

(5) ud harv rōz abāg x^vēštan āmār bē kirdan kū: imrōz cē sūd ud cē zyān? cē kirbag ud cē vināh? ud cand ped rāh ī frārōn raft ham ud cand ped rāh ī abārōn? cē ēn gētīg aspanz ī ēkrōzag humānāg, jāyēdān ānōh abāyed būdan. (6) ud ped kirbag ud bazag āmār baved. (7) cē harv kē-š kirbag vēš kū vināh, ēg-iš srōš-ahlā dast gīred, ō vahišt nayed. (8) ōy kē<-š> vināh vēš kū kirbag, ēg-iš vīzarš dēv dast gīred, ō dušox nayed; ka griyend nē abuxšāyend, ud ka vāng kunend nē niyūšend.

(9) abdum abestām ped tō kunišn ī x^vēš.

frazaft ped drod ud šādīh ud rāmišn.

To behave in accordance with law and religion (religious vision)⁵.
Not to hurt (one's) parents.

(To be) in harmony with brothers and sisters, friends, relatives and kinsmen.

To marry, and to be a preserver of a woman who is well-spoken.

To be diligent in doing good.

To reckon every day with oneself thus: «Today what profit (have I made) and what loss (have I sustained); what good deed (have I done) and what sin (have I committed); to what length have I traversed the righteous path and to what length the unrighteous path?»⁶ Because this world (of life) is like a one-day inn, and yonder (in the world of thought) one shall be for eternity; there will be the reckoning of (one's) good deeds and crimes. Because every one whose good deeds are more than his sins, Sraoša ašya takes hold of the hand of him and carries him to the Best (Existence); the one whose sins are more than his good deeds, Vīzarəša daēva takes hold of the hand of him and drags him to the Bad Existence (= hell) – (there) when he cries, they (= the Daēva) do not have mercy on him, and when he cries out, they do not listen to him.

In the end your trust is on your own deeds.⁷

Finished with peace and joy and merriment.

H III

- (1) ped dard ast kē xrad nē dāred.
- (2) ranzvar ast kē zan nē dāred.
- (3) abēnām ast kē frazend nē dāred.
- (4) dušarz ast kē x^vāstag nē dāred.
- (5) sust ast kē kas nē dāred.
- (6) az ēn hamāg ōy vattar kē ruvān <dōšārm> nē dāred.

frazaft.

⁵ . *dād ud dēn*. Cf. Dk iii M 219 *dād ud āyēn* (/ *ēvēn*).

⁶ . Cf. The Pazand prayer called *pa nām i yazd* (*Pazand Texts*, 207-11, 208).

⁷ . Cf. MX 2.109.

In trouble is he who has no wisdom.
Sorrowful is he who has no wife.
Disreputable is he who has no offspring.
Despicable is he who has no wealth.
Feeble is he who has no one (relatives or friends).
Worse than all is he who has no <love for> the soul.

Finished.

H IV

- (1) dānāgīh rāy tāg nēst.
- (2) ^xrahīgīh⁸ rāy nām nēst.
- (3) gētīg rāy pāyišn nēst.
- (4) juvānīh rāy nāzišn nēst.
- (5) xvāstag rāy burzišn nēst.
- (6) zīndagīh rāy rāmišn nēst.
- (7) zarvān rāy dārūg nēst.
- (8) margīh rāy cārag nēst.
- (9) zanān rāy ^xrāz⁹ nēst.
- (10) x^vadāy rāy hambāz nēst.
- (11) ud az ēn hamāg ōy vattar kē bē mīred, x^vadāy az ōy hušnūd nēst. (12) ud harv kē x^vadāy az ōy hušnūd nēst, ōy rāy andar vahišt bāmīg gyāg nēst.

frazaft ped drod ud šādīh ud rāmišn.

For wisdom there is no equal.
For the prime of life there is no reputation.
For the world (of life) there is no constancy.
For youth there is no vaunting.
In money there is no respect.
In life there is no repose.
For old age there is no medicine.
For death there is no remedy.
In women there is no confidence (to keep a secret).
For Lord there is no associate.
Worse of all is he who dies and the Lord is not pleased with him;
and whosoever with whom the Lord is not pleased has no place in the
Best (and) Luminous (Existence).

Finished with peace and joy and merriment.

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⁸ . لفرسون (لفرسون) MU 2

⁹ . سره /xrad/. The copyist has changed لره to سره.

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