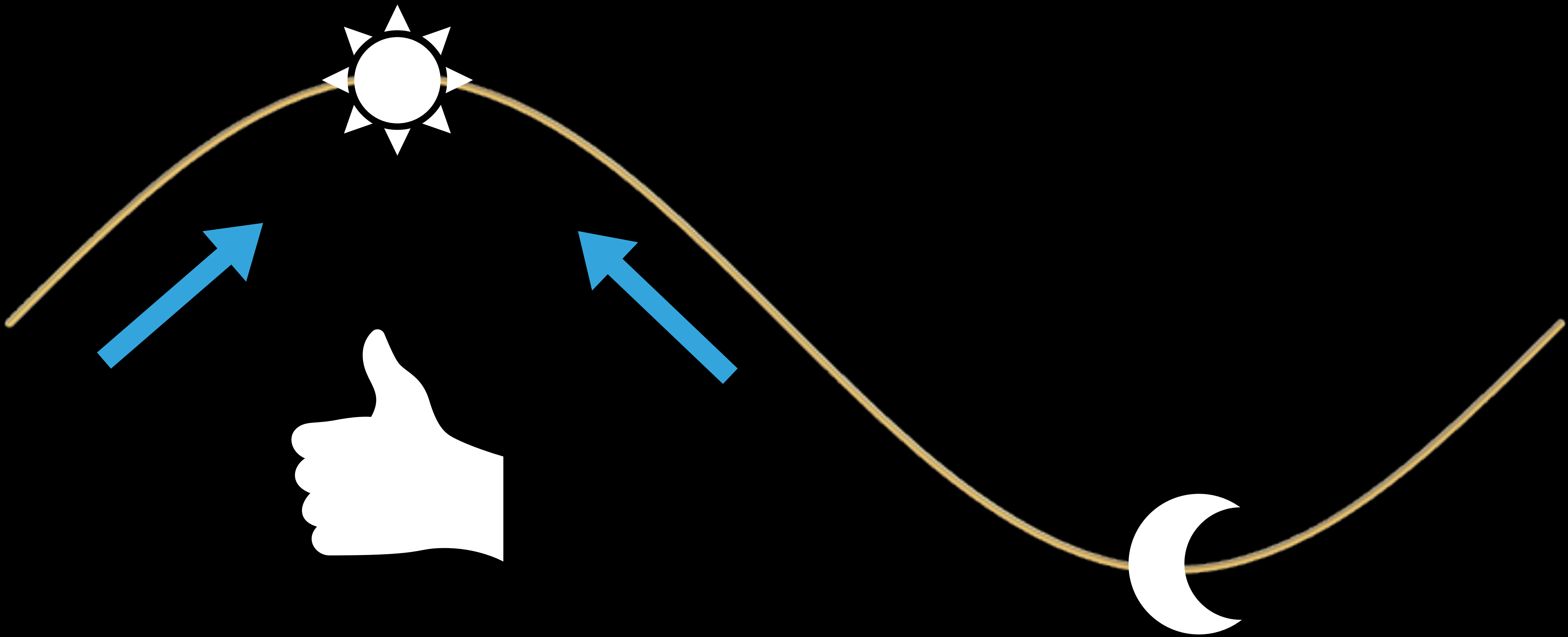
- Good behavior
 - (1) incline : forth virtues (pro-)
 - (2) decline : back virtues (counter-)
 - → “forth” ≠ good, “back” ≠ bad

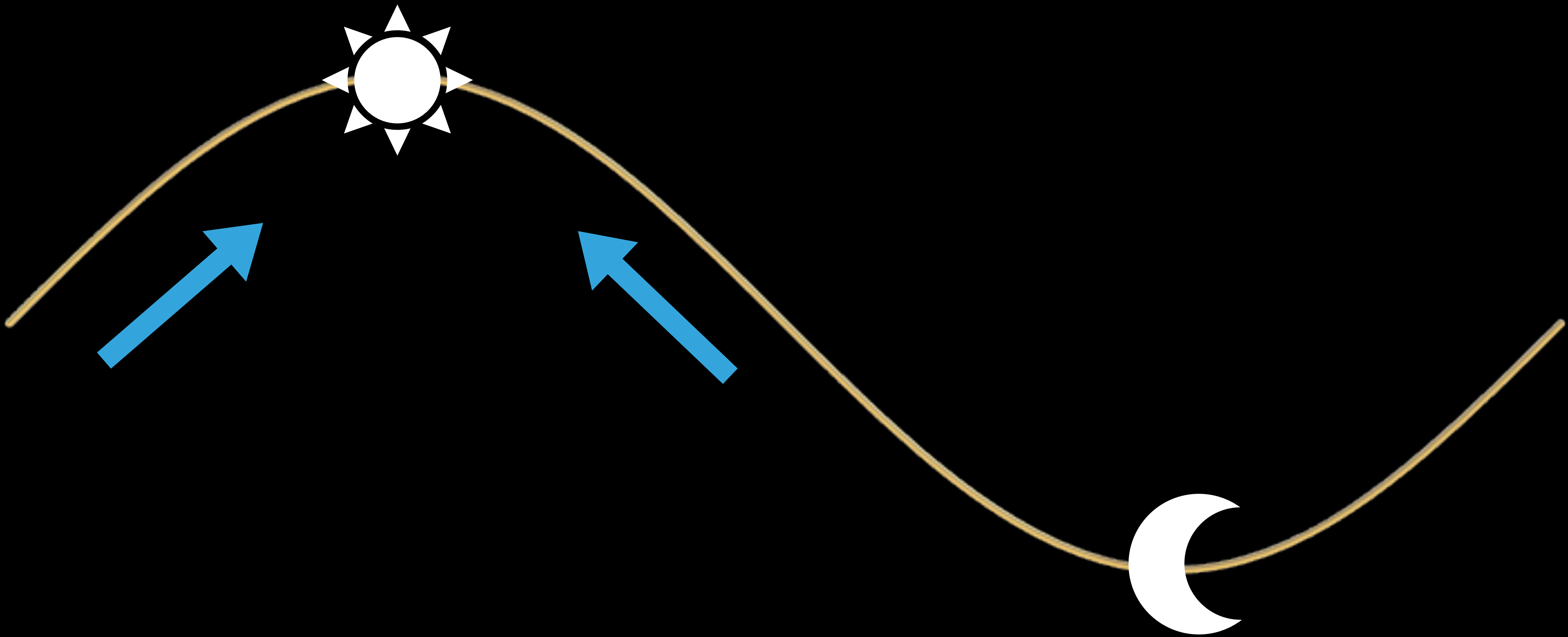


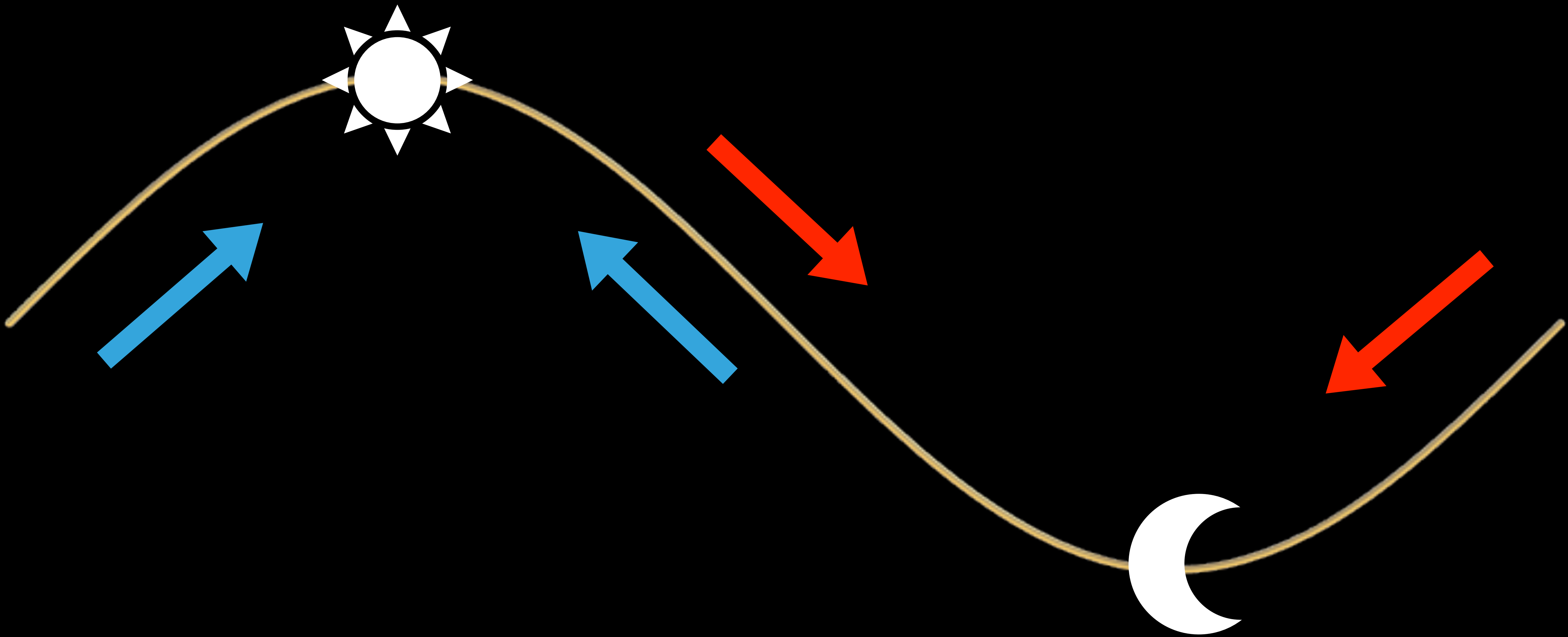


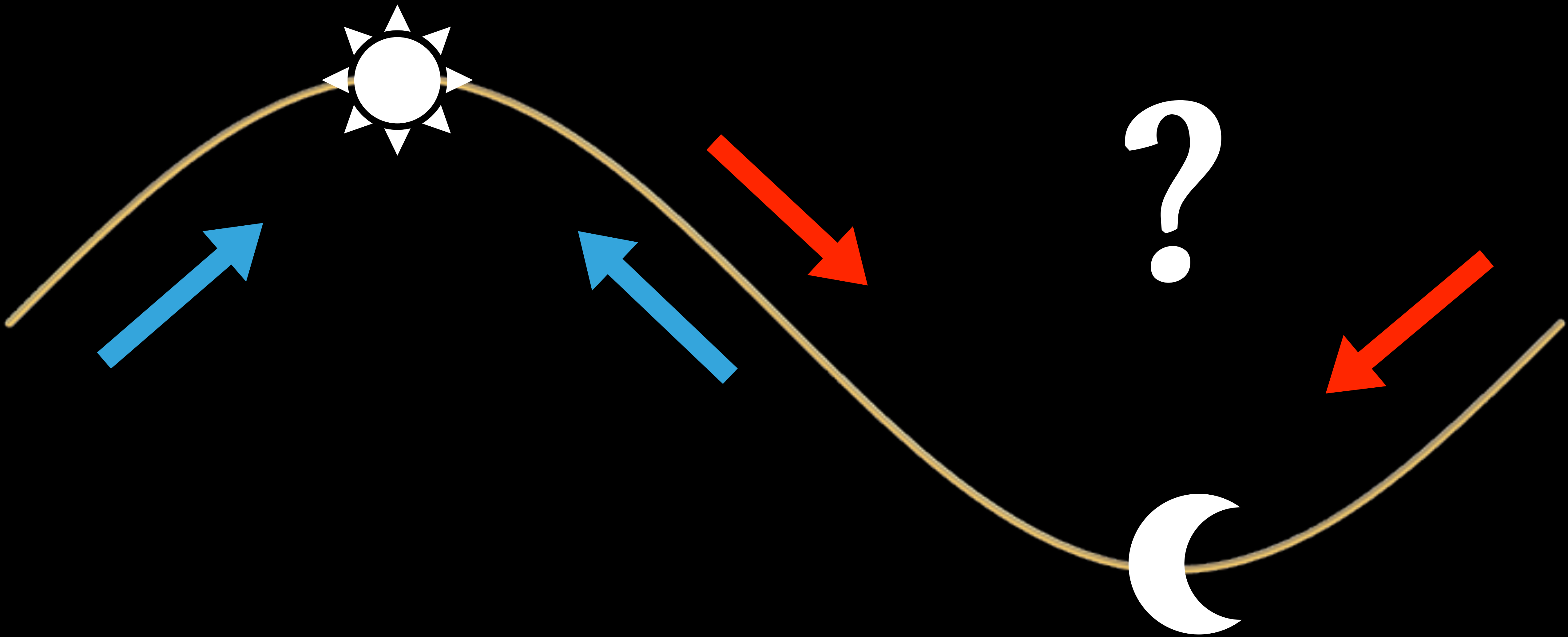












- Forth-pulling virtues have the character of warriors and lords...back-pulling virtues have the character of priests and subjects

Dēnkard III 336

- **Forth-pulling virtues have the character of warriors and lords...** back-pulling virtues have the character of priests and subjects

Dēnkard III 336

- Forth-pulling virtues have the character of warriors and lords...**back-pulling virtues have the character of priests and subjects**

Dēnkard III 336

- Forth-pulling vices have the character of tyrants... and back-pulling vices have the character of heretics.

Dēnkard III 336

- **Forth-pulling vices have the character of tyrants...**
and back-pulling vices have the character of heretics.

Dēnkard III 336

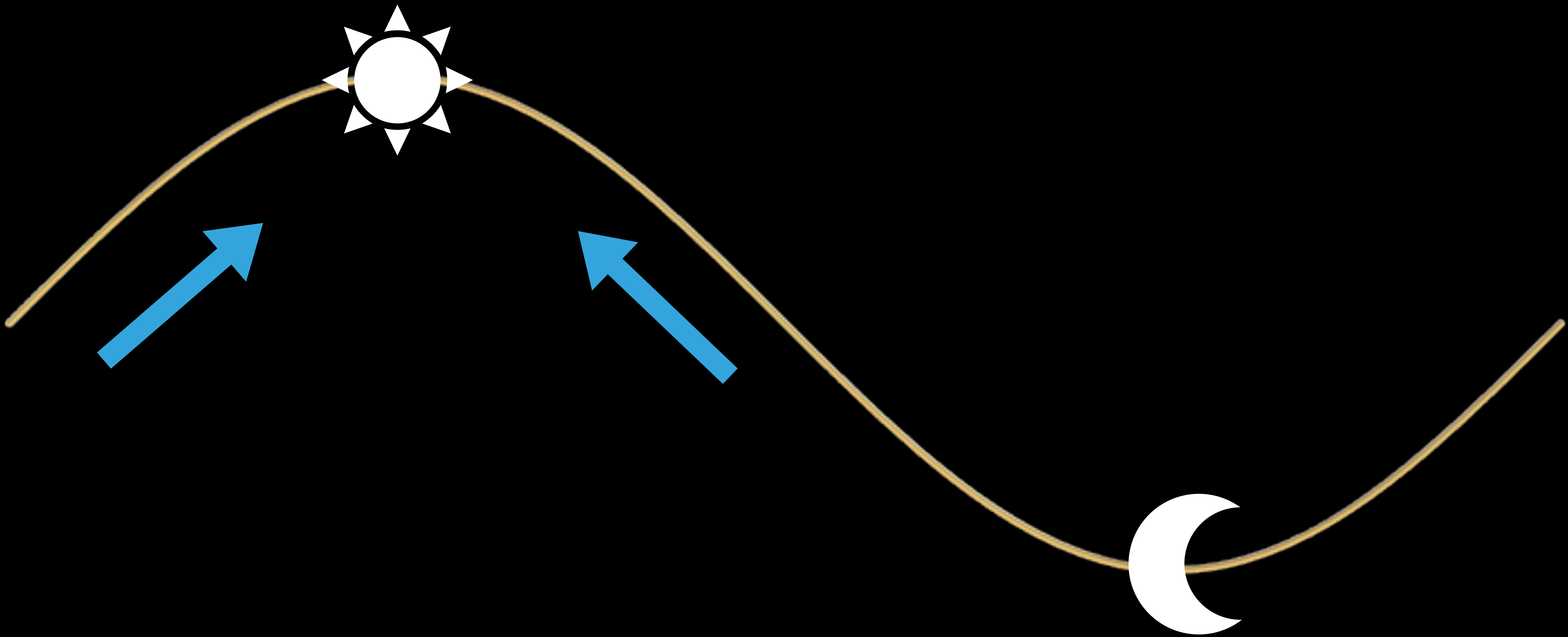
- Forth-pulling vices have the character of tyrants...**and back-pulling vices have the character of heretics.**

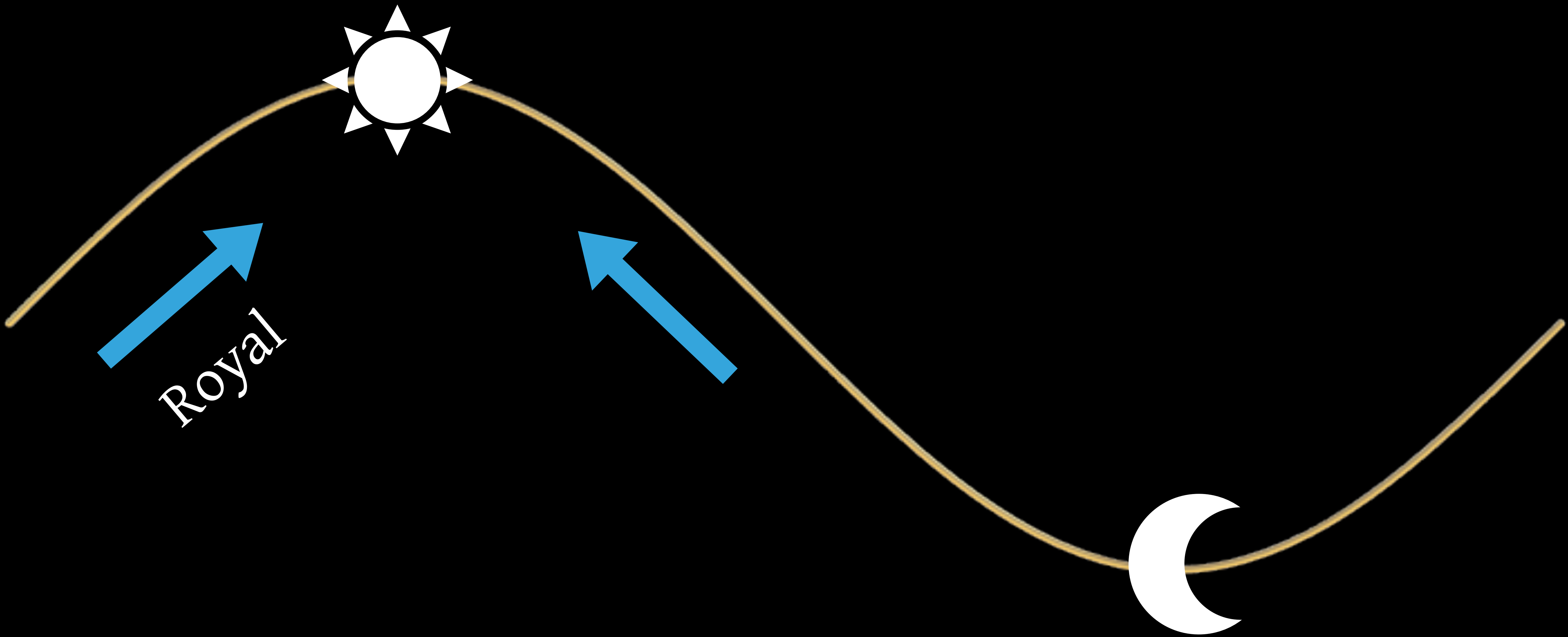
Dēnkard III 336

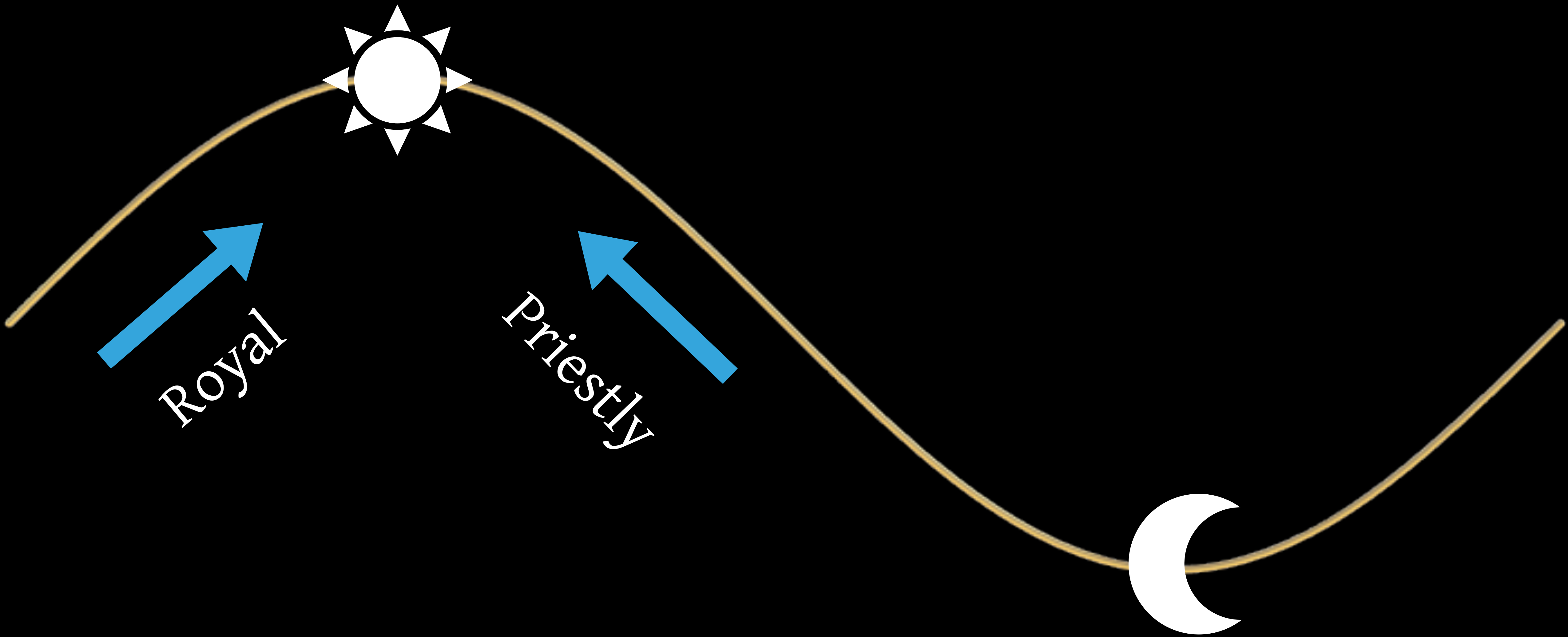
- (1) forth-pulling virtues : royal
- (2) back-pulling virtues : priestly
- (3) forth-pulling vices : tyrannical
- (4) back-pulling vices : heretical

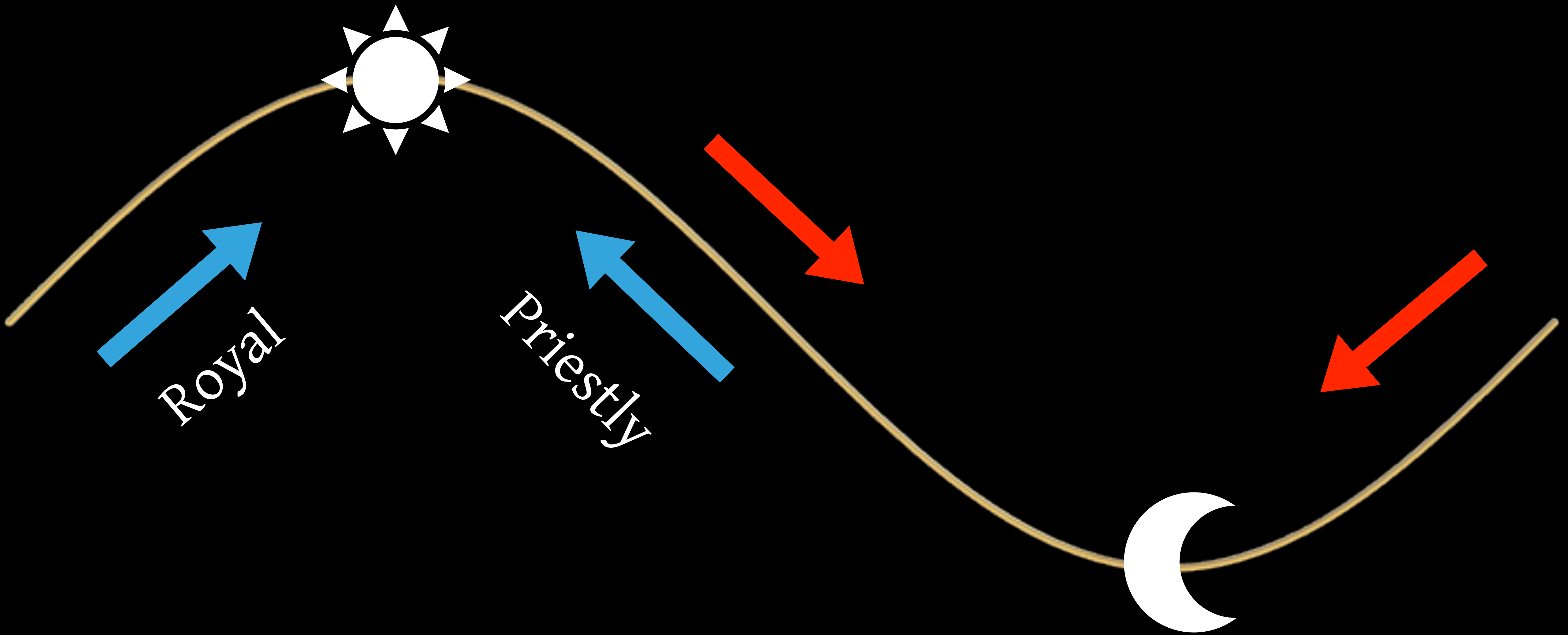
- (1) forth-pulling virtues : **royal**
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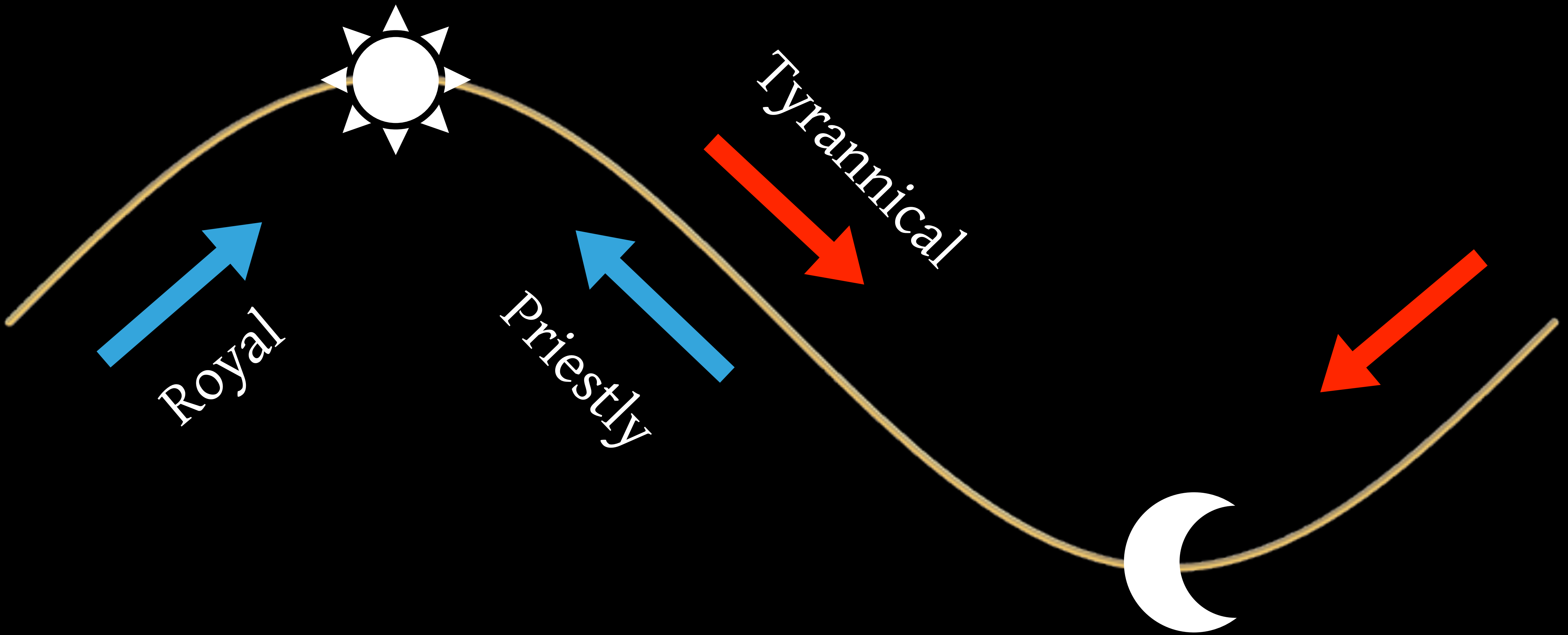
- (1) forth-pulling virtues : royal
- (2) back-pulling virtues : **priestly**
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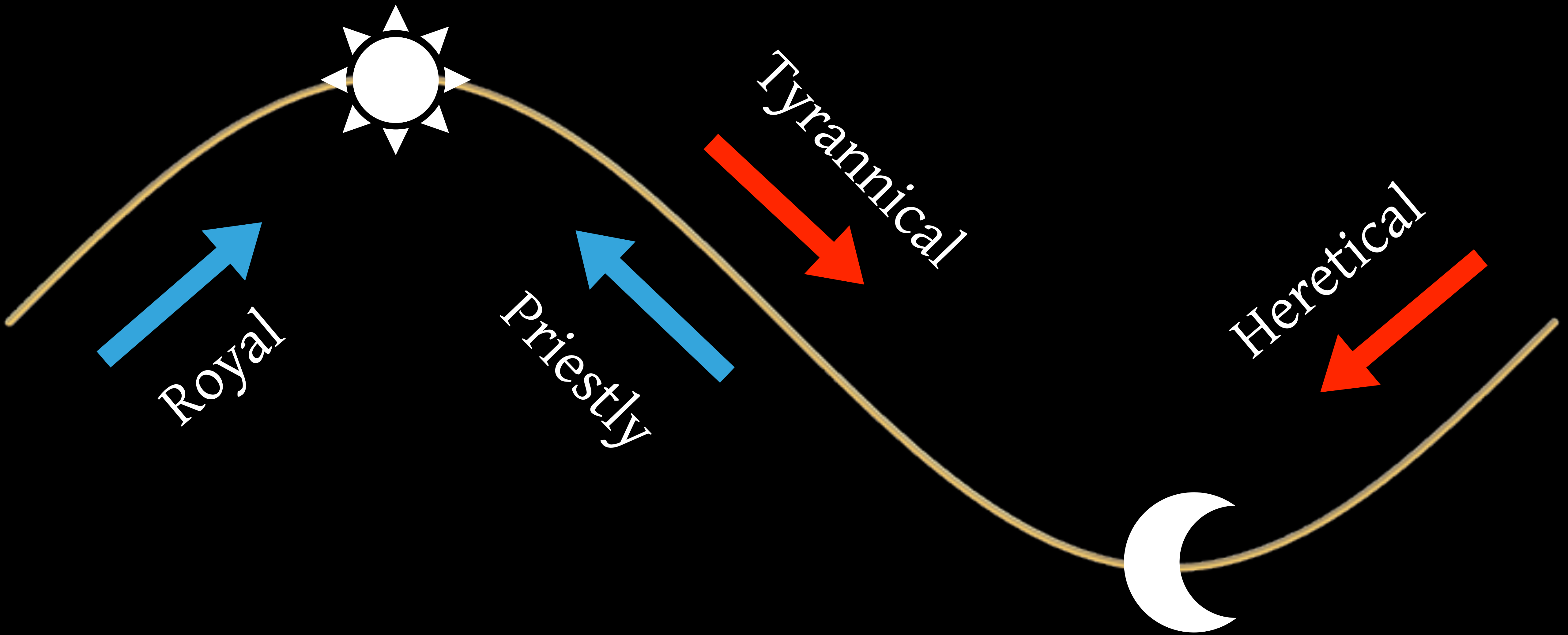












- Cyclical Ethics
 - (1) Forth-pulling virtues / vices
 - (2) Back-pulling virtues / vices

- Cyclical Ethics
 - (1) Forth-pulling virtues / **vices**
 - (2) Back-pulling virtues / **vices**

- Cyclical Ethics
 - (1) Forth-pulling virtues / **vices**
 - (2) Back-pulling virtues / **vices**
 - NB : *bazag* (vice) ; *āhōg* (flaw)

- Cyclical Ethics
 - (1) Forth-pulling virtues / vices
 - (2) Back-pulling virtues / vices

- Specific virtues and vices

- Specific virtues and vices
- (1) forth-pulling virtues (royal)

- Specific virtues and vices
- (1) forth-pulling virtues (royal)
 - “Great-mindedness” “effort” “open work”

- Specific virtues and vices

- Specific virtues and vices
- (2) back-pulling virtues (priestly)

- Specific virtues and vices
- (2) back-pulling virtues (priestly)
- “Humble-mindedness” “contentment”
“the Ancient doctrine joined to open
work”

- Specific virtues and vices

- Specific virtues and vices
- (3) forth-pulling vices (tyrannical)

- Specific virtues and vices
- (3) forth-pulling vices (tyrannical)
- “Arrogance” “greed” “open dissimulation with as many grave sins as minor virtues”

- Specific virtues and vices

- Specific virtues and vices
- (4) back-pulling vices (heretical)

- Specific virtues and vices
- (4) back-pulling vices (heretical)
- “Indignation” “laziness” “resentment”

Conclusion

- Theory of History

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 - It's an **analytical** description.

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 - It's not a narrative history.
 - It's closer to social science. (e.g. econ)

- Human behavior

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- **Individual** action is important.

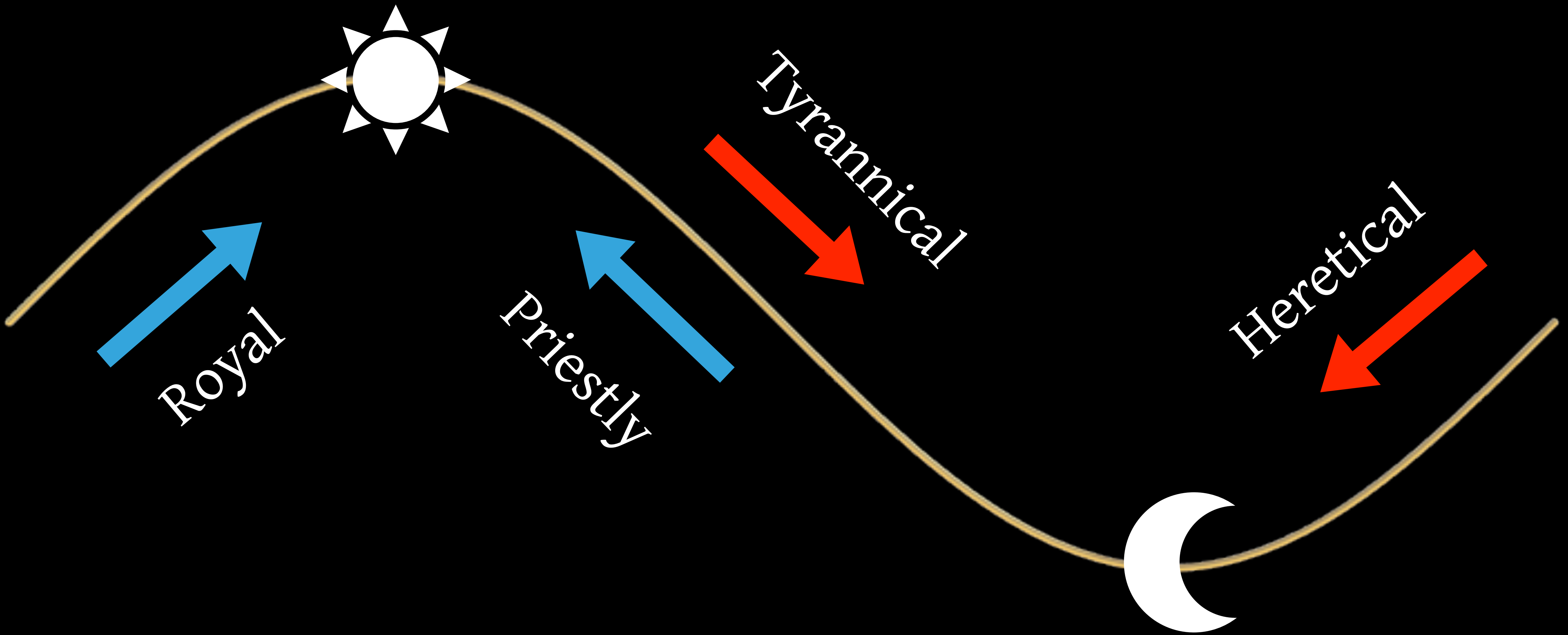
- Human behavior
 - **Individual** action is important.
 - Individual behavior → **general** trend.

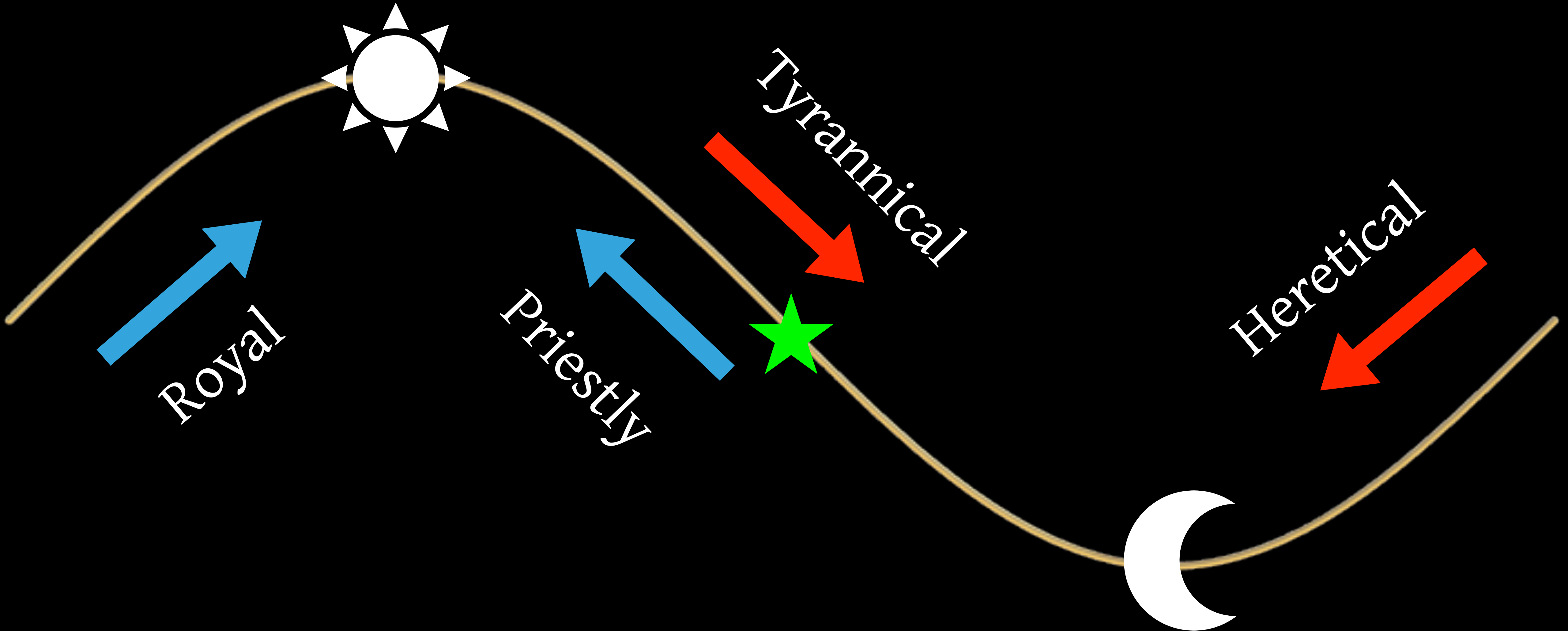
- Human behavior
 - **Individual** action is important.
 - Individual behavior → **general** trend.
 - There's no **fatalism**.

- *Dēnkard* III

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- It's a **priestly** book

- *Dēnkard* III
 - It's a **priestly** book
 - It was written after the **downfall** of the Sassanians.





- Theory of Religion

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- Good group : *hudēn* (Zoroastrian)

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- Good group : *hudēn* (Zoroastrian)
- Bad group : *agdēn* (irreligionist)

- Theory of Religion
 - Good group : *hudēn* (Zoroastrian)
 - Bad group : *agdēn* (irreligionist)
 - So, it may describe the **rise of Islam.**

Thank you!

