

*handarz ī vehzād farrox-pērōz*

## **The Counsel of Vehzād Farrox-pērōz**

This is a Counsel-text of Vehzād of the family Farrox-pērōz, a sage of the Sasanian times. It contains a hymn to wisdom.

Text

*mādayān*

vehzād farroxpērōz ī rāstguftār ī frazānagsoxan <guft> kū-m  
uzmūd ēd<sup>1</sup> xrad veh mēnōg.

kunišn ī gētīg harv tis-ē ped xrad baxt ēsted.

ōy ī purxrad hamēšag āsān, ōy ī dušxrad hamēšag ped ranz.

do hend ī-šān az x<sup>v</sup>ad kunišn āsān: ēk hān ī vizīdār, ud ēk hān ī  
vadxrad. hān ī vizīdār az xrad ī-š ast, hān ī vad-xrad az uš ī-š ped tan  
nēst.

do hend dānāg ī vizīdār ī abzārumand: dastvar ī xrad-dastvar, ka nē  
anastag; dēn abzārumand ka nē abardan.

do hend vēmār ī viyābān kē ped x<sup>v</sup>ēš-tan mustgar ud stambag. ...<sup>2</sup>

... abāg.

(1) toxšāg baved, ud kirbag handōzed, ud az x<sup>v</sup>ēškārīh bē nē  
varded, vidōr baved ped baxt. (2) ped x<sup>v</sup>ēštan vistāx nē bavēd, ud ped  
nihadum vināh ahunsand, ud ped abardum abzār nē drāyēned.<sup>3</sup> (3)  
ped abzār ī kas kār nē kuned (bē ped abzār ī x<sup>v</sup>ēš). (4) ašgahānīh baxt  
nē, bē kunišn āmārēned. (5) ped sūd toxšāg vizīdār, ud ped baxt vistāx  
hukāmag.

(6) cē-m uzmūd harv vad az dām hamāg burdan az xrad

frāxīh ud frayādišn az xrad.

(7) cē mard ō vazurg abrāz xrad nayed ud az škefttum ōrēz<sup>4</sup>  
xrad būzēned.

---

<sup>1</sup> . 𐭠𐭣𐭥𐭥𐭥 /hed/. Cf. AV 18.

<sup>2</sup> . MK fol. 67 ends at this point, fol. 68 is lost.

<sup>3</sup> . JU adds: abar kas ī did abāz mā gōb!

<sup>4</sup> . 𐭠𐭣𐭥𐭥𐭥 JU, 𐭠𐭣𐭥𐭥𐭥 JE, 𐭠𐭣𐭥𐭥𐭥 M<sub>17</sub>.

- (8) xrad dāštār pānāg ī gyān      xrad bōxtār frayādāg ī tan.
- (9) andar tuvānīgīh xrad veh      pez kamxīrīh xrad pānagdar.
- (10) ēdar ped ayyārīh xrad veh      ānōh ped pušt-panāhīh xrad pānagdar.
- (11) abzār ped xrad pādyāvānttar      (12) nām peyrāyag az xrad.
- (13) rādīh ped xrad (14) frayādišnīgdar      (15) dūdag-abrōzišnīh abzār ped xrad vihed.
- (16) dēn (ēvarīh) tāštār<sup>5</sup> <xrad> rāy,      dānišn xrad rāy stāyīdagdar.
- (17) peymān pēdāgdar xrad rāy,      dānišn xrad rāy kārīgdar.
- (18) cē harv kē-š xrad ast hunar-z ast;      cē harv kē-š xrad ast x<sup>v</sup>astag-z<sup>6</sup> ast;  
cē harv kār nēk bun ped xrad vihed.
- (19) cē harv kē andar āvām ka sad sāl zīvist, bē pas-iz āmad rāh ō puhl.
- (20) hangār kū dūdag tuvānīg, bē ka az tō appār baved, tō cē sūd āz rāy dram<sup>7</sup> handuxt ī vas hambārag šōy zan ī x<sup>v</sup>ēš rāy (ōy hamrāh ī tō nē āyed) ...
- (21) cē dānāg ped bun kār dāned, duš-āgāh ped sar vēned.
- (22) cē ka tan višuft ud kālbod škast, gyān-z az tan framušť (/frāmōš) bē šud, kirrōkkār az kār āxist ud kalbod abēbar bē mānd, kirrōg šud, az kalbod kird ranzvar šud.
- (23) kē zamān duxt<sup>8</sup> cašm hān x<sup>v</sup>amn grift ī nē āxēzed; dil hān dard āmad ī nē cannēned, dast hān škast ī nē ranned<sup>9</sup>, ud pāy hān škast ī nē raved.
- (24) stōr mad, jud <az> bār <bē> nē šavēd;      baxt mad, spuxtan nē šāyēd.<sup>10</sup>
- (25) nūn tan ped gāhūg      ud nasā ped daxmagestān ēsted.

<sup>5</sup>. TD, SP.

<sup>6</sup>. SP.

<sup>7</sup>. MK, SP.

<sup>8</sup>. SP.

<sup>9</sup>. SP.

<sup>10</sup>. Cf. Aog. 103.

(26) ēn kū dūdag ō did dūdag gumēzed. (27) xīr ud framān ō x<sup>v</sup>adāy did šaved, zan šōy ped menišn ē kuned, ud x<sup>v</sup>āstag-iz x<sup>v</sup>āstagdār āyēd. (28) gyān ēvtāg ud tan tanīhā, nasā ped gyāg ī x<sup>v</sup>ēš, sag ud vay ped hamemālīh nišīyend. (29) ham meh ud ham keh, ham x<sup>v</sup>adāy ud ham bannag, driyuš mardōm ud āzādmardān, frōttar-z mard ped ōy mān āyend<sup>11</sup>.

(30) az framān <ī> āzādmardān brīnend vizīr ī abēr, bē andar ō mēnōg vidārend ciyōn hān pus-ē kē az pidar vardag kunend. (31) frāz ō vidarg ī do rāh sar ānayend, cīnvad puhl buland; harv cē tan varzīd ēsted, ruvān (ōh) vēned.

frazaft ped drod ud šādīh ud rāmišn.

*vizārišn*

Translation

Vehzād (son of) Farrox-pērōz, veracious and versed in learned speech, (said): I have experienced the wisdom pertaining to the good world of thought.

In the work of the world of life everything is ordained by wisdom.

He who is of much wisdom is always at ease; he who is of bad wisdom (/ stupid) is always in trouble.

There are two (persons) who are at ease owing to their work: one who is discriminating, and one who is of bad intellect (/ senseless). He who is discriminating owing to the wisdom he has, and he who is senseless owing to the intelligence he has not in his person.

There are two wise (persons) who are discriminating and expert: the high-priest whose high-priest is wisdom when he is not false; and the expert in religion when he is not arrogant.

There are two (persons) who are diseased and deluded who are oppressive and cruel to themselves: ...

(1) ... be intelligent; store up good deeds; do not turn away from duty; and be resigned to your fate! (2) Do not be so confident as regards yourself; (be) discontented with the least sin (you have committed); and do not clamour for your highest talent! (3) Do not serve other people as an instrument. (4) Attribute indolence not to fate but to action. (5) Be diligent and discerning as regards profit, and be confident and willing as regards fate.

---

<sup>11</sup> . 𐭠𐭣𐭥𐭥𐭥 MK, 𐭠𐭣𐭥𐭥𐭥 JE.

(6) For I have experience that every evil thing from the creatures (can) be endured by wisdom. Prosperity and help (come) from wisdom.

(7) For it is wisdom that leads man to the great height; and it is wisdom that save him from the most terrible distress.

(8) Wisdom is preserver and protector of the (breathing) soul; wisdom is the saviour and helper of the body.

(9) In opulence wisdom is the best. In poverty, too, wisdom is the best protector.

(10) Here, as regards assistance, wisdom is best. There, as regards support, wisdom is most protecting.

(11) A powerful (man) is more powerful on account of wisdom.

(12) The ornament of a name is from wisdom.

(13-14) Generosity is more helpful through wisdom.

(15) The means of the illumination of one's family are laid on wisdom.

(16) Certainty in religion is more definite on account of wisdom.

Science is more praised on account of wisdom.

(17) Measure is more manifest on account of wisdom.

Science is more effective on account of wisdom.

(18) For he who has wisdom also has talent (/ virtue); for he who has wisdom is also skilled (well-studied). For the foundation of every good action is laid through wisdom.

(19) For everyone in (this) period, if he lived for a hundred years, even he in the end went to the way.

520) Let us suppose that your family is opulent, but when it is removed from you, what benefit will there be for you (if) you by greed amassed money of which you made a large store, you the husband for your wife ...?

(21) For the wise knows an affair in the beginning, (while) the ignorant sees it at the end.

(22) For when the body is destroyed and the body form broken, the (breathing) soul also is forgotten; the artisan rises from his work, the body form remains useless, the artisan goes (away), having become wearied of making the body form.

(23) He to whom Time has fixed its eyes, he goes into that sleep so that he will never rise again; pain comes upon his heart so that it beats no more; his hand is broken so that it scrapes no more; and his foot is broken so that it walks no more.

(24) The beast of burden has come, it does not go without the load; fate has come, it cannot be expelled.

(25) Now the body lies on its bier, and the corpse in the cemetery. (26) Then its family will mix with another family, (27) the wealth and rule go to another lord, the wife thinks of (a new) husband, and the property, too, come to the heir. (28) The soul (remains) single and the body alone; the corpse lies in its proper place; and dogs and birds sit opposing one another (near it). (29) Both the great and the low, the lord and the servant, the poor people and the noble men, and even the inferior man come to that abode.

(30) By the order of the noble ones, they deliver many decrees, and pass (them) to the world of thought like a son who is abducted from his father. (31) And they lead (them) towards a passage which is (at) the head of two paths, that is the lofty Cinvat-puhl. (There) whatever the body has done, the soul (thus) sees.

Finished with peace and joy and pleasure.

### **Bibliography**

D.J.M. Jamasp-Asana, *Pahlavi Texts*, II, Bombay, 1913, 73-77 ; Supplément persan 2044, 64-66.

J.C. Tarapore, *Pahlavi Andarz-nāmak*, containing Chītak Andarz ī Pōryōtkēshān or the selected Admonitions of the Pōryōtkēshān and five other Andarz Texts, Transliteration and Translation into English and Gujarati of the original Pahlavi Texts with an Introduction, Bombay, 1933, 34-37.

Sh. Shaked, "Specimens of Middle Persian Verse", *W.B. Henning Memorial Volume*, London, 1970, 395-405.

A. Tafazzoli, "Andarz ī Wehzād Farrox Pērōz containing a Pahlavi Poem in praise of Wisdom", *Studia Iranica*, t. 1, 1972, f. 2, 207-217.

Raham Asha