

handarz ī dānāgān ō mazdesnān **Counsel of the Wise to Mazdayasniāns**

This text is known under the title of *handarz ī dānāgān ō mazdesnān* ‘Counsel of the Wise to Mazdayasniāns’. It is partially (or, wholly?) in verse.

Bibliography

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(1) gōš andar dāred pahlumīhā, mardōmān kē hed mazdēs n ī kišvar, ašnaved hān ī dānāg gōbišn ī frārōn handarz ī ohrmazd ud amehrspendān.

(2) ped ušahin gāh abar ēsted ošōmandān mardōmān, dādīhā dast ud rōy ped gōmēz ī gōspandān šōyed ud ped āb pāk šōyed, ud dādīhā vastarg ī pāk pōšed, ud ped nīrang ī dēn ī mazdēs nān ebyānghan banned. ped menišn ud gōbišn ud kunišn ī frārōn menišnīgīhā ruvān rāy kār ud kirbag kuned ud ahlāyīh pursīdār bavēd.

(3) im rōz ka gētīgān hišt ēsted dā ohrmazd ī xvadāy zīvišn ī gētīg ped meyān hiled, pēš az hān ī ka astvihād abar rased ud vāy ī vattar abar ō kirb nišīyed, ud višōbišn ī kāl bod, uš ud vīr ud bōy ud gyān ud tan az kāl bod judāg kuned, kāl bod rīman ud agār kuned, dā sōšāns ud tan ī pasēn uš ud vīr ud bōy ud gyān ud tan ud kāl bod ī mardōmān ēk ō did nē gumēzed.

(4) pas kāl bod ī mardōmān ōn humānāg cōn draxt-ē ka kārend, ud rōyed ud abzāyed ud vaxšed, škennend ud brīnēnd ud vazēnend ud abar ō ātaš nihend, ud ātaš sōzed ud gugāred, ud vād ī ardā andar ō gēhān afšāned (parganēd ?), pas bē /ō/ ōy kē kāred ayāb dīd ēv-iz (= ēc) nē dāned kū xvad būd ayāb nē.

(5) pas az mardōmān andar gētīg ōy burzišnīgdar kē <az> harv frādahišnīh xvāstag bē ō kār kirbag handōzed, (6) abāg xvēšāvandān, dōstān, jud-dēnān mardōmān mihr mā druzed, nāf ud peyvann ī xvēs rāy hān ī abārōn mihrdruz mā kāred ped dušmat ud dušūxt ud dušvaršt.

(7) *yezi. humatəm. <manō> +mañyete. (/ +mañyāt ?) hūxtəm. vāčim. mravašt. hvarštəm. vərəziiāt. śyaoḍanəm.*

(8) cē agar humat mened ped menišn, ud hūxt gōbēd ped gōbišn, ud huvaršt varzed ped varzišn, bē abespāred hān ī xvēš ruvān ped pahlum oxān ped humat ud hūxt ud huvaršt.

(9) cē spennāg menōg ast menišn humat ud gōbišn hūxt ud varzišn huvaršt, dēn gāhānīg abēzag veh dēn ī mazdēs nān, pēšag huxēmīh, ud ristag ahlāyīh.

(10) *yezi. dušmatəm. +mañyete. (/ +mañyāt ?) dužūxtəm. vāčim. mravašt. dužvarštəm. vərəziiāt. śyaoḍanəm.*

(11) cē agar dušmat mened ped menišn, dušūxt gōbēd ped
gōbišn, dušvaršt varzed ped varzišn, bē abespāred hān ī xvēš ruvān
ped hān ī vattum oxān ped dušmat ud dušūxt ud dušvaršt.

(12) cē gennāg menōg ast menišn dušmat, ud gōbišn dušūxt,
<ud> varzišn dušvaršt, dēn jādūgīh, ud pēšag ahlemōgīh
(frēftārīh ?), ud ristag frēftārīh (durvandīh ?).

(13) vazurg emēd ī kirbag rāy vināh mā kuned.

(14) ped juvānīh vistāx mā baved –ōšumandān mardōmān.

cē vas ⁺kas ī ped aburnāyīh az gētīg bē vidard hend,

vin ud abēdāg būd hend

būd <ī> dā dagr zamān pettāyist bē pas-iz frazām vidašt

vin ud abēdāg būdan abāyist.

(15) bē nūn ēn kunam tis ī fraškirdīg abāyed

dagr zamān pettāyed ud nē višōbed.

(16) tan, hangār kū-m videred kār ī gētīg

hān ī grāmīg nāzūk kālbod barend

ped gyāg <ī> framōšān, ānōh an-āyād bē nihend,

rōz ped rōz framōšēndar ud anāyāttar baved,

– ⁺būd ī abar pehikārend ud drōn nē yazend

ud an kē ruvān ham stāyišnumand, az tō tan

mustumand ud garzišnīg bavam.

(17) dāram handarz-ē az dānāgān, az guft ī pēšēnīgān,

ō ašmā bē vizāram ped rāstīh andar gēhān;

agar <az man> pedīred baved sūd ī do gēhān.

(18) ped gētīg vistāx mā bed vas-ārzōg andar gēhān

cē gētīg ped kas bē nē hišt hend nē kōšk ud xān-u-mān

šādīh ī ped dil cē xanned ud cē nāzed (19) gētīgān.

cand mardōmān dīd-am vas<-xvāstagīh> andar gēhān

cand xvadāyān –spāhbedān– dīd-am meh-sālārīh abar
mardōmān

avēšān meh vēš menīdār bē raft hend andar gēhān

–kū amāh mehdar hem andar gēhān –

avēšān abrāh šud hend abāg dard bē raft hend asāmān.

(20) harv kē cōn ēn dīd čē rāy ka vistār andar gēhān.

ka nē dāred gētīg ped spanz ud tan ped āsān.

kirbag ped kirdan dāred ka fradāg ānōh abāyed šudan bē (pēš?)
dādvar rāst.

šād ud dagr-zīvišn ud farrox ud ahlō ud perōzgar ud kāmag-
hazām.

frazaft ped drod ud šādīh ud rāmišn.

(1) Lend me your ears, O excellent people who are Mazdayasnians of the (X^vaniraθa) continent, and listen to the wise words and upright counsels of Ahura Mazdā and the Aməša Spənta.

(2) Rise up at dawn, O mortal men. Wash your hands and face lawfully with bull's urine, and (then) with pure water. Lawfully put on clean clothes and with the (short) formula of the Daēnā Māzdyasni bind the sacred girdle. Heartily with upright thought and word and deed do good for the soul, and be a seeker of Righteousness (= aša).

(3) Today, O earthlings, you have been left in the world so that the lord Ahura Mazdā may allow you earthly livelihood, before Astō.viḍōtu arrives unexpectedly, and the bad Vāy (i.e. death) gets on the body, destroys the body, and separates intelligence, wit, consciousness, and (breathing) soul, and body (flesh, blood, etc.) from the skeleton, and make the skeleton filthy and ineffective, and till (the coming of) Saošyānt and (the making of) the Final Body the intelligence, wit, consciousness, (breathing) soul, body and skeleton of people are not mixed one with the other.

(4) The body of men is just like a tree which is planted; it grows and increases and buds; it is broken and cut and carried and placed on the fire; the fire burns (it) and absorbs (it); and the righteous wind scatters (its ashes) on the world; then apart from those who planted it or saw it, no one knows if it indeed existed or not.

(5) Then among men of the world he is more esteemed who, instead of any affluent supply of material possessions stores good deed; (6) he does not break a promise with his relatives, friends and (even) people of other religions; and he does not plant, for his family and lineage, the promise-breaking (sapling), by bad thought and bad word and bad deed.

(7) [From the Avesta:] “If (he) thinks the well-thought <thought>, speaks the well-spoken word, does the well-done deed”

(8) For if he thinks good thoughts with thought, says good words with speech, and does good deeds with action, he will convey his soul to the Best Existence through (three steps): *humata, hūxta, hvaršta*.

(9) For the Holy Spirit (*spənta mañyu*) is (defined) thus: The thought (of His) is good thought, the word good speech, the action good deed, the religion Gāḍic pure good Daēnā Māzdayasni, the profession good character, and the way righteousness.

(10) [From the Avesta:] “If (he) thinks the badly thought (thought), speaks the badly spoken word, does the badly done deed”

(11) For if he thinks evil thoughts with thought, says evil words with speech, and does evil deeds with action, he will convey his soul to the Worst Existence through *dušmata, dužūxta, dužvaršta*.

(12) For the Evil Spirit (*aṅra mañyu*) is (defined) thus: The thought (of his) is evil thought, the word evil speech, the action evil deed, the religion sorcery, the profession heresy, and the way deceit.

(13) For the great hope of good deeds do not commit sin!

(14) Be not confident as regards (the days of) youth, O mortal men! For many persons have passed away from the world in tender

years; they disappeared. Some survived for a long time, but even they at last passed away –they were obliged to disappear.

(15) But now I should do something pertaining to the Renovation, which last for a long time and does not decay.

(16) O body, imagine that my worldly work passes away; they will carry the dear and delicate carcass to the place of the forgotten (= tower of silence), and place it there unremembered; day by day it will become more forgotten and unremembered; some complain against (it) and do not sacrifice the sacrificial cake (for it); and I, who am the soul, praising, am, with regard to you, the body, complaining and reproving.

(17) I have a counsel from the wise, from the sayings of the Ancient. To you (who are) in the world of life, I will state it, truthfully. If you accept it, you will have profit for both worlds:

(18) Be not confident as regards the material world, desiring much, in the world. For they have not left the material world for anybody, neither a palace nor house and hearth. Happy-go-lucky, why laugh and boast, (19) O worldlings? How many men have I seen, (with) much (wealth) in the world! How many lords and generals have I seen, great leadership of people! Highly and greatly arrogant, they strode in the world –that is, “we are superior in the world”. They went away; in pain they went, destitute. (20) Then every one who has seen that, for what purpose is it when he is careless in the world, when he does not consider the material world as an inn and the body as restful?

Consider good deeds to be done, for tomorrow you have to go there, before the just judge!

Be joyful, long-lived, fortunate, righteous, victorious and successful!

Completed with peace, joy and pleasure.’

(Raham Asha)