

The Pārsīg treatise attributed to Aošnara

The *handarz ī ošnar ī dānāg* ‘The Counsels of the wise Aošnara’ is the conventional name of a short didactic treatise belonging to the Perso-Aryan wisdom literature. At least five manuscripts containing this treatise are known:

K K20 (of the University Library in Copenhagen), ff 143a-148a, folio 145 has been lost.

SP Supplément persan 33 (of the Bibliothèque nationale de France, in Paris), ff 120b-125b, folio 123 in the middle has been lost.¹

M Müller 92 (of the Bayerischen Staatsbibliothek in München), ff 107-112.

R R 410 (of the K.R. Cama Oriental institute in Mumbai), pp. 24-27. It only gives the first twenty-two paragraphs of the text.

C 165 (of the K.R. Cama Oriental institute in Mumbai). It is an exact transcript of R 410.

The oldest manuscript is K 20. Since the others depend on it, they are useful only to illustrate the scribes’ treatment of the text.² Dhabhar prepared a critical edition of the text complete with English translation.³ There are some Persian translations of the HOD which are, grosso modo, based on Dhabhar’s work.⁴

¹ . « Questions sur la morale, en pehlvi ; il y a des lacunes dans le texte »
E. Blochet, *Catalogue des manuscrits mazdéens (Zends, Pehlvis, Parsis et Persans) de la Bibliothèque Nationale*, Besançon, 1900, xxix.

² . See H.W. Bailey, *JRAS*, 1932, 977.

³ . Ervad Bamanji Nasarvanji Dhabhar, *Andarj-i Aōshnar-i dānāk*, Bombay, 1930.

⁴ . See

رشید یاسمی، “اندرز اوشنر دانا”، مهر، ۱۳۱۳، ش ۷، ۸، ۹.

رحیم عقیفی، “اندرز اوشنر دانا”، اساطیر و فرهنگ ایرانی در نوشته های پهلوی، تهران، ۱۳۷۴.

ابراهیم میرزای ناظر، اندرز اوشنر دانا، متن پهلوی، آوانویسی و واژه نامه، تهران، ۱۳۷۳.

۱. مہر و ریشہ کا واہ ریشہ و سہرہ (۱۲)۔
۱. ریشہ K

۱. مہر و سہرہ کا واہ سہرہ سہرہ سہرہ سہرہ (۱۲)۔
۱. سہرہ SP, K, سہرہ R

۱. مہر و سہرہ کا واہ سہرہ سہرہ سہرہ (۱۲)۔
۱. سہرہ SP, K, سہرہ R

۱. مہر و سہرہ کا واہ سہرہ سہرہ سہرہ (۱۲)۔
۱. مہر SP, P, M, سہرہ K indistinct, ۲. سہرہ K, ۳. سہرہ R, ۴. سہرہ K, M, Sہرہ R

(۱) مہر کا واہ سہرہ سہرہ سہرہ (۱۲)۔
۱. مہر SP, P, M, سہرہ K indistinct, ۲. سہرہ K, ۳. سہرہ R, ۴. سہرہ K, M, Sہرہ R

4 The last 4 words are found in C only. K gives only and leaves a gap here on account of the portion being worm eaten and so P, M leave gaps for these words; only the last letter is distinct in P and M (Dhabhar).

۱. مہر کا واہ سہرہ سہرہ سہرہ (۱۲)۔
۱. مہر SP, M, سہرہ SP, K, ۲. سہرہ SP, ۳. سہرہ SP

۱. مہر SP, M, سہرہ SP, K, ۲. سہرہ SP, ۳. سہرہ SP

س ۶۲۶ فلسفہ و سائنس اور فلسفہ کے علوم
اور ان کے شعبوں میں سے ایک ہے۔
۱۔ فلسفہ و سائنس K

۶۲۶ س ۶۲۶ فلسفہ اور سائنس اور فلسفہ کے علوم
اور ان کے شعبوں میں سے ایک ہے۔

۶۲۶ س ۶۲۶ فلسفہ اور سائنس اور فلسفہ کے علوم
اور ان کے شعبوں میں سے ایک ہے۔

س ۶۲۶ اور سائنس اور فلسفہ کے علوم
اور ان کے شعبوں میں سے ایک ہے۔
۶۲۶ اور سائنس اور فلسفہ کے علوم
اور ان کے شعبوں میں سے ایک ہے۔
۶۲۶ اور سائنس اور فلسفہ کے علوم
اور ان کے شعبوں میں سے ایک ہے۔
۱۔ فلسفہ

س ۶۲۶ اور سائنس اور فلسفہ کے علوم
اور ان کے شعبوں میں سے ایک ہے۔

۱۔ سائنس اور فلسفہ K, M SP, R ۲۔ سائنس اور فلسفہ K, M ۳۔ سائنس اور فلسفہ C

س ۶۲۶ اور سائنس اور فلسفہ کے علوم
اور ان کے شعبوں میں سے ایک ہے۔
۶۲۶ اور سائنس اور فلسفہ کے علوم
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۱۔ فلسفہ اور سائنس

س ۶۲۶ اور سائنس اور فلسفہ کے علوم
اور ان کے شعبوں میں سے ایک ہے۔

لاء معلومات سے کہ وہ سرفہ ا کہ لہ و ا کہ ا کہ ا کہ
 لہ لہ و سہ ا کہ لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ
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K 1119 ... ۱

لاء معلومات سے کہ سو ا کہ لہ لہ و ا کہ لہ لہ و ا کہ
 لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ
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۱۲۳۴۵۶۷۸۹۱۰

۱ سو م M ۱۱۴ ۲ کہ لہ لہ و ا کہ لہ لہ و ا کہ ۳ سو ا کہ K

4 Part of the text seems to be missing.

ا و سو کہ ا و سو کہ ا و سو کہ ا و سو کہ
 کہ ا کہ لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ
 لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ
 لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ
 معلوم لہ و ا کہ معلوم لہ و ا کہ

1 Part of the text seems to be missing.
2 All om. except P.

لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ لہ لہ و ا کہ
 معلوم لہ لہ و ا کہ معلوم لہ لہ و ا کہ

۱۴۱۱ھ سے ۱۴۱۲ھ تک کے حالات و واقعات کے بارے میں
معلومات حاصل کرنے کے لیے

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معلومات حاصل کرنے کے لیے

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handarz ī ošnar ī dānāg

1. *pursīd hašāgird (ō) ošnar ī dānāg kū : ēk dā hazār harv mārīg-ē rāy soxan-ē ped frahang be gōb!*

2. *ošnar guft (kū): fradum hunar ped mardōmān xrad veh.*

3. *ud ēk ped kirdan (ī) harv kār kē pašīmān nē baved kirbag.*

4. *ud ēk ped kirdan harv kār ^xmāyagvarīhādum tis toxšāgīh.*

5. *ud ēk ped mardōmān farroxīhādum tis × jahišn.*

6. *ud ēk tis ī anāgīh kē az harv anāgīh-ē dušxārdum ud nihuftan nē šāyed driyušīh.*

7. *ud ēk tis <ī> aziš ^xbōxtan nē šāyed kunišn ī xēš.*

8. *ud ēk <ī> abāg harv-tis gumixt ested frasāvandīh.*

9. *ud ēk <ī> az harv tēzīh-ē tēzdum (^xtēzdar) kāmag ī xēšm.*

10. *ud ēk tis ī az harv tārīgīh tārīgdar dušāgāhīh.*

11. *ud ēk bann ī az harv bann-ē saxttar varan.*

12. *ud ēk āsānīh ī az harv āsānīh-ē āsāndum hunsandīh.*

13. *ud ēk rāh ī ō vahišt šudan vurravišn ī rāst kunišn ī nēk.*

14. *do peyrāyag ped mardōmān ēn veh: jahišn ud dānišn.*

15. *(ud) do hend kē xēš-tan tar nē kunend: ēk kē društ-^{+ēvāzīhā} soxan ō kasān nē gōbed, ud didīgar kē az vattarān tis nē xāhed.*

16. *do hend kē hamvār zahr ped dil abgand ēsted: ēk driyuš kē harv-tis ped niyāz xāhed, ud didīgar pādixšāy ī tund-vāzag.*

17. *do tis (⁺kas) grāmīgdar dārišn: ēk driyuš ī rāst, didīgar pādixšāy ī vyāxan ī burd.*

18. *az ēn do tis vēš sazed handēšīdan: ēk az vināh, ud didīgar (az) vattarān.*

19. *az ēn do tis šarm nē abāyed kirdan: ēk az vēmārīh, ud didīgar az xēšāvand ī driyuš.*

20. *do hend kē andar āvām ī vad āsānīh: ēk ⁺dil dānāg kē dānāgīh ud frazānagīh rāy tis ped tis-iz tis nē dāred ud ranzag nē baved, ēk dušāgāh kē dušāgāhīh rāy tis ped tis-iz tis nē dāred ud ranzag nē baved.*

21. *do hend kē hamēšag tand: ēk toxšāg mard, ud ēk kē az tis ī abēsūd rāmišn.*

22. *do hend kē dušmen vēš kū hān ī sazed būd<an>: ēk <abar->menīdār mard kē xēštan azabar pāyag ī xēš mened ud dāred, ud ēk +pehikuftār mard kē ped harv tis pehikōbed.*

23. *do tis (rāy) az xēštan dūr nē abāyed dāštan: ēk xēm ī nēk, ud didīgar xrad.*

29. *+do hend kē harv cand abar ravend xārdar: hamōzišn frahang abēsūd ud vad mardōm, ud rāh tārīk bīmgēn.*

24. *si tis drubuštār abāyed dāštan: ēk ... (SP sag), ud didīgar dōst, ud sidīgar zēnhār.*

25. *sinīn tis ... grāmīgdar: būd (+bōxtan) ped rāstīh jahišn (/dahišn) ...*

26. *<si> ... ēn dušxārdar dāred: aburnāy, kōr, ud zan.*

27. *si hend kē dōst vēš sazed būdan : dānāg bizešk, nēk zan, ud xēš ī nēk.*

31. *ped +si tis mard bēš aziš šāyed gugārdan: ped soxan ī dānāgān, ud vēnišn ī dōstān, ud may.*

32. *māh rōz si tis rāy toxšišn kunišn: rāmišn ī xēš, ud pessand ī vehān, ud šnāyēnišn ī kirbag mīzd rāy.*

35. *si tis mard grāmīgdar kunišn ud dāred: burzišn ī vazurgān, ud pānāgīh <...>, ud peyvannišn abāg vehān.*

28. *cahār hend <kē> dā ō gāh resend guftan nē abāyed: xārišn dā gugāred, ud zan dā mīred, ud nēv mard dā az kārezār abāz āyed, ud bar <ī> zamīg dā ō hambār kuned.*

30. *<ped> cahār tis mard burzišnīgdar baved: ped xrad ud xēm ud xōg ud vyāxanīh.*

33. *cahār tis rāy mard zyāngardar baved: vas xārdan ī may, ud varanīg <būdan> ped zanān, ud vas kirdan ī nēv-ardaxšēr, ud nahcīr <kirdan ī> nē ped +peymānīgīh.*

34. *ped ēn cahār tis +bāstān mard āšōbed: pus ud zan ud hašāgird ud ayyār ī vad.*

36. *panz hend kē az +ōy bē ēsted pašīmān nē baved: <ēk> az xādāy kē nēk ud vad nē dāned, ud didīgar dōst ī ped-dēsag, ud sidīgar zan ī vad, ud cahārum ayyār <ī> vad, panzum mīzdvar ī vad.*

37. panz <pēš> az gāh ... nivistan nē tavān: ēk menišn ī pādixšāyān, ud didīgar nēv<īh ī> mard dā <az> kārezār abāz āyed, sidīgar arzumandīh ī mard dā ō madan ī hanzaman, cahārum dōstīh <ī> mard dā ō astānag avištāb ud vidang, ud panzum husravīh <ī> zanān dā ō frazām <ī> kār.

38. ped ēn panz tis mard durvand ayāb dusrō baved: fradum az zadārīh, didīgar az afsōs^egarīh, sidīgar az xēšmenīh, ud cahārum ruvān nē vurraved, ud panzum az frēftārīh.

39. ped ēn panz tis mard ped dānāg dārišn nē ped dušāgāh: ēk ped tis <ī> šud ud uzīd bēš nē bared, ud didīgar tis <ī> mad ested rāy mihōxt nē mened, ud sidīgar kē ped hān <ī> mad ēsted hunsand, ud cahārum ped hān umēd dāred ī sazed būdan, ud panzum ped anāgīh dušram ped nēkīh mast nē baved.

40. ēn šaš tis ped dušāgāhān baved, nē ped dānāgān: ēk kē abē-cim ēšm gīred, ud didīgar kē dōst dušmen nē šnāsed, sidīgar kē abēsūd vas drāyed, ud cahārum kē rāz nē šāyed dāštan, ud panzum kē abēgāh vas xanned, ud šašum kē ped harv kas vistāx.

41 šaš hend kē ēn šaš tis aziš pahrēz būdan ...

*

42. <pāsox kird kū :> ... bārestānīh kirdan; ud andar xēšm kēn az menišn ī xēš abāz dāštan; ud nigerīdār ped nēkīh; ud frasāvandīh ī tis handēšīdan; ud dušmenān rāy ped cārag veh nē guftan; dōstān rāy vad nē be veh bavandag guftan; ped harv cārag gyāg nēk az dast be nē hištan: ud andak āhōg ī xēš bē virāstan, pas āhōg <ī> kasān be guftan; ped rāz ī pādixšāyān nē raftan, nē vizōhistan, nē xāstan; ōy kē xadāy mard aziš āzurd ēsted dūr vaštan; ud <ōy> kē ⁺viyufsišn ud afsōs^egarīh handēšed dūr dāštan; ud ped murdagān gāh kirbag kirdan, andar āyād dāštan, ud ⁺az vināh <ud> bazag <ī> kird ested pašīmān ped petit būdan, ud anīz vināh nē kirdan dastvarīhādar; ud harv kas hucašmīh kirdan ud ped ⁺frārōn ⁺dāštan.

43. pursīd kū: cē kird veh, ud cē nē kird? cē pād, ud cē abāz dāšt ? cē bē hišt, ud cē frāz grift ?

44. *pesox kird kū : kird<an> āštīh veh, ud nē kird<an> jang
× veh. pādan uzvān veh, ud abāz dāšt<an> ēšm veh. be hištan
kēn veh, frāz griftan ... <veh>.*

45. *pursīd kū: cē ast ud cē nēst? cē hān ī bē frēbed?*

46. *pesox: ast ruvān, tan nēst, hān ī bē frēbed hān kē soxan ī
dānāgān ud dēn-āgāhān kār nē dāred (/ gīred) ud az kunišn ī x^vēš
pašīmān <nē baved>.*

*... dānāg hān kē dēn-āgāh; dēn-āgāh hān kē humat, hūxt ud
hvaršt abēgumān, ud vurravišn ī rāst, ud peristišn ī rōšnīhā ped
dast dāred, 47. bē dāned kū bunēštag ī vehīh jahišn ī nēk kē
kuned, bunēštag ī vattarīh jahišn ī vad.*

48. *ēn-z guft ēsted kū: āz ped hunsandīh, ud varan ped cārag,
ud x^vēšm ped vahman-menišnīh bē šāyed zadan. ka nekīh-ē be
handēšīdan, zūd bē kunē, ud ka vāttarīh-ē bē handēšīdan az x^vēš
bē spōzē.*

49. *ud kē driyuš ped cē huram, durvand emēd ō kē dāred? ka
nē vehīh<-ē> +ast +veh az ahlāyīh, ud nē-z vattarīh-ē ast vattar
az durvandīh, +ah kē hambār kirbag driyuš <cōn> kirdan tuvān,
ud kē yazdān ayyār ēv-tāg cōn šāyed būdan?*

50. *hašāgird ēn-z pursīd az ^hōšnar ped-xrad kū: anōš cē?*

51. *ōšnar guft kū: x^varišn nē +tanīhā x^vardan.*

*... ud kirbag pedyārag kē hān bazag kuned, ud bazag kē
kuned stambagīh ī āz ud ēšm rāy, ud ped āz ud ēšm ud varan-z.
cē āz ped hunsandīh, ud varan ped cār /hamōzišn ī/ ped x^vxrad
ud ēšm ped vahman-menišnīh zaned.*

52. *... ud kirbag cē?*

az x^vināh pahrixt<an> ... peymān hunsandīh.

53. *kē ped xrad kāmed būdan gō_b kū bavandag-menišn bāš!*

kē ped xēm kāmed būdan gō_b kū dil-dard bāš!

kē ped šnāyēnišn kāmed būdan gō_b kū veh-dōst bāš!

kē ped ruvān dōst kāmed būdan gō_b kū rād bāš!
kē ped sūdumand kāmed būdan gō_b kū afsōs mā kun!
kē ped xūb-gō_bišn kāmed būdan gō_b kū rāst-gō_bišn bāš!
kē vistāxīh abāg ruvān ī xēš kāmed kirdan gō_b kū harv kas
dōst bāš, xōg vad mā kun!
kē ped hu-brahmag kāmed būdan gō_b kū xūb-hamōzišn bāš!

54. dānāg uzmūdāg-xrad ēdōn guft kū: ped xāstag ī vas ped
harv kas vas zyāngārdar. ēd rāy cē, frēh-būdīh rāy, bē az
peymān. cē avēšān kē nēst hamēšag andar avištābišn ī āz
+xēhāg, ud avēšān kē būd +bē šud hamvārag ranzag ped
+vidimās ēstend. ud xāstag ped mar peymān veh and-cand
pedyārag az tan abāz dāštan tuvān.

55. u-š ēn-z guft kū: mardōmān, āzarmīg^vdum tis ud kas harv
rōz andar kāhišn. pas ped hān ī sazišnīg^vdum nē toxšāg, xēš tan
ped gētīg sūd zīndag nē dārišn. farrox ōy tan kē vazurg-āfrīn
yazdān āfrīnēnīd ēsted ō azbāyišn ud šnāyēnišn ud pānāgīh ud
dāštārīh ud umēd ō ohrmazd xādāy × mahist, <ud>
amehrspendān ud harvisp menōg veh rāyēnīdārīh ī menōg ud
gētīg aziš pēdāgēnīd. ud amā mardōmān xped stāyēnīdārīh
<ud> spas-ušmurdārīh ī andar ohrmazd ī xādāy ud
amehrspendān ud harvisp menōg veh toxšāg abāyed būdan. cē
hān cōn amā mahist dām hem, fradum tis be +ō +amā ēn dād
ēsted ka-mān ped amāvandīh ud vazurgīh ud perōzgarīh ī
ohrmazd xādāy ud amehrspendān ud pērōzgarīh ud ōzumandīh ī
dēn ī mzzdesnān āgāh būdan. cē agar an abēgumān hem kū
dādār ohrmazd ēn dām ud dahišn ī menōg ud gētīg būdan ped ēn
ēvēnag abēzag kirdan šāyistan ī ristāxēz ud tan ī pasēn abērdar
dād ested, ud cē harvisp-āgāhīh ud harvisp-dādārīh ud harvisp-
dānišnīh ī xēš tis-ē ēn sahīgdar arzumanddar ud sūdumanddar
ud a-kanārag-rāmišndar dād<an> cōn ristāxēz ud tan ī pasēn
hamāg dām ud dahišn abēzag anāhōg amarg ud azarmān ud
asōyišn ud abuyīšn ud abedyārag kirdan ped frazām abāz xēš
kirdan, pērōzgarīhā ped frazām <ī> nō-hazār sāl abesinnīdan ī
gennāg mēnōg abāg guhūdāgān. ud pas frēzvān ast hamāg
mardōmān cārīhā abar nigerīdan kū ped kirdan ī ristāxēz ud tan
ī pasēn tis-ē cē būzāgīhādar. u-m az dastvarān ī dānāg soxan

*ēdōn ašnūd ēsted, pez āsn-xrad gōšōsrūd-xrad sazed dānistan kū
ped kirdan ī ristāxēz ud tan ī pasēn tis-ē ēn pahlumdar cōn
āstavān<īh> ped dēn ī mazdesnān ud rāyēnīdārīh ud ganzvarīh ī
dēn kirdan. ušyārdar abāyed būdan kū dā ped gētīg zīndag ⁺hem
kāmag ī ohrmazd xādāy varzīdārīh ped dēn abāyed būdan kū-
mān gennāg durvand abāg guhūdagān ī ōy nē frēbēned, u-mān
az rāh ristag ī yazdān bē mā vardēned.*

** * **

*anōšag ruvān bād ošnar ī pur-xrad kē ō hašāgird ī xēš ped
ēn handarz kird ud framān dād.
frazaft ped drod, šādīh, rāmišn.
anōšag-ruvān ōy kē rāy nibišt.*

The Counsels of the wise Aošnara

I

1. The disciple asked the wise Aošnara (saying): Tell me a saying for every (number-)word⁵ from one up to one thousand, for instruction!

2. Aošnara (made answer and) said: First, the best virtue for men is wisdom.⁶

3. One, every deed whereof one may not repent is a good deed⁷.

4. One, the most essential thing in doing any work is diligence⁸.

5. One, the most fortunate thing for men, is chance (fortune)⁹.

6. One calamity¹⁰ which is the most burdensome¹¹ of all calamities and which cannot be concealed is poverty¹².

7. One thing from which it is impossible to be saved is one's own action¹³.

⁵ . Cf. Dk viii M 679 *az harv mārīg-ē srav-ē*.

⁶ . Cf. JX 3.

MX 2.65-66 *cē guft ested kū ped jahišn-ayyārīh ī ped mardōmān xrad veh*, HAM 104 *ped mardōmān tis ī xrad veh. cē agar pargast xāstag be šaved ayāb cahārbāy be mīred xrad be māned*, AV 61-62 *ped mardōmān xrad veh ayāb jahišn? xrad šnāxtārīh ī kār, ud jahišn pessannišn ī kār*. Cf. also AV 57-58 *ped mardōmān hunar ī cē veh? dānāgīh ud xrad*.

⁷ . Pers. *kirbag* 'good deed, meritorious work, merit, virtue', rendered by Syr. ܩܪܒܐܘܬܐ, Arab. ثواب.

⁸ . Pers. *toxšāgīh* 'diligence, zeal' translating Av. *θβaxšah-* nt. 'id.', rendered by Syr. ܕܘܚܪܐܘܬܐ, Arab. اجتهاد, Skt. *adhyavasāya-*.

⁹ . Pers. *jahišn* 'chance, accident', rendered by Arab. عرض.

¹⁰ . Pers. *anāgīh* 'calamity, misery', rendered by Arab. بلاء.

¹¹ . Pers. *dušxār* 'disagreeable, annoying, difficult', *dušxārīh* rendered by Arab. امور المؤلفعة.

¹² . Pers. *driyušīh* 'poverty' rendered by Syr. ܕܪܝܘܫܐܘܬܐ, Arab. فقر.

¹³ . Pers. *kunišn* 'act, action, practice', rendered by Syr. ܕܘܢܝܫܢܐ, Arab. اختيار، فعل، عمل.

Pers. *kunišn ī x'ēš*, cf. Hn 2.9 *hava daēna: hān ī x'ēš dēn [kunišn ī x'ēš]*, Y 31.20 ... *šyaođanāiš x'āiš daēnā naēšaṭ* '... (your) religion will lead (you), on account of (your) own actions' Z *kunišn hān ī x'ēš dēn nayed*.

8. One thing which is mingled with everything is transience¹⁴.
9. One which is the quickest of all quickness is the will which is determined by wrath.¹⁵
10. One thing which is the darkest of all darkness is ignorance¹⁶.
11. One fetter which is harder than any other fetter is lust¹⁷.
12. One rest which is more restful than any other rest is contentment¹⁸.
13. One is the way of going to the Best (Existence): true faith¹⁹, good action²⁰.
14. Two ornaments are best for men: chance and knowledge²¹.
15. There are two (persons) who do not despise themselves: one who does not speak coarsely to others²²; the other who does not ask anything of the wicked²³.
16. There are two (persons) who have always impregnated the heart with poison: one is a poor²⁴ who demands everything in

¹⁴ . Pers. *frasāvandīh* ‘transience’, rendered by Arab. فناء / زوال. Cf. Dk vi M 577 *frasāvandīh ī xīr ī gētīg ud hamē,īgīh ī xīr ī mēnōg*.

¹⁵ . Pers. *xēšm* ‘anger, wrath’, rendered by Arab. غضب. Fars. تیزخشم ‘quick to get angry’.

Pers. *kāmag ī xēšm*, cf. MX 2.164 *xēšm-kāmagīhā* adv. ‘in the manner of one whose volition is determined by wrath’.

¹⁶ . Pers. *dušāgāhīh* ‘ill-advisedness; ignorance; folly’, rendered by Arab. جهل.

¹⁷ . Pers. *varan* ‘lust’ adversary of *āsn xrad* ‘innate wisdom’, rendered by Arab. شهوة, cf. Dk iii M 302 *dād bun dānāgīh, dānāgīh bun āsn xrad ... ud must bun dušāgāhīh, <dušāgāhīh> bun varan ...*

¹⁸ . Pers. *hunsandīh*, rendered by Arab. قناعة. Cf. Dk iii M 289 *frārōn āsān hān <ī> az hunsandīh ī bōxtag az aźgahānīh ī hunsandīh brādrod*.

¹⁹ . Pers. *vurravišn* ‘belief, faith’, rendered by Arab. إيمان. Cf. ŠGV 11.359 *vurravišn ud rāh ī rāst*.

²⁰ . Cf. Dk vi M 583 *nām ud husravīh ī vazurg az kunišn ī nēk*.

²¹ . Pers. *dānišn* ‘knowledge; science’, rendered by Arab. علم. Cf. Dk vi M 567 *zamān ud jahišn ud dānišn menōgīg*.

²² . Pers. *društ-āvāz* ‘who speaks harshly’, cf. KAP 2.25 *soxan društ-ēvāzīhā guft*, RP 4.1 *cōn ka-š ped dabrīh ud društīh abāg gōbē*.

²³ . Cf. HAM 22 *az vad-gōhr mard ud vat-tōm mard abām mā stān!*
Pers. *vattar* ‘villain, wicked’, *vattarān* pl., rendered by Arab. أشرار.

himself as above his own status; and the other is a quarrelsome man who involves himself in quarrel in everything.

23. Two things should not be kept away from oneself: one is good character³⁶; the other is wisdom³⁷.

29. There are two (things) which are more futile, how much so ever one proceeds with them: the instruction³⁸ and education³⁹ of a shallow and bad man; a dark and fearful road.⁴⁰

24. Three things should be kept more protective: one is ... (a dog); the second is a friend (or, friendship); the third is truce (/ quarter)⁴¹.

25. Three things (for men) are more precious: in truth, fortune (or, donation) ...⁴²

26. (There are three persons whom) it is more difficult to take care of: a child; a blind; and a wife.

27. There are three (persons) whom it is more proper to be friendly with: a wise physician⁴³; a good wife⁴⁴; and a good relative⁴⁵.

31. A man can digest sorrow⁴⁶ by three things: by the words of the wise⁴⁷; by the sight of friends⁴⁸; and by wine.⁴⁹

³⁶ . Pers. *xēm* ‘character, temper’, rendered by Arab. خلق.

³⁷ . Pers. *xrad* rendered by Arab. عقل, cf. Dk vi M 474 *xēm hān kē kas nē frēbed*, *xrad hān kē xad nē frēbed*.

³⁸ . Pers. *hamōzišn* ‘learning; teaching’, rendered by Arab. تعليم.

³⁹ . Pers. *frahang* ‘education, study’, rendered by Arab. أدب.

⁴⁰ . Cf. JX 50.

⁴¹ . Pers. *zēnhār* ‘protection; quarter; truce’, rendered by Arab. ذمّة، عهد. Pers. *zēnhār dār-*, cf. Fars. زنهاردار.

⁴² . Or: Three things ... more precious: to be acquitted by truth, chance ...

⁴³ . Pers. *bizešk* ‘doctor, physician’, *bizeškīh* ‘healing (art), medicine’, rendered by Syr. ܒܝܘܫܟܐ, Arab. طبّ.

⁴⁴ . Pers. *nēk zan* ‘good woman/ wife’, rendered by Arab. المرأة الصالحة, cf. JX 44. Cf. also Dk ix M 806 *zan ī nēk*.

⁴⁵ . Pers. *xēš* ‘own; kin’, cf. Petit ī Ādarbād 4 *xēš ud nazdīk*.

⁴⁶ . Pers. *bēš* ‘sorrow; affliction; hostility’, rendered by Arab. نرح.

⁴⁷ . Pers. *soxan ī dānāgān*, cf. X^vR II.18 *az-itān soxan dānāgīhā pursend*.

⁴⁸ . Pers. *dōst* ‘loving, friend’, rendered by Syr. ܕܘܫܬܐ, Arab. صديق. Cf.

Ġazālī (نصيحة الملوك، ٢٢٨) دیدار دوستان

⁴⁹ . Cf. Ġazālī

32. ⁵⁰On the day of Māh, one should be diligent in doing three things: one's own joy⁵¹; the approval of the good; and the propitiation of the reward of good deeds.⁵²

35. Three things make a man more precious, and he is held more precious: respect for the great; protection (of the good); and union with the good.

28. ⁵³There are four (things) of which, until they arrive at their term, one should not pronounce (an opinion): food until it is digested⁵⁴; a woman until she dies⁵⁵; a good (/ brave) man⁵⁶ until he returns from the battle-field⁵⁷; and the produce⁵⁸ of the soil until it is garnered⁵⁹.

30. One becomes more esteemed on account of four things: wisdom; (good) character; (good) disposition⁶⁰; and eloquence.

33. A man becomes more damaging on account of four things: to indulge oneself in drinking wine⁶¹; to gratify one's

«حکیم گفت: سه چیز غم از دل به برد: یکی صحبتِ دانا، و دیگر اوام گزاردن، سیوم دیدارِ دوست. و گوید که: دو چیز غم در دل آورد: یکی طمع کردن به ناکسان، دود دیگر مزاح کردن با فرومایگان.» نصیحة الملوك، ۴۴-۲۴۳.

⁵⁰ . This saying belongs to a Rōznāmag.

⁵¹ . Pers. *rāmišn* 'peace, rest; pleasure; merriment' ant. *bēš*.

⁵² . Pers. *mizd* 'wage; reward', rendered by Syr. ܡܝܙܕ, Arab. أجر. Pers. *kirbag mizd*, cf. DD 12.1 *kirbag ... mizd*, Dk iv M 431 *mizd ... kirbag*.

⁵³ . Cf. § 37.

⁵⁴ . Pers. *xārišn* 'eating; food; bread', rendered by Arab. طعام. Cf. VZ 30.16 *xārišn gugāred*.

⁵⁵ . *zan dā mīred*. Cf. JX 45 "until he enjoys (with sexual intercourse) a woman whom he takes in marriage".

⁵⁶ . Pers. *nēv*, OPers. *naiba-*, rendered by Syr. ܢܝܒܐ 'good'.

⁵⁷ . Pers. *kārezār* 'battle-field; battle', rendered by Arab. غزاة.

nēv mard dā az kārezār abāz āyed. JX 45 is less clear: "(until) he goes to war".

⁵⁸ . Pers. *bar* 'fruit; crop; produce; result', rendered by Syr. ܒܪܐ, Arab. زرع.

⁵⁹ . Pers. *hambār* 'warehouse, store(house); provisions', Syr. ܚܡܒܐܪ.

bar ī zamīg dā ō hambār kuned ≈ JX 45 زرع زرعاً لم یحصده.

⁶⁰ . Pers. *xōg* 'habit, disposition', rendered by Arab. عادة. Cf. Dk vi 562

xēm ud xrad ud xōg ud frahang.

⁶¹ . *vas xārdan ī may*, cf. Dk iii *amā may abeymān xārdan vināh gōbem*.

passions for women⁶²; to play backgammon to excess⁶³; and to hunt without moderation⁶⁴.

34. ⁶⁵A man is often disturbed because of these four things: a bad son; a bad wife; a bad disciple; and a bad companion⁶⁶.

36. ⁶⁷There are five (persons) wherefrom, if one desists will not repent: first, a master who does not distinguish good from evil; second, a seeming friend⁶⁸; third, a bad wife; fourth, a bad companion; and fifth, a bad hireling.

37. ⁶⁹One cannot announce five things before the term: first, the mind (/ intention) of powerful ones; second, the bravery of a man until he returns from the battlefield; third, the value of a man until he goes to an assembly (/ he debates); fourth, the friendship of a man until one is in misfortune⁷⁰ (, oppression, distress⁷¹); and fifth, the good reputation of women until the end of their lives.

38. On account of these five things, a man becomes possessed by the Lie (after death)⁷² and or of bad reputation (in life)⁷³: first, by destructiveness (or, hostility); second, by scoffing; third, by wrathfulness; fourth, (when) one does not believe in the soul; and fifth, by deceitfulness.

⁶² . *varanīg būdan ped zanān*, cf. Dk vi M 560 *zan ... abeymān varanīg pediš nē bavišn*.

⁶³ . Pers. *nēvardašēr* ‘backgammon’ > Arab. نردشير.

⁶⁴ . Pers. *nahcīhr/ nahcīr* ‘wild animal; hunting’ > Syr. ܢܚܥܝܪܐ.

⁶⁵ . Cf. JX 42.

⁶⁶ . Pers. *ayyār* ‘helper; companion’, rendered by Syr. ܐܝܝܐܪܐ.

⁶⁷ . Cf. § 34.

⁶⁸ . *dōst ī ped-dēsag*. Cf. AV. *vehdōstīh ka-š dēsakkārīh nēst*.

⁶⁹ . Cf. § 28.

⁷⁰ . *dōstīh ī mard dā ō astānag*. Cf. MX 33.13 *xēšāvand hān vattar ī ped astānag nē ayyār*, CHP 42 *andar astānag dastgīr*.

⁷¹ . *avištāb ud vidang*, cf. ŠGV 6.34.

⁷² . Pers. *durvand* ‘follower of the Lie; wicked, infidel’, Av. *drvañt-/ G drəgvañt-* adj.

⁷³ . Pers. *dusrō* ‘notorious, infamous’ = *duš-srō*, Av. *dēuš.sravah-* nt. Cf. VAM 33 *tan dusrō ud ruvān drvand*, CHP 46.

39. ⁷⁴On account of these five things, a man should be regarded as wise and not as ignorant: first, he does not experience pain for a thing which has departed and gone out⁷⁵; second, he does not have a false think about a thing which has come⁷⁶; third, he is content with that which has come⁷⁷; fourth, he hopes for that which is proper⁷⁸ to become; and fifth, he is not sad in calamity, nor intoxicated with welfare.⁷⁹

40. ⁸⁰On account of these six things, one is (reckoned as) among the ignorant and not among the wise: first, one who becomes angry without reason⁸¹; second, one who does not distinguish between friend⁸² and foe⁸³; third, one who talks much uselessly⁸⁴; fourth, one who cannot keep a secret⁸⁵; fifth, one

⁷⁴ . Cf. Miskawayh, JX

وقال بزرجمهر: خمسة أشياء من سجايا العلماء: ألا بأسوا على ما فاتهم، ولا يحزنوا لمآلهم بصيبهم، ولا يرجوا ما لا يجوز لهم فيه الرجاء، ولا يستكينوا ويفشلوا في الشدة، ولا يبطروا في الرخاء.

⁷⁵ . Cf. Dk vi M 556 *tis ī nē mad ēsted rāy bēš ud zarīg nē barišn.*

ped tis ī šud ud uzīd bēš nē bared, cf. HAM 3 *hān ī uzīd frāmōš kun, ud hān ī nē mad ested rāy tēmār ud bēš mā bar!*

⁷⁶ . Pers. *mihōxt* (lit. ‘of crooked speech’) ‘falseness’, Av. *miθaoxta-*

mihōxt nē mened ‘he does not think falsely’ (or, ‘he does not doubt?’), cf.

CHP 52.

⁷⁷ . *kē ped hān ī mad ēsted hunsand*, cf. Dk vi M 545.

Pers. *hān ī uzīd*, rendered by Arab. ما مضى.

Pers. *hān ī (nē) mad ēsted*, rendered by Arab. ما (لا) يحدث.

⁷⁸ . Pers. *sazed* ‘it is proper’, rendered by Syr. ܥܕܐ.

⁷⁹ . Cf. HAM 149 *ka nekīh rased, mā abēr šād bāš! ka anāgīh rased, mā abēr ped bēš bāš!* Cf. also Petit ī Ādarbād 1.3.

⁸⁰ . Cf. JX 55. Cf. also Miskawayh’s JX

وقال (بزرجمهر) أيضاً: سبع خصال من طباع الجهال: الغضب في غير شيء، والإعطاء في غير حق، وقلة المعرفة بأنفسهم، ولا يفرقون بين عدوهم و صديقهم، والتصنع للأشرار، وكثرة الكلام في غير نفع، وحسن الظن بمن ليس لذلك بأهل.

⁸¹ . Pers. *abē-cim* ‘meaningless, without reason’, rendered by Arab. من غير معنى.

⁸² . Pers. *dōst* ‘loving; friend’, rendered by Syr. ܘܨܕܝܩ, Arab. صديق.

⁸³ . Pers. *dušmen* ‘enemy, foe’, rendered by Arab. عدو.

⁸⁴ . Pers. *abēsūd* ‘profitless, useless, vain’, rendered by Arab. بغير نفع.

⁸⁵ . Pers. *rāz* ‘secret, mystery’, rendered by Arab. سر.

who laughs (var. gives) out of place⁸⁶; sixth, one who has confidence⁸⁷ in every person.

41. ⁸⁸One should abstain from these six things ...⁸⁹

II

...
42. [He answered:] ... to be patient; to keep away rancour from one's own mind (/ heart) when one is in anger; to be (always) directed toward Good; to think of the transience of the (material) things⁹⁰; not to speak well of the enemies by any means; not to speak ill of the friends, but to speak completely well of them; not to relinquish good from one's hands by any means and anywhere (or, not to let go a good place from one's hands by any means); to correct the least fault in oneself and then to speak of the faults of others⁹¹; not to go after the secrets of powerful ones (or, rulers), nor look for them, nor desire (to find them out); to get away from him by whom the master is offended; to keep away from him who thinks of diversion⁹² and mockery⁹³; to bear in mind to do good at the time of death and to be repentant and confess the sins and crimes which one has committed – moreover, it is more authorised not to commit any

⁸⁶ . Pers. *abēgāh* 'untimely; out of place', rendered by Arab. في غير حقه. *kē abēgāh xanned*, cf. HAM 14 *abēgāh mā xann!*

kē abēgāh dayed ≈ والإعضاء في غير حقه.

⁸⁷ . Pers. *vistāx* 'trusting, confident', rendered by Syr. واثق, Arab. واثق.

⁸⁸ . It possibly corresponds to this saying attributed to Vazurgmihr (Miskawayh's JX):

وقال أيضاً: خمسة أشياء تقبح بأهلها: ضيق ذرع الملك، و سرعة غضب العلماء، وبذاءة النساء، ومرض الأطباء، وكذب القضاة.

⁸⁹ . "There is a long gap here in all Mss." Dhabhar

⁹⁰ . Pers. *frasāvandīh* 'transience', cf. CHP 57 *frasāvandīh ī xīr ī gētīg*, JX § 46 فناء الدار.

⁹¹ . Pers. *āhōg* 'fault, defect, vice', rendered by Arab. عيب. Cf. Ādarbād, RP 62.25 *kē āhōg ud hunar ī kasān bē nigered, az pas ī āhōg ī xēš virāstan toxšed*.

⁹² . Pers. *viyufsišn* 'diversion, amusement, joke', rendered by Arab. هزل. Cf. HAM 15-16 *spaxr ud viyufsišn ped peymān kun! ped ēc kas afsōs mā kun!*

⁹³ . Pers. *afsōs* 'mockery, scorn, derision', rendered by Syr. وحصص. Pers. *afsōskarīh* 'mockery, scoffing', cf. Petit ī Ādarbād 3.1 *afsōsegarīh vināh*.

sin –; to have a favourable regard to every one, and to consider (him) as virtuous.

III

43. [The disciple] asked: What that is made is good, and what that is not made? What that is preserved (is good), and what that is prevented? What that is given up (is good), and what that is gone after?

44. [Aošnara] answered: To make peace is good, and not to make war; to preserve (or, control) one's own tongue is good⁹⁴, and to prevent (or, repel) anger is good; to give up hatred is good, and to go after ... (hope?).⁹⁵

IV

45. He asked: What is and what is not, and what is that one who deceives?

46. Answer: The soul is, the body is not (or, will not be), and that one who deceives is the one who does not act (according to) the sayings of the wise and those versed in the religion, and <does not> repent of his own actions.

V

Wise is he who is versed in the religion, and one versed in the religion is he who is without doubt as to well-thought (thought) and well-spoken (word) and well-done (deed), whose faith is right, and whose worship is with clear (heart), 47. and who knows that: (from) the principle of good is the good fortune

⁹⁴ . *pādan uzvān*, cf. Dk iii M 269-70 *āštīh ud pād-uzvānīh ud šad-menišnīh ud veh-dōstīh ud rādīh*, MX 2.92 *xēškārīh ud pād-uzvānīh azabar harv tis*.

⁹⁵ . Cf. Pahlavi Texts 81-2 (Adarbād ī zarduštān): *kirdan āštīh, nē kirdan jang veh; kirdan umēd veh, be hištan kēn; pedūriftan rāmišn veh ud abāz dāštan xēšm; xārdan 𐬨𐬀 (hōm?) veh, ud nē sōgand; dādan bahr xāstag veh, ud nē gugāyīh ī ped drō*.

greed by contentment, lust is avoidable by (employing) one's wisdom, and wrath by the cogitation of Vohu Manah.

X

52. ... and what is a good work?
... To abstain from sin.
... Measure is contentment ...

XI

53. He who wants to be wise, tell him: Be devoted (lit. perfect-minded)⁹⁸!
He who wants to be with (good) character, tell him: Be sympathetic⁹⁹!
He who wants to be propitiated, tell him: Be friend of the good¹⁰⁰!
He who wants to be friend of the soul¹⁰¹, tell him: Be generous!
He who wants to be good for (others), tell him: Do not mock (at anyone)¹⁰²!
He who wants to be (the one) who excels in speeches¹⁰³, tell him: Be true-speaking¹⁰⁴!
He who wants to have confidence in his own soul, tell him: Be a (true) friend to every person, do not be ill-natured!

⁹⁸ . Pers. *bavandag-menišn* translates Av. *ārmata* loc./1 of *ārmaiti*- f. 'appropriate-mindedness, regular thought; devotion'.

⁹⁹ . Pers. *dil-dard* (lit. 'heart-ache'), cf. Dk vi M 550 *dil-dardih vehih, u-š sturgih pedyārag*.

¹⁰⁰ . Pers. *veh-dōst*, cf. Dk vi M 532 *vehān ud ahlavān ud veh-dōstān*, Handarz ī dānāg (ō) x'ēš pus 4 *burd bāš kū vehān dōst bēh!*

¹⁰¹ . Pers. *ruvān-dōst*, cf. H 1.2 *yō ašāi bərəjyastəmō: kē ahlāyih ārzōgdum [kū: ruvān-dōsttum]*.

¹⁰² . Pers. *afsōs*, cf. HAM 16 *ped ēc kas afsōs mā kun!* CHP 43 *afsōs mā kuned!*

¹⁰³ . Pers. *xūb-gōbišn*, cf. Y 57.20 *hvacā: xūb-gōbišn [kū hān ī frārōn gōbed]*.

¹⁰⁴ . Pers. *rāst-gōbišn*, cf. Y 49.9 *nōit̄ ərəš.vacā: nē hān ī rāst-gōbišn*.

He who wants to show elegance (of dress or manner), tell him: Be well-educated!

XII

54. The wise, experienced in wisdom (Philosophy), also said thus: (To amass) much wealth is much more damaging to any person, for the reason that owing to excess, he (goes) beyond moderation. For those who have not got it wish it eagerly and hurriedly; those who have it pursues always (more wealth) under pressure (from) greed; and those who had (amassed) it, but it was lost, are always painful and stupefied. The wealth in moderation is good, (that is) as much as one can keep away adversaries (or, calamities) from one's person.

XIII

55. He also said: O men, the dearest things and persons will disappear one day (lit. will be on the decrease every day). Hence, do not be diligent in that which is most ephemeral! One should not keep oneself alive for worldly benefits. Fortunate is that person who by invocation and propitiation has praised the Yazata of great praise, and who (labours) for the protection and maintenance (of the creation), who fixes his hope on Ahura Mazda, the supreme lord, and the Aməša Spənta and all good spirits, wherefrom the management of the world of thought and the world of life is manifested. We, human beings, should be diligent in praising and expressing gratitude unto the lord Ahura Mazda, the Aməša Spənta and every good spirit. For, as we are the supreme creature, the first thing which has been bestowed on us is this that we should be acquainted with the mightiness and greatness and victoriousness of the lord Ahura Mazda and the Aməša Spənta and the victoriousness and powerfulness of the Daēnā Māzdayasni (the religion of those who worship Ahura Mazda). For if I am doubtless that the creator Ahura Mazda has created the creatures and creations of both world of thought and world of life, (then) he is quite able to make the Resurrection and the Final Body. For he (on account of) His omniscience, all-

creativity and all-knowledge will create this more remarkable, more valuable, more advantageous, and more with boundless joy such as the resurrection and the final body, and to make all the creatures and creations pure, flawless, immortal, ageless, not wearing out, not putrefying, and without adversary, and finally to make them anew His own, and to annihilate victoriously Aṅra Mainyu and his misbegotten creatures at the end of 9 000 years. Hence it is obligatory for all the human beings to regard which more is leading to salvation for the making of the resurrection and the final body. I have heard of the wise high-priests thus: By both innate wisdom and acquired wisdom, it is proper to know that for the making of the resurrection and the final body, this thing is more excellent, viz., the profession of the Daēnā Māzdayasni and the accomplishment and the treasuring up of the religion. (We have) to be careful that as long as we are alive in the world, we have to satisfy the will of the lord Ahura Mazdā, to be (steadfast) in religion, so that Aṅra Mainyu and his misbegotten creatures may not deceive us and may not turn us away from the way and order of the Yazata.

* * *

Immortal-souled be Aošnara of much wisdom who made this testament and gave these orders to his disciple(s).

Completed in peace, joy and happiness.

May he be immortal-souled, for whom this is written.