

## Select Admonitions of the Ancient Doctors

The *cīdag handarz ī pōryōdkēšān* (CHP) ‘Select admonitions of the old Teachers’, also called the *pandnāmag ī zardušt* ‘The Book of Counsel of Zardušt’ (attributed to the priest Zardušt son of Ādurbād, 4<sup>th</sup> century), is a small school-book that deals with a number of subjects that every boy and girl must know before attaining the age of 15 years and being invested with the sacred girdle.

Text  
*mādayān*

(1) pōryōdkēšān, ī fradumdānišnān, ped pēdāgīh ī az dēn, bē guft ēsted kū:

harv mardōm ka ō dād ī pānzdahsālag rased, ēg-iš ēn and tis bē dānistan abāyed kū:

kē ham, ud kē x<sup>v</sup>ēš ham?

ud az kū mad ham, ud abāz ō kū šavam?

ud az kadām peyvann ud tōhm ham?

u-m cē x<sup>v</sup>ēškārīh ī gētīg, ud cē mizd ī mēnōg?

ud az mēnōg mad ham, ayāb ped gētīg būd ham?

ohrmazd x<sup>v</sup>ēš ham, ayāb ahrmen?

yazdān x<sup>v</sup>ēš ham, ayāb dēvān?

vehān x<sup>v</sup>ēš ham, ayāb vattarān?

mardōm ham, ayāb dēv?

rāh cand?

u-m dēn kadām?

u-m cē sūd, u-m cē zyān?

u-m kē dōst, u-m kē dušmen?

bunēštag ēk, ayāb do?

ud az kē nēkīh, ud az kē vadīh?

ud az kē rōšnīh, ud az kē tārkīh?

ud az kē hubōyīh, ud az kē gennagīh?

ud az kē dādestānīh, ud az kē adādestānīh?

ud az kē abaxšāyišn, ud az kē anāmurzišn?

(2) nūn vizīdār ī cim dast-abar-nihād<sup>1</sup> ī hamēdōn-aš vurravišn<sup>2</sup>  
meyānjīgīhā ped rāh ī xrad, [bē] abēgumānīhā sazed dānistan kū:

az mēnōg mad ham, nē ped gētīg būd ham.

āfrīdag ham, nē būdag.

ohrmazd x<sup>v</sup>ēš ham, nē ahrmen.

yazdān x<sup>v</sup>ēš ham, nē dēvān.

vehān x<sup>v</sup>ēš ham, nē vattarān.

mardōm ham, nē dēv.

ohrmazd dām ham, nē ahrmen dām.

u-m peyvann ud tōhm(ag) az gayōmard.

u-m mād spendarmed, u-m pid ohrmazd.

u-m mardōmīh az mahrī ud mahryānī, kē fradum peyvann ud tōhm  
az gayōmard būd hend.

(3) u-m varzišn ī x<sup>v</sup>ēškārīh ud frēzvānīh ēn kū ohrmazd ped astīh  
ud hamēbūdīh ud hamēbavedīh ud anōšagx<sup>v</sup>adāyīh ud akanāragīh ud  
abēzagīh, ahrmen ped nēstīh ud vinībūdīh menīdan.

ud x<sup>v</sup>ēštan ped x<sup>v</sup>ēšīh ī ohrmazd ud amehrspendān dāštan.

ud az ahrmen ud dēvān ud dēvayāsān<sup>3</sup> judāg būdan.

(4) ped gētīg fradum ped dēn āstavān būdan, pediš varzīdār ud  
yaštār<sup>4</sup>, ud aziš avardāg būdan; vurravišn menišnīhā<sup>5</sup> ped veh dēn ī  
mazdesnān dāštan; sūd az zyān, ud vināh az kirbag, udvehīh az  
vattarīh, ud rōšnīh az tārīkīh, ud mazdesnīh az dēvesnīh bē vizīdan.

(5) didīgar, zan kirdan ud peyvann ī gētīg rāyēnīdan, pediš toxšāg,  
aziš avardāg būdan.

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<sup>1</sup> . Cf. Dk v M 454 az im cim dast-abar-nihād nimūdan rāy. Cf. also Dk vi M 495 ; ŠGV 5.16, 7.2, 10.65.

<sup>2</sup> . خواهش F 25, خواش MU 2, خواش MK, خواش JJ, خواش MU 2.

<sup>3</sup> . /dēv-āyādān/ MU 2, دēv-āyādān MK, دēv-āyādān MU 2.

<sup>4</sup> . خواش MU 2.

<sup>5</sup> . خواش MK ; خواش MU 2.



abāz nē ēstam; pediš abēgumān ham; judkēšān nē stāyam, ud nē burzam, u-šān pediš nē vurravam.

(24) cē pēdāg kū: az menišnān ud gōbišnān ud kunišnān, kunišn āmār. (25) cē [hān ī] ox avinast, menišn agriftār, ud kunišn griftārumand. (26) cē mardōmān ped kunišn gīrend.

ēn-z: si rāh andar tan ī mardōmān nihād ēsted. (27) ped ēn si rāh si mēnōg gāh, ud si druz rāh dāred. ped menišn vahman gāh, xēšm rāh dared. ped gōbišn xrad gāh, varan rāh dāred. ud ped kunišn spennāg mēnōg gāh, gennāg menōg rāh dared. (28) madōmān ped ēn si rāh saxt ēstišn, xīr ud x<sup>v</sup>āstag ud ārzōg ī gētīg rāy mizd ī mēnōg bē nē hilišn. (29) cē mardōm kē-š ēn si <sup>x</sup>rāh<sup>12</sup> ī-m guft abar tan ī x<sup>v</sup>ēš bē pāyed menišn az dušmata, ud gōbišn az dužūxta, ud kunišn az dužvaršta.

(30) ēg spāsdār būdan; ud ped spāsdārīh ēn tuvān kirdan kū ruvān ō dušox nē rased. (31) cē mardōm *patacaṇbyō*<sup>13</sup> ka az pušt ī pidar ō aškamb ī mādar šaved, ēgiš astōvihād mēnōgīhā bann-ē andar ō grīv abganed; dā zīndag drahnā hān bann nē ped mēnōg ī veh ud nē ped mēnōg ī vattar az grīv bē kirdan nē tuvān. (32) bē ped hān ī x<sup>v</sup>ēš hukunišnīh hān ī ahlav pas az bē-viderišnīh hān bann az grīv bē ōfted, ud hān ī durvand ped hān ī ham bann ō dušox nayend.

(33) cē harv kē andar gētīg and-cand yašt-ē bē kirdan, vināh ī andar dast ud pāy bē dānistan abāyed, bē kē <kōr> karr ayāb gung enyā<sup>14</sup> nē pādixšā bē ka kirīhed.

ēn-z <kū>: hērbdestān bē kirdan, ud zand bē dānistan.

(34) pid ud mād frazend ī x<sup>v</sup>ēš rāy ēn and kār ud kirbag pēš az pānzdah sāl(ag) bē hamuxtan abāyed, ud ka-š ēn and bē hamuxt, harv kār ud kirbag ī frazend kuned, pidar ud mādar ōh baved; ud ka-š nē hamōzed, frazend ī ped mahādarīh vināh kuned pidar ud mādar ō bun baved.

(35) ped kirbag hamdādestān ud ped vināh juddādestān, ped nekīh spāsdār ud ped pedyārag hunsand, ped astānag bārestān, ud ped frēzvānīg kārān toxšāg baved. (36) ud az hamāg vināh ped petit baved, ud vināh ī ō puhl šaved andar hāsr bē mā hiled. (37) ud varan ud ārzōg ī abārōn ped xrad bē zaned. (38) āz ped hunsandīh, xēšm ped srōš, arešk ped hucašmīh, niyāz ped vidōrīh, anāštīh ped āštīh, ud druzīh ped rāstīh bē zaned.

(39) bē dāned kū: gyāg ī vahišt veh, ud šahr ī mēnōg huraṃdar, ud deh ī asmān rōšndar, mān rōšn ī garōdmān <nēktar>, ud varz ī kirbag meh, umēd ī tan ī pasēn kē viderišn nēst.

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<sup>12</sup> . 𐭪𐭫𐭮

<sup>13</sup> . 𐭪𐭫𐭮𐭪𐭫𐭮𐭪𐭫𐭮𐭪𐭫𐭮𐭪𐭫𐭮 (𐭪𐭫𐭮𐭪𐭫𐭮𐭪𐭫𐭮𐭪𐭫𐭮 TD, JU; 𐭪𐭫𐭮𐭪𐭫𐭮𐭪𐭫𐭮𐭪𐭫𐭮 MU 2, F 25).

<sup>14</sup> . 𐭪𐭫𐭮 J.-A.; 𐭪𐭫𐭮 F 25; 𐭪𐭫𐭮 SP; 𐭪𐭫𐭮 MU 2.

(40) vattarān ped tuvān-pādixšāyīh mā burzed! cē az burzišn ī abārōn vattarīh ō tan šaved, ud vehīh bē spōzed.

(41) ped frahang-x<sup>v</sup>āstārīh toxšāg baved! cē frahang tōhm ī dānišn, u-š bar xrad, ud xrad harv-do-oxānīg-rāyēnišn. (42) pediš guft ēsted kū: frahang andar frāxīh peyrāyag, ud andar škeftīh pānag, ud andar astānag dastgīr, ud andar tangīh pēšag.

(43) ped kas-iz kas afsōs mā kuned! cē afsōsgar mard afsōsbar, zad-x<sup>v</sup>arrāh, nifriđag bavend. u-šān frazend ī šāyendag<sup>15</sup> ī arsēštār kam bed.

(44) harv rōz hampursagīh rāy frāz ō hanzaman ī vehān šaved! cē ōy kē ō hanzaman ī vehān vēš šaved, kirbag ud ahlāyīh vēš baxšend.

(45) ud harv rōz si bār andar mān ī ātašān šaved, ud ātaš niyāyišn kuned! cē ōy kē andar mān ī ātašān vēš šaved, ud ātaš niyāyišn vēš kuned, ēgiš x<sup>v</sup>āstag ud ahlāyīh vēš baxšend.

(46) az āzārišn ī pidar ud mādar ud sālār saxt pahrēzed kū-tān tan dusrav ud ruvān durvand nē bavād!

(47) bē dāned kū: az amar pedyārag ī gennāg mēnōg ī durvand kīrrenīd si ēn grāndar: bastišn vēnišn ī cašm, ud nē-ašnavišnīh<sup>16</sup> ī gōš, ud sidīgar druž ī anāštīh. (48) cē pēdāg kū: x<sup>v</sup>aršēd im cim rāy harv rōz si bār ō mardōm(ān) ī gētīg framān dayed:

(49) bāmdād, ēn gōbed kū: ohrmazd ō ašmā kē mardōm hed, hamāg gōbed kū ped kār ud kirbag kirdan toxšāg bed, dā-tān an zīvišn ī gētīg ped meyān kunam!

(50) nēmrōz, ēn gōbed kū: ped zan x<sup>v</sup>āstan ud frazend varzīdan ud abārīg x<sup>v</sup>ēškārīh toxšāg baved! cē dā tan ī pasēn gennāg menōg ud višūdagān<sup>17</sup> az ēn dām judāg nē bend.

(51) ēvārag-gāh ēn gōbed kū: az vināh ī-tān kird ēsted, ped petit bed dā-tān an bē āmurzam! cē pēdāg kū ēdōn cōn rōšnīh ī x<sup>v</sup>aršēd ō zamīg rased, u-š gōbišn ō zamīg āyed<sup>18</sup>.

(52) andar ox ī astumand ped menišn ud gōbišn ud kunišn mihōxt nē mened ud nē gōbed ud nē kuned!

(53) ped nirōg ī yazdān, ud rāh ī xrad, ud āfrāh ī dēn, zēnāvandīhā abar toxšed! ud bē nigered kū pas-iz ka arz ī kirbag ōn<sup>19</sup> vazurg ud

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<sup>15</sup> . ۱۳۰۰۰۰ (۱۳۰۰۰۰ SP).

<sup>16</sup> . ۳۰۳۰۳ MK, SP; ۳۰۳۰۳ MU 2.

<sup>17</sup> . ۳۰۳۰۳ MK, SP ; ۳۰۳۰۳ /guhūdagān/ MU 2 ; ۳۰۳۰۳ /višuftagān/ F 25.

<sup>18</sup> . ۳۰۳۰۳ MK, JJ, F 25 ; ۳۰۳۰۳ TD, SP ; ۳۰۳۰۳ MU 2.

<sup>19</sup> . ۳۰۳ MK, JJ, SP.

akanārag<sup>20</sup>. gennāg mēnōg ped nihuftārīh anāgīh handāxtār<sup>21</sup>, ud ohrmazd ped āškāragēnīdārīh ōn kuxšīšnīg. ā<sup>22</sup> kadār-z-ē kē az dēn āgāh, ēg ped kār ud kirbag kirdan toxšāg, aziš avardāgdar bavēd.

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(54) hān ī ēn hazārag sar kē vehīh nihang ud vattarīh amar, ud mazdesnīh x<sup>v</sup>azār ud nihang, adādīh<sup>23</sup> frāyist, dād ud dēn ud uskārīšn ī vehān ud frārōnkunišnān x<sup>v</sup>ēškārān šudag, ud kirdag ī ahrmen ud dēvān āškārag, cōn-išān ēn daxšag, abāzvirāyīšnīh zamān, abesihēnišn ī mihrōdruzān ud dēv-iz-bahrān ud dēn hamēstārān, rastārīh-umēdīh ī veh dahišnān az azdahākān-z dā peyvastārīh ī kišvarān ī ohrmazd-dād<sup>24</sup>. ēg harv kas ped vahman āštīh mehēnišn<sup>25</sup>, ud ped dēn āfrāh ī xrad pursišn, ped xrad rāh ahlāyīh vizōyīšn, ud ped rāh ī rādīh ruvān urvāzēnišn<sup>26</sup>, ud ped hucašmīh gāh burzišn, ud ped hunar nām x<sup>v</sup>āyīšn, ud ped ērmenišnīh dōst handōzišn, ud ped bārestānīh umēd dārišn<sup>27</sup>, ud ped ped xēm vehīh handōzišn, ud ped ahlāyīh rāh ī rōšn garōdmān virāyīšn, ānōh kē x<sup>v</sup>ēš hukunišnīg-varzīh aziš<sup>28</sup> bar x<sup>v</sup>ared<sup>29</sup>.

(55) tan ī ōšumand ruvān-vēn<sup>30</sup> kirbag kun! cē ruvān ast nē tan, mēnōg ast nē gētīg.

(56) tan rāy, āzarm ī ruvān bē mā hiled! ud mā framōšed (57) ped āzarm ī kas frasāvandīh ī xīr ī gētīg! kāmag abar hān tis mā bared kē-tān tan ō puhl ud ruvān ō pādīfrāh rased; bē (kāmag) ō hān tis bared kē-š bar rāmišn ī hamē,īg-rāmišnīg bavēh.

(58) ud hukunišnīg nēk-kunišnīg-varzīh az toxšīšn zāyēh az jahišn-z; jahišn az x<sup>v</sup>āyīšn, x<sup>v</sup>āyīšn az uš; uš<sup>31</sup> az mēnōg dānišn dānišnīg hān

<sup>20</sup> . ۱ ولسلو سړو د . MU 2.

<sup>21</sup> . ۳۰ ولسلو سړو د . TD, MU 2, F 25.

<sup>22</sup> . ۵

<sup>23</sup> . /nihang, adādīh/, or /dēvesnīh/. ۳۰ ولسلو سړو د MK, SP; ۳۰ ولسلو سړو د MU 2; ۳۰ ولسلو سړو د F 25.

<sup>24</sup> . ۳۰ ولسلو سړو د MK, SP; ۳۰ ولسلو سړو د MU 2, F 25.

<sup>25</sup> . ۳۰ ولسلو سړو د MK, SP; ۳۰ ولسلو سړو د MU 2.

<sup>26</sup> . ۳۰ ولسلو سړو د MU 2.

<sup>27</sup> . ۳۰ ولسلو سړو د /pessannēnišn/.

<sup>28</sup> . ۳۰ ولسلو سړو د ۱ ولسلو سړو د ۳۰ ولسلو سړو د MU 2; ۳۰ ولسلو سړو د ۱ ولسلو سړو د ۳۰ ولسلو سړو د

۳۰ ولسلو سړو د SP. /az xvēš hukunišnīg varz pāk ?/

<sup>29</sup> . ۳۰ ولسلو سړو د /xvarīhed/.

<sup>30</sup> . Cf. HVehzād 31 ruvān vēned.

<sup>31</sup> . ۳۰ ولسلو سړو د

abzār kē ast būd ud bed. (59) pediš dānīhed nigixtār<sup>32</sup> ī rāhān<sup>33</sup>, ud hamuxtār ī tisān, ud virāstār ī harv ī sazed kirdan, ud sūdx<sup>v</sup>āstār ī vispān ped-harv-do-oxān-rāyēnišnān<sup>34</sup>.

frazaft ped drod ud šādīh ud rāmišn.

*vizārišn*

Translation

(1) The ancient doctors, that is the first savants, through the revelation of the Daēnā (Avesta & Zand), have said thus:

Each human being when he/ she attains the age of fifteen must know the following matters<sup>35</sup>: «Who am I, and to whom do I belong,<sup>36</sup> whence have I come, and whither will I go back, of what lineage and race am I, what are my duties in the world of life and what is my reward in the world of thought, have I come from the world of thought, or simply have I brought into existence in the world of life, do I belong to Ahura Mazdā or to Angra Mainyu, do I belong to the Yazata or to the Daēva, do I belong to the good or to the bad, am I a human or a *daēva*, how many are the paths, and which is my Daēnā (‘religion’), what is benefit for me and what is loss for me, who is my friend and who is my enemy, is there one Principle or are there two Principles, from whom is goodness and from whom badness, from light and from whom darkness, from whom is fragrance and from whom stench, from whom is justice and from whom injustice, from whom is mercy and from whom mercilessness? »<sup>37</sup>

(2) Now one who can discern, who is convinced by reason, and thus his belief is through the medium of wisdom ought to know without any doubt, the following<sup>38</sup>:

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<sup>32</sup> . ۱۱ و ۱۰ و ۹ و ۸ و ۷ و ۶ و ۵ و ۴ و ۳ و ۲ و ۱ .

<sup>33</sup> .

<sup>34</sup> . ۱۱ و ۱۰ و ۹ و ۸ و ۷ و ۶ و ۵ و ۴ و ۳ و ۲ و ۱ F25, D 39; ۱۱ و ۱۰ و ۹ و ۸ و ۷ و ۶ و ۵ و ۴ و ۳ و ۲ و ۱ MU 2.

<sup>35</sup> . The similar saying is attributed to Ādarbād son of Zardušt (cf. Dk vi M 573) and Xusrō son of Kavād (cf. HHK 11).

<sup>36</sup> . Cf. Y 43.7 *ciš ahī kahyā ahī* ‘Who are you? Whose are you?’

<sup>37</sup> . The definition of gnosis, given by Theodotus, a teacher of the Valentinian School, answers to these questions: Who were we? What have we become? Where were we and where were we placed? Whither do we hasten? From what are we redeemed? What is birth and what rebirth? Cf. *Excerpta Ex Theodoto* 78.2 Ἔστιν δὲ οὐ τὸ λουτρὸν μόνον τὸ ἐλευθεροῦν, ἀλλὰ καὶ ἡ γνῶσις, τίνες ἦμεν, τί γεγόναμεν· ποῦ ἦμεν, ἢ ποῦ ἐνεβλήθημεν· ποῦ σπεύδομεν, πόθεν λυτρούμεθα· τί γέννησις, τί ἀναγέννησις. Cf. also ŚGV X.2-12.

<sup>38</sup> . Cf. Y 10.16

pañcanaṃ ahmi pañcanaṃ nōiṭ ahmi

humatahe ahmi dušmatahe nōiṭ ahmi

hūxtahe ahmi dužūxtahe nōiṭ ahmi

« I have come from heaven (/ the world of thought), not simply brought into existence in the earth (/ the world of life), I am (spiritually) created and not simply (materially) generated, I belong to Ahura Mazdā not to Aṅgra Mainyu, I belong to the Yazata not to the Daēva, I belong to the good not to the bad, I am a human not a *daēva*, I am an artistic creation of Ahura Mazdā and not the creature of Aṅgra Mainyu, my lineage and seed is from Gaya Marətān (viz., Primal Man), my mother is Spəntā Ārmaiti (viz., Earth) and my father is Ahura Mazdā (viz., Heaven), my humanity is from Mašya and Mašyānī (viz., the first human couple), who were the first lineage and seed of Gaya Marətān. (3) The realization of my duties and obligations is the following: To think of Ahura Mazdā in (his capacity) as the one who is, who has always been and who always shall be, who is of immortal kingdom, and who is infinite and pure, and to think of Aṅgra Mainyu as the one who (shall) not be and who will disappear, to consider oneself belonging to Ahura Mazdā and the Aməšta Spənta ('holy Immortals'), and to be away from Aṅgra Mainyu, the Daēva, and those who long for the Daēva. »

(4) In the world of life, the first (duty) is to profess the faith of the religion, to practice its ceremonies, not to turn away from it, to keep faith on the good Māzdayasni religion heartily, and to distinguish benefit from loss, sin from good deed, goodness from evil, light from darkness, and the liturgy for (the pleasure of) Ahura Mazdā from the sacrifice for the Daēva.

(5) The second is to take a wife, to propagate worldly lineage, and to be diligent in it, and not to turn away from it.

(6) The third is to make land arable and to cultivate it.

(7) The fourth is to breed cattle according to the rules.

(8) The fifth is to pursue religious studies (/ to go to school) one-third of the day and night in order to study the Wisdom of the Truthful (viz., the sacred texts), to spend one-third of the day and night in cultivating and making prosperous, and to spend (the remaining) third of the day and night in eating, enjoying and resting.<sup>39</sup>

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hvarštahe ahmi dužvarštahe nōiṭ ahmi

sraošahe ahmi asruštōiš nōiṭ ahmi

ašaonō ahmi drvatō nōiṭ ahmi

aṭciṭ ahmaṭ yaθa apəməm

+mainivā aṅhaṭ nivāitiš.

‘To five do I belong, to five others do I not; of the (thought) well thought am I, of the evil thought, not; of the (speech) well spoken am I, of the evil speech, not; of the (deed) well done am I, and of the evil deed, not. To discipline do I belong, to indiscipline do I not. To the truthful do I belong, to the lieful do I not. And so will be until when in the end the victory of the (holy) spirit over the other comes about.’

<sup>39</sup> . Cf. Vd 4. 45.

(9) To be without doubt about this that: Benefit (arises) from good deed and loss from sin, my friend is Ahura Mazdā and my enemy Aṅgra Mainyu. The path of the Daēnā (‘religion’) is one.

(10) One is the path of good thought, good word and good deed, (the way to) the Best (Existence), light and pure and limitless, of the creator, Ahura Mazdā, who has always been and shall always be. (11) One is the path of bad thought, bad word, and bad deed, (the way to) the bad existence of darkness, and limitedness and complete evil and death and badness of the deceitful Aṅgra Mainyu who once in the past did not exist in this creation, and once in the future shall not exist in the creation of Ahura Mazdā, and in the end will be annihilated. »

(12) To be without doubt about this too, that: There are two principles, one the creator, one the destroyer. (13) The creator is Ahura Mazdā who is all goodness and all light. (14) The destroyer is the deceitful Aṅgra Mainyu who is all wickedness and much death, a lieful and a deceiver.

(15) To be without doubt about this, that: Except Saošyaṅt and the seven Kavi, every person is mortal.

(16) To be without doubt (about this): The giving up of the breathing soul, the scattering of the body, the settling of the accounts of the deceased (in the end of “the three nights”), [the coming into being of the resurrection and the Future Body], the passing of the Bridge of the Accountant, the coming of Saošyaṅt, the making of the Resurrection and the Future Body.<sup>40</sup>

(17) To observe the law of the Aryans, and the religion of the Ancient teachers, to keep the heart righteous, the tongue truthful, and the hands at doing good. (18) To be with the good (viz., the Mazdayasniian laity) in accordance with the law of the Aryans. (19) Peace and union in all work and good deeds! (20) To be with the good in accordance with the law of the leniency. (21) To be in accord and cooperating in good deeds with anyone who has been, anyone who is, and anyone who shall be from now on. (22) Good deeds performed for God’s sake is more effective than those performed for one’s own sake, and by them is Truthfulness (after death) more assured.

(23) One should say thus: I have accepted the good Māzdayasni religion; I am without doubt concerning that. I shall not desist from the good Māzdayasni religion neither for the love of body nor for that of life, nor for a pleasant life nor for a long life, nor if they separate my consciousness from my body. I am without doubt concerning that. I shall not praise different (false) teachings and shall not exalt them, nor shall I believe in them.<sup>41</sup>

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<sup>40</sup> . Cf. AV 4.

<sup>41</sup> . Cf. Vd 19.7.

(24) For it is revealed that: Of thoughts, words and deeds, it is (only) the deed which is reckoned. (25) For the spirit<sup>42</sup> is sinless, thought is intangible, and deed is tangible, (26) for men grasp by the deeds.

This too: Three paths have been placed in the body of men. (27) On these three paths three spirits hold a throne, and three deceits hold up the way. In thought Vohu Manah ('good thought') holds a throne and Aēšma ('wrath') holds up the way; in word Xratu ('wisdom') holds a throne and Varəna ('preference, lust') holds up the way; in action Spənta Mainyu ('holy spirit') holds a throne and Aŋgra Mainyu ('evil spirit') holds up the way. (28) On these three paths man should stand firm, and should not relinquish the spiritual (heavenly) reward for the sake of material (worldly) wealth, property and desire. (29) For the man who has these three paths which I have mentioned in his own body should guard his thinking from bad thoughts, his speech from bad words, and his action from bad deeds.

(30) Next, one should be thankful: by thankfulness it is possible to do so that the soul does not reach the bad existence (viz., hell). (31) For when a human seed goes from the back of his father into the womb of his mother, then does Astō.vidātu ('dismembering', demon of death) spiritually cast a noose round his neck, during his life's span he cannot take that noose out of his neck, neither through the good spirit nor through the wicked spirit; (32) but after the passing away, that noose falls from the neck of him who is "truthful" on account of his own good deed, and if he is "deceitful" is dragged to hell by that same noose.

(33) For whosoever is in the world of life should at least perform some Yasna ceremonies, should know the sins in which hands and feet are involved, unless those who are blind, deaf or dumb –in that case, it is not lawful except when <the Yasna ceremonies> are performed (for them).

This too: To go to the (religious) school and to know the Knowledge (Zand).

(34) Father and mother must teach this much concerning duties and pious deeds to children before their attaining the age of 15 years, and when they taught them this much, then if the child performs any duty or pious deed it thus becomes that of the father and mother, and when they did not so teach, then if the child commits any sin on attaining majority the father and mother have charge of it.

(35) Be agreeing in pious deeds, and disagreeing in sin! Be thankful for goodness, contented in adversity, patient in misfortune, and diligent in obligatory (or, supererogatory) works!<sup>43</sup> (36) Do

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<sup>42</sup> . Pers. *ox/ ax*<sup>v</sup> 'spirit; chest' from Av. *aŋ<sup>v</sup>hā-/ G ahvā-* f. Cf. Dk vi M 473 *andar ox menišn-ē*; Dk iv M 415 *fravahr ud bōy ud ox ud uš ud xrad*.

<sup>43</sup> . Cf. VAM 19.

penance for all (your) sins, take your punishments fit the sin, and don't leave them for another time!<sup>44</sup> (37) Suppress lust and perverse desire with wisdom! (38) Suppress greed with contentment, anger with listening, envy with kind regards, want with tolerance, non-peace with peace, and lie with truth!

(39) Know that: The place of the Best (viz., hell) is better, the kingdom of world of thought (viz., heaven) is more cheerful, the country of the sky is more shining, the shining house Garō.nmāna [is more beautiful], the performing of pious deeds is greater [in] the hope of the Future Body which shall not pass away.

(40) Do not honour the people on account of the power and wealth, because by unlawfully honouring wickedness goes into your person, and goodness is expelled.

(41) Be diligent in the acquisition of education, for education is the seed of knowledge, its fruit is wisdom, and wisdom directs both worlds. (42) Concerning this it has been said that: education is an adornment in times of prosperity, a protector in times of hardship, a helper in misfortune, and a profession in times of scarcity.<sup>45</sup>

(43) Do not mock at any person at all! For the man who mocks will himself be mocked, unfortunate, and cursed and rarely will he have a competent and warlike child.<sup>46</sup>

(44) Go every day to the assembly of the good for consultation, for he who more attends the assembly of the good, will be blessed with a greater share of recompense and "truthfulness".<sup>47</sup>

(45) Go three times a day to the fire temple and recite the prayer to the fire, for he who goes more to the fire temple and addresses more prayers to the fire, will be blessed with a greater share of wealth and "truthfulness".<sup>48</sup>

(46) Abstain strictly from vexing your father and mother and guardian so that your body (or, person) shall not become infamous and your soul "deceitful".

(47) Know that: of the countless adversities that the deceitful Evil Spirit mis-created, these three are the most grievous: the obstruction of the sight of the eye, the surdity of the ear, and thirdly the lie of Non-peace. (48) For it is revealed that for this reason does the sun issue his command to the people of the world of life thrice a day.

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<sup>44</sup> . Cf. VAM 75.

<sup>45</sup> . Cf. VAM 66.

<sup>46</sup> . Cf. VAM 69.

<sup>47</sup> . Cf. VAM 70-71.

<sup>48</sup> . Cf. VAM 72.

(49) At dawn he says: Ahura Mazdā says unto you who are men: Be diligent in performing (secular) work and (religious) duty in order that I may provide worldly livelihood for you!

(50) At midday he says (on behalf of Ahura Mazdā): Be diligent in the seeking a wife, the making of children, and your other duties! For until the Future Body the Evil Spirit and the spawn will not be separated from this material creation.

(51) At eventide he says: Do penance for the sin which you have committed so that I may forgive you! For it is revealed that just as the light of the sun reaches the earth, so do his words come to earth.

(52) In the osseous existence do not think, speak, or do what is wrong in thought, word, and deed.

(53) With the strength of the Yazata, and by means of wisdom, and with the advice of the religion endeavour watchfully (for good deeds), and consider that since the value of good deeds is so great and limitless, the evil spirit by concealing (the secret) plans to afflict calamities, and Ahura Mazdā by revealing (the truth) strives. Then whosoever has knowledge of the religion, may he be diligent in the performance of (secular) work and (religious) duty, and may he never turn away from it!

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(54) At the end of this millennium when goodness is negligible, and wickedness countless, the worship of Mazdā is minimum and the sacrifice to the Daēva maximum, the law and religion and colloquy of the good ones, the upright dealers and the dutiful ones have ceased, and the practice of Aṅgra Mainyu and the Daēva are manifest, as these signs (appear, then there will be) the time of Restoration, (that is) the destruction of those who are false to the contract, who have taken the part of the Daēva, and who have opposed the religion, and (the fulfilment of) the hope of the deliverance of the good creations from barbarian tyrants (*aži dahāka*, a giant dragon), until the connection of the continents established by Mazdā. The everyone must exalt peace through his good mind (*vohu- manah-*), study the teaching of Wisdom through his religious vision (*daēnā-*), search out truthfulness by means of wisdom, delight the soul by means of generosity, honour the position with kind regards, seek fame by talent, collect friends by humility, hope patiently, store up (for himself) goodness by (good) character, prepare the way to the light Garō.nmāna ('paradise') by "truthfulness", and there shall he enjoy the pure fruit of his own good action and practice.

(55) O mortal body, (you have) the soul that can see<sup>49</sup>, do good!  
For the soul is (real), not the body; the world of thought is (real), not  
the world of life.<sup>50</sup>

(56) For the body's sake do not abandon the respect of the soul!<sup>51</sup>  
(57) When you respect somebody do not forget the transience of  
worldly things! Do not desire that thing which will bring punishment  
on your body and retribution on your soul<sup>52</sup>, but desire that thing  
whose fruit is the joy of eternal joy!

(58) Good deed and virtuous action is born of diligence and even  
of chance, chance of wish, wish of intelligence, intelligence of  
spiritual knowledge, the intelligible is the instrument that has been and  
is and shall be. (59) By it the guide of ways is known, and (also) the  
teacher of things, and the arranger of what is proper to be performed,  
and (also) the one who desires benefit for all those who direct both  
existences (/ worlds).

Completed with peace and joy and merriment.

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(Raham Asha)

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<sup>49</sup> . VAM HVehzād-farrox-perōz 31 *harv cē tan varzīd ested ruvān vēned*.

<sup>50</sup> . Cf. VAM 76.

<sup>51</sup> . Cf. VAM 77.

<sup>52</sup> . Cf. VAM 77.