



# ČĪDAG ANDARZ Ī PŌRYŌTKĒŠĀN

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**ČĪDAG ANDARZ Ī PŌRYŌTKĒŠĀN** (Selected precepts of the ancient sages), a post-Sasanian compendium of apothegms intended to instruct every Zoroastrian male, upon his attaining the age of fifteen years, in fundamental religious and ethical principles, as well as in the daily duties incumbent upon him. It is also called *Pand-nāmag ī Zardušt* (Book of the counsels of Zoroaster), but the attribution to Zardušt son of *Ādurbād ī Mahraspandān* is incorrect. The text is preserved in codex MK II, copied by Mehrabān Kaykōsrow in 1322 C.E. from a manuscript copied by Dēnpanāh son of 'ytlp'y, that is, Ēhrbāy/Hērbāy(?) in 956 C.E. (*Pahlavi Texts*, ed. Jamasp-Asana, I, p. 83); all other manuscripts are ultimately derived from it. The Pahlavi text has been edited by J. M. Jamasp-Asana, with variants from all known manuscripts (*Pahlavi Texts* I, pp. 41-50, 4-5); by Alexander Freiman, with a German translation; by M. F. Kanga with an English translation and glossary; and by H. S. Nyberg (*Manual* I, pp. 62-67).

As the title suggests, these apothegms were brought together from the sayings of fathers of the faith (e.g., *Ādurbād ī Mahraspandān*) and pronouncements (*andarz*) attributed to such “orthodox guardians of the religion” as Kōsrow Anūšīravān (Kanga, pp. iii-iv), as well as fresh precepts adopted in response to Islamic domination and the threat of Muslim proselytization. These last injunctions urge the believers to staunchness in the faith; the moral virtues of Iranianism (*dād ī ērīh*; *Pahlavi Texts*, ed. Jamasp-Asana, I, p. 44 pars. 17, 18), a



term that does not occur in *andarz* literature of the Sasanian period; and forbearance in adversity and hopefulness in calamity (*Pahlavi Texts*, ed. Jamasp-Asana, I, p. 46 par. 35). A lengthy comment on the approaching end of the millennium and the trial imposed upon Zoroastrians is also late in style and substance (*Pahlavi Texts*, ed. Jamasp-Asana, I, pp. 49-50 par. 54; see [APOCALYPTIC i](#)).

The *andarz* begins with a confession of faith formulated as a series of questions and answers on such fundamental questions as the purpose of the creation of man as an ally of Ohrmazd and adversary of [Ahriman](#), the fundamental principles of duality, the two worlds, heaven, hell, and retribution. It also contains exhortations to observe the cardinal virtues of uprightness, truthfulness, prudence, concord, peaceability, subduing lust and other passions, and so on, together with some essential obligations, like maintenance of the lineage by marriage and fostering education.

The language of the text is generally clear, but a few phrases have been misunderstood. For example, *har mardōm kū ō dād ī 15 sālag rasēd* (*Pahlavi Texts*, ed. Jamasp-Asana, I, p. 41 par. 1) “every man who reaches the age of fifteen” has been rendered by R. C. Zaehner (p. 20) as “every man or woman . . . ,” even though only men received instruction in religious precepts; *āfrīdag hōm nē būdag* (*Pahlavi Texts*, ed. Jamasp-Asana, I, p. 42 par. 2) “I am created spiritually (or created in the ideal), not fashioned materially” (see [būdag](#)) was translated by Kanga (p. 20) as “I am created and not existing” and by Zaehner (p. 21) as “I was created and have not (always) been”; *jud-kēšān nē stāyom . . . u-šān padīš nē wurrōyom* (*Pahlavi Texts*, ed. Jamasp-Asana, I, p. 44 par. 23) “I do not praise the non-Zoroastrians (i.e., the people of a different religion) . . . or adhere to them (i.e., their religion)” was rendered by Kanga (p. 24) as “I will neither praise nor extol the alien religions nor shall I put faith in them” and by Zaehner (p. 24) as “I neither approve of nor respect other religions, nor do I lend them credence”; *tan [ī] ōšōmand ruwān wēn(HZYTWN)* (*Pahlavi Texts*, ed. Jamasp-Asana, I, p. 49 par. 53) “the body is mortal; perceive the soul” has been amended by Zaehner (p. 28, reading “\*asachishn,” i.e., \**asazišn*) “the body is mortal but the soul is immortal” and read by D. N. MacKenzie (p. 285) as *ruwān astwand* “the soul is substantial” (for the expressions *ruwān wēn* “perceive the soul” and *astwand ruwān* “substantial soul,” see Gignoux, p. 73-74).



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