



The Religion Which Might Have Been Ours

On a marble throne high above the narrow strait which stretched between the island of Salamis and the southern coast of Attica, in 480 B.C., the great Xerxes sat waiting to watch his navy defeat the Greek fleet. At his back burned the city of Athens, fired by the torches of his soldiers. At the pass of Thermopylae lay the bodies of 300 Spartans with that of their leader, Leonidas, slain by the Asiatic hosts of the Persian Empire. There remained only the task of destroying the Greek fleet, to wipe out the bitter shame of the Persian failure at Marathon ten years before, and to establish the Persian Empire in Greece, from whence it could sweep throughout Europe.

The Persian ships outnumbered the Greek fleet three to one, and were of heavier construction. But the Greeks, using the same superior strategy at sea that Miltiades had used on land at Marathon, sank 200 of the Persian vessels, captured others, and drove the rest from the strait.

The flight of the terror-stricken Xerxes signaled not only the end of his dream of conquest in Europe, but also a vastly changed religious prospect for the Western World. For, according to no less an authority than the late Max Müller, had it not been for the Persian defeats at the decisive battles of Marathon and Salamis, if, in other words, the western march of the Persian Empire had not been stopped there, Zoroastrianism rather than Judeo-Christianity would undoubtedly have been

the prevailing religion of Europe and the Americas. Yet in spite of these crushing military and naval defeats, the resulting decline of the Persian Empire, and the eventual near-extinction of Zoroastrianism, so great was this religion's vitality and so appealing to the human heart were many of its conceptions and precepts that much of Zarathushtra's creed lives on in the religions of Israel and Christ.

The date when a branch of the Indo-European family moved into Persia, like the date of their brothers' entrance into India, is unknown. It is probable that the migration took place between the time when Abraham was said to have made his compact with Yaweh (about 2000 B.C.) and when Moses led the Children of Israel out of their captivity in Egypt (about 1200 B.C.). Evidences of Indo-European names and of worship of the old Indo-European gods are found among the Mitanni of the upper Euphrates valley during the century 1400-1300 B.C.

The region upon which the newcomers settled was an elevated tableland, parts of which were well watered, but which included areas that needed irrigation to make its fruitful soil productive. Irrigation and tillage meant food and social solidity; sloth and neglect brought social ruin.

Evidences of their early religion are scant, but show many traces of similarity to the Vedic religion of India. They paid homage to the sun god *Mitra*, whom they called *Mithra*, the sky god *Varuna* (who is sometimes called *Ahura*, equivalent of the Indian *Asura* and forerunner of the one God Ahura Mazda), the fire god *Agni*, and the old thunderer, *Indra*. There is evidence that Ahura Mazda existed in their conceptions before the birth of Zoroaster, but apparently as only one of a list of gods, just as, in the earlier conception of the

Jews, Yaweh was one of many gods, the tribal god of Abraham, and only later became Jehovah, the one God, maker of heaven and earth. The early Persians believed that all good things came to them from a region of light above and all evil from a region of darkness below.

Unto this people who depended upon rigorous tillage of the soil for their livelihood, was born Zarathushtra or Zoroaster about 660 B.C. Thus his influence was felt in that great age of religious consciousness and reformation, a little more than half a millennium before the birth of Christ, during which, in India, the *Upanishads* were furthering a conception of Brahma as the supreme God, and Gautama Buddha, the great enlightener, was born, when in China, Confucius and Lao Tze were quickening the moral and religious perceptions of men, and in Israel the Pre-Exilic prophets were paving the way for the pure monotheism of later Judaism.

There is no certainty as to the exact locality of Zarathushtra's birth or of the details of his early life. The traditional accounts are interesting chiefly because of the fundamental similarity which exists between the stories of his birth and those of other great leaders. Here, too, the sense of shame that accompanies the thought of sex in many early religions is evidenced by a tradition of sexless conception. How-tsieh, one of the "first ancestors" of China, was conceived when his mother "stepped upon a footprint of God." The conception of the Buddha came about when the Buddha himself, in the form of a white elephant, struck his future mother on the side with his trunk while she was dreaming. Jesus was immaculately conceived of a virgin by the Holy Ghost. And the conception of Zarathushtra took place when his mother, also a virgin (who "dazzled by the radiance of her body"), took the milk

that had miraculously appeared in two white virgin cows, after they had eaten from a branch of the sacred Haoma plant on which the archangels had carried Zarathushtra's spirit to earth.

During his childhood, according to the same accounts in the *Pahlavi Texts*, he showed many evidences of wisdom and enlightenment, as did Christ preaching in the temple, and Gautama when he saw "the four signs." He early enunciated the principle of duality in the universe. "When I looked upwards," he said, "I saw that our souls that go up to the sky will go up to the best existence. When I looked downwards I saw the demon and the fiend, the wizard and the witch, become buried below in the earth and fall paralysed back to hell." When he was thirty he announced his righteous purpose, after having talked at great length with the archangels. And as Satan tempted Christ and Mara attempted to turn the Buddha from his mission, "forth rushed *Angra Mainyu*, the deadly, the Daevas of the Daevas," and attempted to slay Zarathushtra before he could preach his gospel of righteousness.

During the early years of his ministry he is reported to have had several visions in which he spoke with archangels and Ahura Mazda. For ten years, using these visions as evidence of his authority, he sought converts in vain. Then, after long pleading, he succeeded in converting the monarch Vishtaspa, and, under royal patronage, the success of the new religion became assured in the country of its birth. In his forty-seventh year, according to the *Pahlavi Texts* (in his seventy-eighth according to the more generally accepted theory of the scholar A. V. W. Jackson), Zarathushtra died, leaving behind him a lusty religion built on love of earth and its fruits, whole-souled worship of the one God Ahura Mazda, an enlightened ethical

code, and the healing goodness of work. Such a creed towered high above the ceremonial polytheism which had existed in Iran before his birth.

The inclusive name for the sacred scriptures of Zoroastrianism is *Avesta*. The books include the *Yasna*, of which the seventeen *Gathas* or psalms are a part, the *Visperad*, the *Vendidad*, and the *Yashts*.

In Zarathushtra's doctrine there was no place for a sterile asceticism or profitless ceremonials. His was a worship of life in its full burgeoning; the highest religious exercise possible was complete co-operation with the beneficent forces of nature.

His theology was fundamental and simple. Ahura Mazda is the omniscient and potentially omnipotent creator of the universe, who made the good earth and instructed man to till it. Delaying full realization of his omnipotence and undoing as many of his good works as possible was Angra Mainyu "who is all death" and "who counter-created" evil. But the heavenly helpers, "Good Thought, Perfect Righteousness," and others will eventually make it possible for Ahura Mazda to destroy Angra Mainyu and achieve his righteous all-powerfulness.

Ahura Mazda makes rigid demands of righteousness upon mankind. This righteousness consists of truthfulness, kindness, benevolence, justice, devotion to God, and good works, especially in the field of agriculture where weedless stands of grain are more efficacious in the matter of salvation than are prayers. Here is no place for a hypocrisy which may build a reputation for sanctity on pious words, prayers, and religious ceremonies. A man's field may be seen! All matters connected with agriculture are given an accented religious importance. Earth itself is surrounded by special sanctity and is almost personified in the *Zenda-*

vesta in which Ahura Mazda recounts the five places in which "the earth feels most happy," the five where it "feels sorest grief," and the five kinds of persons who "rejoice the earth with greatest joy." The five places of the earth's happiness, in the order of their importance, are as follows: The first is where "one of the faithful steps forward." The second is "where one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within" and "wherein afterwards the cattle continue to thrive, virtue to thrive, fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive." The third place of the earth's greatest happiness is "where one of the faithful sows most corn, grass, and fruit, where he waters ground that is dry, or drains ground that is too wet." The fourth is the place "where there is most increase of flocks and herds," the fifth "where flocks and herds yield most dung."

So sacred is the holy earth that it must not be contaminated by the touch of dead bodies, which putrefy quickly in the Persian climate. Instead of being buried, these are disposed of by being deposited in "towers of silence" on grills where the birds may pick the bones clean of flesh before they at last drop to the ground. Indeed the earth "feels the sorest grief . . . where most corpses of dogs and men lie buried," according to the *Zendavesta*, and "the first who rejoices the earth with greatest joy" is he who "digs out of it most corpses of dogs and men."

The emphasis upon the goodness and usefulness of the dog is one of the most beautiful details in this religion of shepherds and cattlemen which, but for two defeats in battle, might have been the religion of the Western World. "The dog, with the prickly back, with

the long and thin muzzle . . . is the good creature among the creatures of the Good Spirit. . . . Whosoever shall smite either a shepherd's dog or a house-dog, his soul, when passing to the other world, shall fly howling louder and more sorely grieved than the sheep does in the lofty forest where the wolf ranges."

Various strict rules protect this "good creature among the creatures." If a bitch whelps while at large, she and her puppies are the strict responsibility of the man nearest whose house she is. He must care for her and for her puppies until they are old enough to care for themselves, and if one of them dies through his neglect he is to suffer the same penalty as if he had killed it, which is to say the same penalty as he would if he had killed a man.

There is no animal worship involved in this, no superstitious formalism of sacred beast. The dog is "of the earth, earthly." The Zoroastrian attitude towards him is simply one of the evidences of the lustiness and at the same time the gentleness of Zarathushtra's creed. By Zoroastrian rules dog life was protected as human life was, first perhaps because of his usefulness to a people dependent upon herds and flocks, but also because of a recognition of the character of the dog which has marked true and realistic dog lovers of all times.

In Ahura Mazda we find for the first time in the history of any religion a clear and vigorous conception of the universal loving Father-God as the only imaginable God—a conception which eventually came to us through later Judaism and Christianity. Ahura Mazda is "the father of the Toiling Good Mind within us." His daughter is Piety. He is the one "with the bounteous spirit." He is "the creator of all." He is "Lord of the Good Spirit." "The souls of the righteous . . . will dwell in eternal immortality . . . in his kingdom." He is "the

Lord of saving power, a friend, a brother, a father to us, Mazda Lord!" He has many names, among which are "the One of whom questions are asked, the Herd-giver, the Strong One, Perfect Holiness, Understanding, Knowledge, Weal, Most Beneficent, He in whom there is no harm, Unconquerable One, All-seeing One, and Healing One." His is "the glory that cannot be forcibly seized."

Intended especially for Zoroastrian priests there are "five dispositions" and ten admonitions with which all instruction as to religion is connected. The five dispositions are innocence, discrimination between thoughts, words, and deeds ("to distinguish destruction from indestructiveness, and production from unproductiveness"), authoritativeness, steadfastness in religion, and to struggle prayerfully day and night with your own fiend.

The ten admonitions are: (1) Proceed with good repute. (2) Avoid evil repute. (3) Do not beat your teacher with a stick. (4) Whatever is taught to you deliver back to the worthy. (5) Rewards for the doers of good works and punishment for the workers of evil must be established by law, in other words, they are not to be administered by the clergy. (6) Keep the way of the good open to your house. (7) Do not remain in impenitence of sin. (8) Force malice away from your thoughts. (9) Keep ever progressing with the progress of this religion, do not go backwards. (10) Obey the ruler and the priestly authority.

The simplicity and broadness of these rules for the priesthood are in marked contrast to the elaboration of parallel rules in the Indian religions, and the radical character of the ninth admonition marks Zoroaster as a man with vision and a forward-looking intellect almost unparalleled among religious law makers.

For consideration of the nature of the Zoroastrian heaven and hell, the veneration paid the souls of the faithful, and the reverence for the "undying, shining, swift-horsed sun," we leave you to the texts themselves.

What if this religion, instead of Judeo-Christianity, had become our faith? Would we have a vastly different theology and code of ethical conduct?

We would believe in a loving Father-God who is omniscient and concerned with the welfare of his children. We would have, instead of Jesus, Zarathushtra who, while not peculiarly the son of God, was sent to earth by God to spread his doctrine and do his work. We would look forward to "the Kingdom of God." We would have the ancient statement of a region of darkness and a region of light, of heaven and hell, of the good power in conflict with the evil. We would have Angra Mainyu, instead of Satan—a mere difference in name. We would have angels and archangels. We would have a statement of the final resurrection of the dead very similar to that in the Judeo-Christian Bible.

These things we have now. Did they come to us from the pious and vigorous mind of Zarathushtra by way of the later prophets of Israel and Christ, or were they original conceptions of Judeo-Christianity?

How well acquainted the chroniclers of the Jewish Old Testament were with the Persian branch of the Indo-European wanderers is evidenced by their frequent references to the Medes, the Persians, and the Hittites. But there is also definite evidence of borrowings from Zoroastrianism in the religious creeds which Christianity absorbed from later Judaism. Up to the time of the exile, the source of both good and evil in the religion of the Israelites was thought to be the God Jehovah. But after the exile, which is to say after the influence of Zarathushtra's monotheistic doctrine began

to be felt, the Old Testament writers recorded the doctrine that Jehovah was the one God of the universe and a God of pure righteousness, while Satan was charged with all evil creations. It is probable that Satan—or the devil of later Judaism and Christianity—is none other than Angra Mainyu, the arch daeva of Zoroastrianism. The elaborate angelology and demonology of later Judaism, the idea of a divine judgment and a final resurrection, and a future life in a region which may be definitely described—all seem to have come from the doctrines of Zarathushtra though there is no definite proof of this. Indeed there are Christian and Hebrew commentators who believe that Zoroastrianism borrowed these conceptions from later Judaism, but they speak with less conviction than do those who hold the opposite view. Almost certainly the Magi who are said to have visited Jesus in the manger were Zoroastrian priests, and Christ's word "paradise" was taken from the Persian *pairidaeza*.

In the field of human ethics and social behaviour we would have in Zoroastrianism a code which, if followed, would produce a state of human welfare that would be difficult to surpass. Perhaps the chief differences would be in matters of emphasis. While Zoroastrianism and Christianity both state the necessity of faith and works, the emphasis in Christianity is on faith, in Zoroastrianism on works.

When Alexander the Great conquered Persia, and Greek cities were established there, the decline of Zoroastrianism began. Under the Mohammedans the decline continued until to-day there are scarcely ten thousand followers of Zarathushtra in the land of his birth—they call themselves *Parsis*, from Pars or Persia—and about one hundred thousand in India.

ZOROASTRIAN SCRIPTURES

From the Bundahis

The Order of Creation

The first of Ahura Mazda's creatures of the world was the sky, and his good thought, by good procedure, produced the light of the world, along with which was the good religion of the Mazdayasnians.

Of Ahura Mazda's creatures of the world, the first was the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind.

Ahura Mazda produced illumination between the sky and the earth, the constellation stars and those also not of the constellations, then the moon, and afterwards the sun.

The Ancestry of the World

On the nature of men it says in revelation, that Gayomard, in passing away, gave forth seed; that seed was thoroughly purified by the motion of the light of the sun, and Neryosang kept charge of two portions, and Spendarmad received one portion. And in forty years, with the shape of a one-stemmed Rivas-plant, and the fifteen years of its fifteen leaves, Matro and Matroyao grew up from the earth in such a manner that their arms rested behind on their shoulders, and one joined to the other they were connected together and both alike. And the waists of both of them were brought

close and so connected together that it was not clear which was the male and which the female, and which was the one whose living soul of Ahura Mazda was not away. As it is said thus: "Which is created before, the soul or the body?" And Ahura Mazda said that the soul is created before, and the body after, for him who was created; it is given into the body that it may produce activity, and the body is created only for activity; hence the conclusion is this, that the soul is created before and the body after.

And both of them changed from the shape of a plant into the shape of a man, and the breath went spiritually into them, which is the soul; and now, moreover, in that similitude a tree had grown up whose fruit was the ten varieties of man.

Ahura Mazda spoke to Mashya and Mashyoi thus: "You are man, you are the ancestry of the world, and you are created perfect in devotion by me; perform devotedly the duty of the law, think good thoughts, speak good words, do good deeds, and worship no demons!"

Both of them first thought this, that one of them should please the other, as he is a man for him; and the first deed done by them was this, when they went out they washed themselves thoroughly; and the first words spoken by them were these, that Ahura Mazda created the water and earth, plants and animals, the stars, moon, and sun, and all prosperity whose origin and effect are from the manifestation of righteousness.

And, afterwards, antagonism rushed into their minds, and their minds were thoroughly corrupted, and they exclaimed that the evil spirit created the water and earth, plants and animals, and other things as aforesaid. That false speech was spoken through the will of the demons, and the evil spirit possessed himself of this

first enjoyment from them; through that false speech they both became wicked, and their souls are in hell until the future existence.

And they had gone thirty days without food, covered with clothing of herbage; and after the thirty days they went forth into the wilderness, came to a white-haired goat, and milked the milk from the udder with their mouths. When they had devoured the milk Mashya said to Mashyoi thus: "My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body."

That second false speech enhanced the power of the demons, and the taste of the food was taken away by them, so that out of a hundred parts one part remained.

Afterwards, in another thirty days and nights, they came to a sheep, fat and white-jawed, and they slaughtered it; and fire was extracted by them out of the wood of the lote-plum and box-tree, through the guidance of the heavenly angels, since both woods were most productive of fire for them; and the fire was stimulated by their mouths; and the first fuel kindled by them was dry grass, kendar, lotos, date palm leaves, and myrtle; and they made a roast of the sheep.

And they dropped three handfuls of the meat into the fire, and said: "This is the share of the fire." One piece of the rest they tossed to the sky, and said: "This is the share of the angels." A bird, the vulture, advanced and carried some of it away from before them, as a dog ate the first meat.

And first a clothing of skins covered them; afterwards, it is said, woven garments were prepared from a cloth woven in the wilderness.

And they dug out a pit in the earth, and iron was obtained by them and beaten out with a stone, and

without a forge they beat out a cutting edge from it; and they cut wood with it, and prepared a wooden shelter from the sun.

Owing to the gracelessness which they practised, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, and smote and tore their hair and cheeks.

Then the demons shouted out of the darkness thus: "You are man; worship the demon! so that your demon of malice may repose."

Mashya went forth and milked a cow's milk, and poured it out towards the northern quarter; through that the demons became more powerful, and owing to them they both became so dry-backed that in fifty winters they had no desire for intercourse, and though they had had intercourse they would have had no children.

And on the completion of fifty years the source of desire arose, first in Mashya and then in Mashyoi, for Mashya said to Mashyoi thus: "When I see thy shame my desires arise." Then Mashyoi spoke thus: "Brother Mashya! when I see thy great desire I am also agitated." Afterwards, it became their mutual wish that the satisfaction of their desires should be accomplished, as they reflected thus: "Our duty even for those fifty years was this."

From them was born in nine months a pair, male and female; and owing to tenderness for offspring the mother devoured one, and the father one. And afterwards Ahura Mazda took tenderness for offspring away from them, so that one may nourish a child, and the child may remain.

The Flood

On the conflict of the creations of the world with the antagonism of the evil spirit it is said in revelation, that the evil spirit, even as he rushed in and looked upon the pure bravery of the angels and his own violence, wished to rush back. The spirit of the sky is himself like one of the warriors who has put on armour; he arrayed the sky against the evil spirit, and led on in the contest, until Ahura Mazda had completed a rampart around, stronger than the sky and in front of the sky. And his guardian spirits of warriors and the righteous, on war horses and spear in hand, were around the sky; such-like as the hair on the head is the similitude of those who held the watch of the rampart. And no passage was found by the evil spirit, who rushed back; and he beheld the annihilation of the demons and his own impotence, as Ahura Mazda did his own final triumph, producing the renovation of the universe for ever and everlasting.

The second conflict was waged with the water, because, as the star Tistar was in Cancer, the water which is in the subdivision they call Avrak was pouring, on the same day when the destroyer rushed in, and came again into notice for mischief in the direction of the west. For every single month is the owner of one constellation; the month Tir is the fourth month of the year, and Cancer the fourth constellation from Aries, so it is the owner of Cancer, into which Tistar sprang, and displayed the characteristics of a producer of rain; and he brought on the water aloft by the strength of the wind.

Tistar was converted into three forms, the form of a man and the form of a horse and the form of a bull; thirty days and nights he was distinguished in brilliance,

and in each form he produced rain ten days and nights. Every single drop of that rain became as big as a bowl, and the water stood the height of a man over the whole of this earth; and the noxious creatures on the earth being all killed by the rain, went into the holes of the earth.

And afterwards the wind spirit, so that it might not be contaminated, stirred up the wind and atmosphere as the life stirs in the body; and the water was all swept away by it, and was brought out to the borders of the earth, and the wide-formed ocean arose therefrom. The noxious creatures remained dead within the earth, and their venom and stench were mingled with the earth, and in order to carry that poison away from the earth Tistar went down into the ocean in the form of a white horse with long hoofs.

And Apaosh, the demon, came meeting him in the likeness of a black horse with clumsy hoofs; a mile away from him fled Tistar, through the fright which drove him away. And Tistar begged for success from Ahura Mazda, and Ahura Mazda gave him strength and power, as it is said, that unto Tistar was brought at once the strength of ten vigorous horses, ten vigorous camels, ten vigorous bulls, ten mountains, and ten rivers. A mile away from him fled Apaosh, the demon, through fright at his strength; on account of this they speak of an arrow-shot with Tistar's strength in the sense of a mile.

Afterwards, with a cloud for a jar—thus they call the measure which was a means of the work—he seized upon the water and made it rain most prodigiously, in drops like bulls' heads and men's heads, pouring in handfuls and pouring in armfuls, both great and small. On the production of that rain the demons Aspengargak and Apaosh contended with it, and the fire Vazist

turned its club over; and owing to the blow of the club Aspengargak made a very grievous noise, as even now, in a conflict with the producer of rain, a groaning and raging are manifest. And ten nights and days rain was produced by him in that manner, and the poison and venom of the noxious creatures which were in the earth were all mixed up in the water, and the water became quite salt, because there remained in the earth some of those germs which noxious creatures ever collect.

Afterwards, the wind, in the same manner as before, restrained the water, at the end of three days, on various sides of the earth; and the three great seas and twenty-three small seas arose therefrom.

From the Vendidad

The First Man

Zarathushtra asked Ahura Mazda:

O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

Who was the first mortal, before myself, Zarathushtra, with whom thou, Ahura Mazda, didst converse, whom thou didst teach the religion of Ahura, the religion of Zarathushtra?

Ahura Mazda answered:

The fair Yima, the good shepherd, O holy Zarathushtra! he was the first mortal, before thee, Zarathushtra.

Unto him, O Zarathushtra, I, Ahura Mazda, spake, saying: "Well, fair Yima, son of Vivanghat, be thou the preacher and the bearer of my religion!"

And the fair Yima, O Zarathushtra, replied unto me, saying:

"I was not born, I was not taught to be the preacher and the bearer of thy religion."

Then I, Ahura Mazda, said thus unto him, O Zarathushtra:

"Since thou dost not consent to be the preacher and the bearer of my religion, then make thou my world increase, make my world grow: consent thou to nourish, to rule, and to watch over my world."

And the fair Yima replied unto me, O Zarathushtra, saying:

"Yes! I will make thy world increase, I will make thy world grow. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death."

Then I, Ahura Mazda, brought two implements unto him: a golden seal and a poniard inlaid with gold. Behold, here Yima bears the royal sway!

Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

Then Yima stepped forward, in light, southwards, on the way of the sun, and afterwards he pressed the earth with the golden seal, and bored it with the poniard, speaking thus:

"O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men."

And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red

blazing fires, and there was room no more for flocks, herds, and men.

Then Yima stepped forward, in light, southwards, on the way of the sun, and afterwards he pressed the earth with the golden seal, and bored it with the poniard, speaking thus:

"O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men."

And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

Then Yima stepped forward, in light, southwards, on the way of the sun, and afterwards he pressed the earth with the golden seal, and bored it with the poniard, speaking thus:

"O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men."

And Yima made the earth grow larger by three-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

The Evil Winters

The Maker, Ahura Mazda, called together a meeting of the celestial Yazatas in the Airyana Vaego of high renown, by the Vanguhi Daitya.

The fair Yima, the good shepherd, called together a meeting of the best of the mortals, in the Airyana Vaego of high renown, by the Vanguhi Daitya.

To that meeting came Ahura Mazda, in the Airyana Vaego of high renown, by the Vanguhi Daitya; he came together with the celestial Yazatas.

To that meeting came the fair Yima, the good shepherd, in the Airyana Vaego of high renown, by the Vanguhi Daitya; he came together with the best of the mortals.

And Ahura Mazda spake unto Yima, saying:

“O fair Yima, son of Vivanghat! Upon the material world the evil winters are about to fall, that shall bring the fierce, deadly frost; upon the material world the evil winters are about to fall, that shall make snow-flakes fall thick, even on the highest tops of mountains.

“And the beasts that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale shall take shelter in underground abodes.

“Before that winter, the country will bear plenty of grass for cattle, before the waters have flooded it. Now after the melting of the snow, O Yima, a place wherein the footprint of a sheep may be seen will be a wonder in the world.

“Therefore make thee a Vara, long as a riding-ground on every side of the square, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires.

“Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

“There thou shalt make waters flow in a bed a hathra long; there thou shalt settle birds, on the green that never fades, with food that never fails. There thou shalt establish dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.

“Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

“Thither thou shalt bring the seeds of every kind of tree, of the highest of size and sweetest of odour on this earth; thither thou shalt bring the seeds of every kind of fruit, the best of savour and sweetest of odour. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

“There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

“In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara thou shalt seal up with thy golden seal, and thou shalt make a door, and a window self-shining within.”

[And Yima did as Ahura Mazda wished.]

From the Zendavesta

The One of Whom Questions Are Asked

Zarathushtra asked Ahura Mazda: "O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! What of the Holy World is the strongest?"

Ahura Mazda answered: "Our name, O Spitama Zarathushtra! who are the Amesha-Spentas, that is the strongest part of the Holy Word."

Then Zarathushtra said: "Reveal unto me that name of thine, O Ahura Mazda!

Ahura Mazda replied unto him: "My name is the One of whom questions are asked, O holy Zarathushtral

"My second name is the Herd-giver.

"My third name is the Strong One.

"My fourth name is Perfect Holiness.

"My fifth name is All good things created by Mazda, the offspring of the holy principle.

"My sixth name is Understanding;

"My seventh name is the One with understanding.

"My eighth name is Knowledge;

"My ninth name is the One with knowledge.

"My tenth name is Weal;

"My eleventh name is He who produces weal.

"My twelfth name is AHURA (the Lord).

"My thirteenth name is the Most Beneficent.

"My fourteenth name is He in whom there is no harm.

"My fifteenth name is the Unconquerable One.

"My sixteenth name is He who makes the true account.

"My seventeenth name is the All-seeing One.

"My eighteenth name is the Healing One.

"My nineteenth name is the Creator.

"My twentieth name is MAZDA (the All-knowing One).

"Worship me, O Zarathushtra, by day and by night, with offerings of libations well accepted. I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy."

The Fatherhood of God

Yea, I will speak forth; hear ye; now listen, ye who from near, and ye who from afar have come seeking the knowledge. Now ponder ye clearly all that concerns him. Not for a second time shall the false teacher slay our life of the mind, or the body. The wicked is hemmed in with his faith and his tongue!

Yea, I will declare him whose blessings the offerers will seek for, those who are living now, as well as those who have lived aforetime, as will they also who are coming hereafter. Yea, even the souls of the righteous will desire them in the eternal immortality. Those things they will desire which are blessings to the righteous but woes to the wicked. And these hath Ahura Mazda established through his kingdom, he, the creator of all.

Him in our hymns of homage and of praise would I faithfully serve, for now with mine eye, I see him clearly, Lord of the good spirit, of word, and action, I knowing through my righteousness him who is Ahura Mazda. And to him not here alone, but in his home of song, his praise we shall bear.

Yea, him with our better mind we seek to honour, who desiring good, shall come to us to bless in weal

and sorrow. May he, Ahura Mazda, make us vigorous through Khshathra's royal power, our flocks and men in thrift to further, from the good support and bearing of his Good Mind, itself born in us by his righteousness.

Him would we magnify and praise who hath despised the Dæva-gods and alien men, them who before held him in their derision. Far different are these from him who gave him honour. This latter one is through the Saoshyant's bounteous faith, who likewise is the Lord of saving power, a friend, brother, or father to us, Mazda Lord!

The Mazdayasnian Confession

I drive the Dævas hence; I confess as a Mazda-worshipper of the order of Zarathushtra, estranged from the Dævas, devoted to the lore of the Lord, a praiser of the bountiful Immortals; and to Ahura Mazda, the good and endowed with good possessions, I attribute all things good, to the Holy One, the resplendent, to the glorious, whose are all things whatsoever which are good; whose is the kine, whose is Asha (the righteous order pervading all things pure), whose are the stars, in whose lights the glorious beings and objects are clothed.

And I choose Piety, the bounteous and the good, mine may she be. And therefore I loudly deprecate all robbery and violence against the sacred kine, and all drought to the wasting of the Mazdayasnian villages.

To that religious sanctity to which the waters appertain, do I belong, to that sanctity to which the plants, to that sanctity to which the kine of blessed gift, to that religious sanctity to which Ahura Mazda, who made both kine and holy men, belongs, to that sanctity do I. Of that creed which Zarathushtra held, which

Kavi Vistaspa, and those two, Frashaostra and Gamaspā; yea, of that religious faith which every Saoshyant who shall yet come to save us, the holy ones who do the deeds of real significance, of that creed, and of that lore, am I.

A Mazda-worshipper I am, of Zarathushtra's order; so do I confess, as a praiser and confessor, and I therefore praise aloud the well-thought thought, the word well spoken, and the deed well done.

The Earth

O Maker of the material world, thou Holy One! Which is the first place where the earth feels most happy? Ahura Mazda answered: It is the place whereon one of the faithful steps forward, O Spitama Zarathushtra! lifting up his voice in good accord with religion, and beseeching Mithra, the lord of the rolling country-side, and Rama Hvastra.

O Maker of the material world, thou Holy One! Which is the second place where the earth feels most happy? Ahura Mazda answered: It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle continue to thrive, virtue to thrive, fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive.

O Maker of the material world, thou Holy One! Which is the third place where the earth feels most happy? Ahura Mazda answered: It is the place where one of the faithful sows most corn, grass, and fruit, O Spitama Zarathushtra! where he waters ground that is dry, or drains ground that is too wet.

O Maker of the material world, thou Holy One!

Which is the fourth place where the earth feels most happy? Ahura Mazda answered: It is the place where there is most increase of flocks and herds.

O Maker of the material world, thou Holy One! Which is the fifth place where the earth feels most happy? Ahura Mazda answered: It is the place where flocks and herds yield most dung.

O Maker of the material world, thou Holy One! Which is the first place where the earth feels sorest grief? Ahura Mazda answered: It is the neck of Arezura, whereon the hosts of fiends rush forth from the burrow of the Drug.

O Maker of the material world, thou Holy One! Which is the second place where the earth feels sorest grief? Ahura Mazda answered: It is the place wherein most corpses of dogs and of men lie buried.

O Maker of the material world, thou Holy One! Which is the third place where the earth feels sorest grief? Ahura Mazda answered: It is the place whereon stand most of those Dakhmas on which the corpses of men are deposited.

O Maker of the material world, thou Holy One! Which is the fourth place where the earth feels sorest grief? Ahura Mazda answered: It is the place wherein are most burrows of the creatures of Angra Mainyu.

O Maker of the material world, thou Holy One! Which is the fifth place where the earth feels sorest grief? Ahura Mazda answered: It is the place whereon the wife and children of one of the faithful, O Spitama Zarathushtra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.

O Maker of the material world, thou Holy One! Who is the first that rejoices the earth with greatest joy? Ahura Mazda answered: It is he who digs out of it most corpses of dogs and men.

O Maker of the material world, thou Holy One! Who is the second that rejoices the earth with greatest joy? Ahura Mazda answered: It is he who pulls down most of those Dakhmas on which the corpses of men are deposited. Let no man alone by himself carry a corpse. If a man alone by himself carry a corpse, the Nasu rushes upon him. This Drug Nasu falls upon and stains him, even to the end of the nails, and he is unclean, thenceforth, for ever and ever.

O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse alone? Ahura Mazda answered: It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful.

O Maker of the material world, thou Holy One! Who is the third that rejoices the earth with greatest joy? Ahura Mazda answered: It is he who fills up most burrows of the creatures of Angra Mainyu.

O Maker of the material world, thou Holy One! Who is the fourth that rejoices the earth with greatest joy? Ahura Mazda answered: It is he who sows most corn, grass, and fruit, O Spitama Zarathushtra! who waters ground that is dry, or drains ground that is too wet. Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husband-man, like a well-shapen maiden who has long gone childless and wants a good husband. He who would till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him will she bring forth plenty of fruit: even as it were a lover sleeping with his bride on her bed; the bride will bring forth children, the earth will bring forth

plenty of fruit. He who would till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him thus says the earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left, here shall I ever go on bearing, bringing forth all manner of food, bringing corn first to thee." He who does not till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him thus says the earth: "O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; the refuse and the crumbs of the bread are brought unto thee, brought by those who have profusion of wealth."

O Maker of the material world, thou Holy One! What is the food that fills the religion of Mazda? Ahura Mazda answered: It is sowing corn again and again, O Spitama Zarathushtra! He who sows corn, sows righteousness: he makes the religion of Mazda walk, he suckles the religion of Mazda; as well as he could do with a hundred man's feet, with a thousand woman's breasts, with ten thousand sacrificial formulas.

O Maker of the material world, thou Holy One! Who is the fifth that rejoices the earth with greatest joy? Ahura Mazda answered: It is he who kindly and piously gives to one of the faithful who tills the earth.

Reward of the Faithful

"O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Where do men come to take the reward that, during their life in the material world, they have won for their souls?"

Ahura Mazda answered: "When the man is dead, when his time is over, then the wicked, evil-doing Daevas cut off his eyesight. On the third night, when the dawn appears and brightens up, when Mithra, the god with beautiful weapons, reaches the all-happy mountains, and the sun is rising:

"Then the fiend, named Vizaresha, O Spitama Zarathushtra, carries off in bonds the souls of the wicked Daeva-worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the Chinvad bridge, the holy bridge made by Mazda, they ask for their spirits and souls the reward for the worldly goods which they gave away here below.

"Then comes the beautiful, well-shapen, strong and well-formed maid, with the dogs at her sides, one who can distinguish, who has many children, happy, and of high understanding.

"She makes the soul of the righteous one go up above the Haraberezaiti; above the Chinvad bridge she places it in the presence of the heavenly gods themselves.

"Up rises Vohumano from his golden seat; Vohumano exclaims: 'How hast thou come to us, thou holy one, from that decaying world into this undecaying one?'

"Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Ameshaspentas, to the Garo-nmanem, the abode of Ahura Mazda, the abode of the Ameshaspentas, the abode of all the other holy beings."

Hymn to the Sun

We sacrifice unto the undying, shining, swift-horsed Sun.

When the light of the sun waxes warmer, when the

brightness of the sun waxes warmer, then up stand the heavenly Yazatas, by hundreds and thousands: they gather together its glory, they make its glory pass down, they pour its glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness, for the increase of the undying, shining, swift-horsed Sun.

And when the sun rises up, then the earth, made by Ahura, becomes clean; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

Should not the sun rise up, then the Daevas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.

He who offers up a sacrifice unto the undying, shining, swift-horsed Sun—to withstand darkness, to withstand the Daevas born of darkness, to withstand the robbers and bandits, to withstand the Yatus and Pairikas, to withstand death that creeps in unseen—offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers it up to his own soul. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

The Fravashis of the Faithful

We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, who show a beautiful growth to the fertile plants, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forward, through

the oppression of the Daevas and the assaults of the Daevas. And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world.

We worship Zarathushtra, the lord and master of all the material world, the man of the primitive law; the wisest of all beings, the best-ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well-desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.

We worship this earth; we worship those heavens; we worship those good things that stand between the earth and the heavens and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.

We worship the souls of the wild beasts and of the tame.

We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have struggled, for the good.

We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the law, and who have struggled for holiness.

The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next-of-kin; may these Fravashis come satisfied into this house; may they walk satisfied through this house!

The Abodes of the Soul

At the end of the third night, when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst plants and scents: it seems as if a wind were blowing from the region of the south, from the regions of the south, a sweet-scented wind, sweeter-scented than any other wind in the world.

And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, bright, white-armed, strong, tall-formed, high-standing, thick-breasted, beautiful of body, noble, of a glorious seed, of the size of a maid in her fifteenth year, as fair as the fairest things in the world.

And the soul of the faithful one addresses her, asking: "What maid art thou, who art the fairest maid I have ever seen?"

And she, being his own conscience, answers him: "O thou youth of good thoughts, good words, and good deeds, of good religion, I am thy own conscience!

"Everybody did love thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength and freedom from sorrow, in which thou dost appear to me;

"And so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.

"When thou wouldst see a man making derision and deeds of idolatry, or rejecting the poor and shutting his door, then thou wouldst sit singing the Gathas and worshipping the good waters and Atar, the son of Ahura Mazda, and rejoicing the faithful that would come from near or from afar.

"I was lovely and thou madest me still lovelier; I was fair and thou madest me still fairer; I was desirable and thou madest me still more desirable; I was sitting in a forward place and thou madest me sit in the foremost place, through this good thought, through this good speech, through this good deed of thine; and so henceforth men worship me for my having long sacrificed unto and conversed with Ahura Mazda."

The first step that the soul of the faithful man made, placed him in the good-thought paradise; the second step that the soul of the faithful man made, placed him in the good-word paradise; the third step that the soul of the faithful man made, placed him in the good-deed paradise; the fourth step that the soul of the faithful man made, placed him in the endless lights.

At the end of the third night, when the dawn appears, it seems to the soul of the wicked one as if it were brought amidst snow and stench, and as if a wind were blowing from the region of the north, from the regions of the north, a foul-scented wind, the foulest-scented of all the winds in the world.

The first step that the soul of the wicked man made laid him in the evil-thought hell; the second step that the soul of the wicked man made laid him in the evil-word hell; the third step that the soul of the wicked man made laid him in the evil-deed hell; the fourth step that the soul of the wicked man made laid him in the endless darkness.

Of the Dog

"Which is the good creature among the creatures of the Good Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit?"

Ahura Mazda answered: "The dog with the prickly back, with the long and thin muzzle, the dog Vanghara, which evil-speaking people call the Duzaka; this is the good creature among the creatures of the Good Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit.

"And whosoever, O Zarathushtra! shall kill the dog kills his own soul for nine generations, nor shall he find a way over the Chinvad bridge, unless he has, while alive, atoned for his sin."

"O Maker of the material world, thou Holy One! If a man kill the dog, what is the penalty that he shall pay?"

Ahura Mazda answered: "A thousand stripes with the Aspahe-astra, a thousand stripes with the Sraoshokarana.

"Whosoever shall smite either a shepherd's dog, or a house-dog, or a Vohunazga dog, or a trained dog, his soul when passing to the other world, shall fly howling louder and more sorely grieved than the sheep does in the lofty forest where the wolf ranges.

"No soul will come and meet his departing soul and help it, howling and grieved in the other world; nor will the dogs that keep the Chinvad bridge help his departing soul howling and grieved in the other world.

"A dog has the characters of eight sorts of people:

"He has the character of a priest, of a warrior, of a husbandman, of a strolling singer, of a thief, of a disu, of a courtesan, and of a child.

"He eats the refuse, like a priest; he is easily satisfied, like a priest; he is patient, like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.

"He marches in front, like a warrior; he fights for the beneficent cow, like a warrior; he goes first out of the

house, like a warrior; in these things he is like unto a warrior.

"He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman; he returns last into the house, like a husbandman; in these things he is like unto a husbandman.

"He is fond of singing, like a strolling singer; he wounds him who gets too near, like a strolling singer; he is ill-trained, like a strolling singer; he is changeful, like a strolling singer; in these things he is like unto a strolling singer.

"He is fond of darkness, like a thief; he prowls about in darkness, like a thief; he is a shameless eater, like a thief; he is therefore an unfaithful keeper, like a thief; in these things he is like unto a thief.

"He is fond of darkness like a disu; he prowls about in darkness, like a disu; he is a shameless eater, like a disu; he is therefore an unfaithful keeper, like a disu; in these things he is like unto a disu.

"He is fond of singing, like a courtesan; he wounds him who gets too near, like a courtesan; he roams along the roads, like a courtesan; he is ill-trained, like a courtesan; he is changeful, like a courtesan; in these things he is like unto a courtesan.

"He is fond of sleep, like a child; he is tender like snow, like a child; he is full of tongue, like a child; he digs the earth with his paws, like a child; in these things he is like unto a child!

"If those two dogs of mine, the shepherd's dog and the house-dog, pass by any one of my houses, let them never be kept away from it.

"For no house could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house-dog."

"O Maker of the material world, thou Holy One!

When a dog dies, with marrow and seed dried up, whereto does his ghost go?"

Ahura Mazda answered: "It passes to the spring of the waters, O Spitama Zarathushtra! and there out of them two water-dogs are formed: out of every thousand dogs and every thousand she-dogs, a couple is formed, a water-dog and a water she-dog."

"O Maker of the material world, thou Holy One! If a bitch be near her time, which is the worshipper of Mazda that shall support her?"

Ahura Mazda answered: "He whose house stands nearest, the care of supporting her is his; so long shall he support her, until the whelps be born.

"If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.

"He shall take her to rest upon a litter of nemovanta or of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self-defence and self-subsistence.

"It lies with the faithful to look in the same way after every pregnant female, either two-footed or four-footed, two-footed woman or four-footed bitch."

From the Pahlavi Texts

Instructions to Priests

About the five dispositions of priests, and the ten admonitions with which all instruction as to religion is connected:

Of those five dispositions the first is innocence.

The second is discrimination among thoughts, words,

and deeds; to fully distinguish the particulars of destruction from indestructiveness, such as noxious creatures from cattle; and of production from unproductiveness, such as the righteous and worthy from the wicked and unworthy.

The third is authoritativeness, because that priestly master is always wiser and speaking more correctly who is taught wisely and teaches with more correct words.

The fourth is to understand and consider the ceremonial as the ceremonial of Ahura Mazda, and the essentials with all goodness, beneficence, and authority; to be steadfast in his religion, and to consider the indications of protection which are established for his religion. To maintain the reverence of the luminaries prayerfully, also the reverence of the emanations from the six archangels, be they fire, be they earth, or be they of bodily form, and of the creatures which are formed by them; also the pure cleansing from dead matter, menstruation, bodily refuse, and other hurtfulness; this is in order that they may be characterized, and thereby constituted, as better-principled, more sensible, and purer, and they may become less faulty. The reverence of mankind is to consider authoritatively about knowledge and property; the reverence of cattle is about fodder, little hardship, and moderate maintenance; the reverence of plants is about sowing and ripening for the food of the worthy. The ceremonial which is glorifying all the sacred beings, praises the luminaries and worldly creations improperly, and is antagonistic to them, because complete glorification is proper through complete recitation of the ritual; and the ceremonial of any one whatever is his own proper duty professionally, so long as it is possible to keep proceeding with very little sinfulness.

The fifth is to struggle prayerfully, day and night, with your own fiend, and all life long not to depart from steadfastness, nor allow your proper duty to go out of your hands.

And the first of those ten admonitions is to proceed with good repute, for the sake of occasioning approving remarks as to the good repute of your own guardian and teacher, high-priest and master.

The second is to become awfully refraining from evil repute, for the sake of evil repute not occurring to relations and guardians.

The third is not to beat your own teacher with a snatched-up stick, and not to bring scandal upon his name, for the sake of annoying him, by uttering that which was not heard from your own teacher.

The fourth is that whatever is taught liberally by your own teacher, you have to deliver back to the worthy, for the sake of not extorting a declaration of renown from the righteous.

The fifth is that the reward of doers of good works and the punishment of criminals have to be established by law, for the sake of progress.

The sixth is to keep the way of the good open to your house, for the sake of making righteousness welcome in your own abode.

The seventh is that, for the sake of not developing the fiend insensibly in your reason, you are not to keep it with the religion of the good, nor to remain in impenitence of sin.

The eighth is that, for the sake of severing the fiend from the reason, you have to force malice away from your thoughts, and to become quickly repentant of sin.

The ninth is to fully understand the forward movement of the religion, also to keep the advancing of the

religion further forwards, and to seek your share of duty therein; and on a backward movement, when adversity happens to the religion, to have the religion back again, and to keep your body in the continence of religion.

The tenth is that there is to be a period of obedience towards the ruler and priestly authority, the high-priesthood of the religious.

The Righteous Man

For what purpose is a righteous man created for the world, and in what manner is it necessary for him to exist in the world?

When the persistent one accomplished that most perfect and wholly miraculous creation of the lord, and his unwavering look—he made a spirit of observant temperament, which was the necessary soul, the virtuous lord of the body moving into the world. And the animating life, the preserving guardian spirit, the acquiring intellect, the protecting understanding, the deciding wisdom, the demeanour which is itself a physician, the impelling strength, the eye for what is seen, the ear for what is heard, the nose for what is smelt, the mouth for recognizing flavour, the body for approaching the assembly of the righteous, the heart for thinking, the tongue for speaking, the hand for working, the foot for walking, these which make life comfortable, these which are developments in creating, these which are to join the body, these which are to be considered perfected, are urged on by him continuously, and the means of industry of the original body are arranged advisedly. And by proper regulation, and the recompense of good thoughts, good words, and good deeds, he announced and adorned conspicuous,

patient, and virtuous conduct; and that procurer of the indispensable did not forget to keep men in his own true service and proper bounds, the supreme sovereignty of the creator.

And man became a pure glorifier and pure praiser of that all-good friend, through the progress which is his wish. Because pure friendship arises from sure meditation on every virtue, and from its existence no harm whatever arose; pure glorifying arises from glorifying every goodness, and from its existence no vileness whatever arose; and pure praising arises from all prosperity, and from its existence no distress whatever arose.

A righteous man is the creature by whom is accepted that occupation which is provided for him, and is fully watchful in the world so that he will not be deceived by the rapacious fiend.

The Chinvad Bridge

How are the Chinvad bridge, the Daitih peak, and the path of the righteous and wicked; how are they when one is righteous, and how when one is wicked?

The reply is this, that thus the high-priests have said, that the Daitih peak is in Airyana-Vaego, in the middle of the world; reaching unto the vicinity of that peak is that beam-shaped spirit, the Chinvad bridge, which is thrown across from the Alburz enclosure back to the Daitih peak. As it were that bridge is like a beam of many sides, of whose edges there are some which are broad, and there are some which are thin and sharp; its broad sides are so large that its width is twenty-seven reeds, and its sharp sides are so contracted that in thinness it is like the edge of a razor. And when the souls of the righteous and wicked arrive it turns to that side which is suitable to their necessities, through the

great glory of the creator and the command of him who takes the just account.

Moreover, the bridge becomes a broad bridge for the righteous, as much as the height of nine spears—and the length of those which they carry is each separately three reeds—; and it becomes a narrow bridge for the wicked, even unto a resemblance to the edge of a razor. And he who is of the righteous passes over the bridge, and a worldly similitude of the pleasantness of his path upon it is when thou shalt eagerly and unweariedly walk in the golden-coloured spring, and with the gallant body and sweet-scented blossom in the pleasant skin of that maiden spirit, the price of goodness. He who is of the wicked, as he places a footstep on to the bridge, on account of affliction and its sharpness, falls from the middle of the bridge, and rolls over head-foremost. And the unpleasantness of his path to hell is in similitude such as the worldly one in the midst of that stinking and dying existence, there where numbers of the sharp-pointed darts are planted out inverted and point upwards.

The Nature of Heaven

How are the nature of heaven and the comfort and pleasure which are in heaven?

The reply is this, that it is lofty, exalted, and supreme, most brilliant, most fragrant, and most pure, most supplied with beautiful existences, most desirable, and most good, and the place and abode of the sacred beings. And in it are all comfort, pleasure, joy, happiness, and welfare, more and better even than the greatest and supremest welfare and pleasure in the world; and there is no want, pain, distress, or discomfort whatever in it; and its pleasantness and the welfare of the

angels are from that constantly beneficial place, the full and undiminishable space, the good and boundless world.

And the freedom of the heavenly from danger from evil in heaven is like unto their freedom from disturbance, and the coming of the good angels is like unto the heavenly ones' own good works provided. This prosperity and welfare of the spiritual existence is more than that of the world, as much as that which is unlimited and everlasting is more than that which is limited and demoniacal.

The Nature of Hell

How are the nature of hell, and the pain, discomfort, punishment, and stench of hell?

The reply is this, that it is sunken, deep, and descending, most dark, most stinking, and most terrible, most supplied with wretched existences, and most bad, the place and cave of the demons and fiends. And in it is no comfort, pleasantness, or joy whatever; but in it are all stench, filth, pain, punishment, distress, profound evil, and discomfort; and there is no resemblance of it whatever to worldly stench, filthiness, pain, and evil. And since there is no resemblance of the mixed evil of the world to that which is its sole-indicating good, there is also a deviation of it from the origin and abode of evil.

And so much more grievous is the evil in hell than even the most grievous evil on earth, as the greatness of the spiritual existence is more than that of the world; and more grievous is the terror of the punishment on the soul than that of the vileness of the demons on the body. And the punishment on the soul is from those whose abode it has become, from the demons and

darkness—a likeness of that evil to hell—the head of whom is Aharman the deadly.

And the words of the expressive utterance of the high-priests are these, that where there is a fear of every other thing it is more than the thing itself, but hell is a thing worse than the fear of it.

The Two Regions

It is in scripture thus declared, that light was above and darkness below, and between those two was open space. Ahura Mazda was in the light, and Aharman in the darkness; Ahura Mazda was aware of the existence of Aharman and of his coming for strife; Aharman was not aware of the existence of light and of Ahura Mazda. It happened to Aharman, in the gloom and darkness, that he was walking humbly on the borders, and meditating other things he came up to the top, and a ray of light was seen by him; and because of its antagonistic nature to him he strove that he might reach it, so that it might also be within his absolute power. And as he came forth to the boundary, accompanied by certain others, Ahura Mazda came forth to the struggle for keeping Aharman away from his territory; and he did it through pure words, confounding witchcraft, and cast him back to the gloom.

The Resurrection

Zarathushtra asked of Ahura Mazda thus: "Whence does a body form again, which the wind has carried and the water conveyed? and how does the resurrection occur?" Ahura Mazda answered thus: "When through me the sky arose from the substance of the ruby, without columns, on the spiritual support of far-

compassed light; when through me the earth arose, which bore the material life, and there is no maintainer of the worldly creation but it; when by me the sun and moon and stars were conducted in the firmament of luminous bodies; when by me corn was created so that, scattered about in the earth, it grew again and returned with increase; when by me colour of various kinds was created in plants; when by me fire was created in plants and other things without combustion; when by me a son was created and fashioned in the womb of a mother, and the structure severally of the skin, nails, blood, feet, eyes, ears, and other things was produced; when by me legs were created for the water, so that it flows away, and the cloud was created which carries the water of the world and rains there where it has a purpose; when by me the air was created which conveys in one's eyesight, through the strength of the wind, the lowermost upward according to its will, and one is not able to grasp it with the hand outstretched; each one of them, when created by me, was herein more difficult than causing the resurrection, for it is an assistance to me in the resurrection that they exist, but when they were formed it was not forming the future out of the past.

"Observe that when that which was not was then produced, why is it not possible to produce again that which was? for at that time one will demand the bone from the spirit of earth, the blood from the water, the hair from the plants, and the life from fire, since they were delivered to them in the original creation."

First, the bones of Gayomard are roused up, then those of Mashya and Mashyoi, then those of the rest of mankind; in the fifty-seven years of Soshyans they prepare all the dead, and all men stand up; whoever is righteous and whoever is wicked, every human crea-

ture, they rouse up from the spot where its life departs.

Afterwards, when all material living beings assume again their bodies and forms, then they assign them a single class.

Of the light accompanying the sun, one-half will be for Gayomard, and one-half will give enlightenment among the rest of men, so that the soul and body will know that this is my father, and this is my mother, and this is my brother, and this is my wife, and these are some other of my nearest relations.

Then is the assembly of the Sadvastaran, where all mankind will stand at this time; in that assembly every one sees his own good deeds and his own evil deeds; and then, in that assembly, a wicked man becomes as conspicuous as a white sheep among those which are black.

Afterwards, they set the righteous man apart from the wicked; and then the righteous is for heaven, and they cast the wicked back to hell. Three days and nights they inflict punishment bodily in hell, and then he beholds bodily those three days' happiness in heaven. As it says that, on the day when the righteous man is parted from the wicked, the tears of every one, thereupon, run down unto his legs.

Afterwards, the fire and halo melt the metal of Shatvairo, in the hills and mountains, and it remains on this earth like a river. Then all men will pass into that melted metal and will become pure; when one is righteous, then it seems to him just as though he walks continually in warm milk; but when wicked, then it seems to him in such manner as though, in the world, he walks continually in melted metal.

Afterwards, with the greatest affection, all men come together, father and son and brother and friend ask one another thus: "Where hast thou been these many years,

and what was the judgment upon thy soul? hast thou been righteous or wicked?" All men become of one voice and administer loud praise to Ahura Mazda and the archangels.

Ahura Mazda completes his work at that time, and the creatures become so that it is not necessary to make any effort about them.

From the Gathas

Exhortation to the Faithful

Now will I speak out: Listen and hear,
You who, from far and near, have come to seek my word;

Now I exhort you clearly to impress on your memory
the evil teacher and his faults; for
No longer shall the evil teacher—druj that he is!—
destroy the second life,
In the speech of his tongue misleading to the evil life.

Now will I speak out: At the beginning of life
The holier Mentality said to the opposing Mentality
who was more hostile,
"Neither our thoughts, doctrines, plans,
Beliefs, utterances, deeds,
Individualities, nor souls agree."

Now will I speak out! Of that which at the beginning
of life

The knowing Ahura Mazda said:
"Those who do not practise the Word,
As I consider and declare it,
They shall have woe at the end of life."

Now will I speak out what is the best of life:
Through Justice, O Mazda, have I discovered thee, who
hast created him;

That Mazda is the father of the working Good Disposition;

And that Love, who produces good deeds, is his daughter;

And that the all-detecting Ahura is not to be deceived.

Now will I, who am the utterer of this Word which
is the best for mortal men to hear,

Speak out what the most bounteous Ahura Mazda said
to me:

"Those who, for the attainment of this mystic manthric
Word grant me their obedience,
They shall come up with Health, and Immortality,
With the deeds of the good Mentality."

Let the preparers for the conversion of the world, both
those who were, and those who are yet becoming
Wish for the profits of the compensations;
The successful soul of the Ashaist abiding in Im-
mortality

With enduringness; while the Drujists shall endure
griefs,

And all this Ahura Mazda creates through the coming
of the Kingdom.

Thou shalt seek to win Mazda with such praises of
reverence as for instance this psalm:

"With my own eyes shall I now behold the heaven
Of the good Mentality of word and deed;
Having, through Justice, known Ahura Mazda,
To whom let us, in heaven, set down adorations for
the filling of the paradise Garodman."

Him, Mazda, along with Good Disposition, shalt thou seek to satisfy for us,
Because it is he who, by his will, makes our fortune or misfortune.

May Ahura Mazda through his realm
Grant, for the group of herdsmen, prospering of our cattle and men
By the proficiency of Good Disposition, through Justice.

How shalt thou, O individual believer, with hymns of Love, magnify

Him who is reputed to be Ahura Mazda for eternity;
Since through Justice and Good Disposition he has promised us

That in his realm we shall obtain Health and Immortality;

But we shall obtain that his heavenly dwelling through vitality and enduringness.

Whoever, therefore, in the future scorns the Daevas
And the men who scorn Zarathushtra,
And all others—lukewarm neutrals—except whoever is devoted to Zarathushtra,

Shall be considered, by the bounteous individuality of Zarathushtra, who is Saviour and Master-of-the-house

As his friend, brother, or father,—O Ahura Mazda!

A Prayer for Guidance

O Ahura Mazda, this I ask of thee: speak to me truly!
How should I pray, when I wish to pray to one like you?

May one like you, O Mazda, who is friendly, teach one like me?

And may you give us supporting aids through the friendly Justice,
And tell us how you may come to us with Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!
Whether at the beginning of the best life
The retributions will be of profit to their recipients?
And whether he, who is bounteous to all through Justice, and who watches the end
Through his Mentality,—whether he is the life-healing friend of the people?

O Ahura Mazda, this I ask of thee: speak to me truly!
Who was the first father of Justice by giving birth to him?

Who established the sunlit days and the star glistening sphere and the Milky Way?

Who, apart from thee, established the law by which the moon waxes and wanes?

These and other things would I like to know!

O Ahura Mazda, this I ask of thee: speak to me truly!
Who was from beneath sustaining the earth and the clouds

So that they would not fall down? Who made the waters and the plants?

Who yoked the two swift ones, thunder and lightning,
to the wind and to the clouds?

Who is the creator of Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!
Who produced well-made lights and darkness?

Who produced sleep, well-induced through laborious waking?

Who produced the dawns and the noon through the contrast with the night

Whose daily changes act for the enlightened believers as monitors of their interests?

O Ahura Mazda, this I ask of thee: speak to me truly!
Is the message I am about to proclaim genuine?

Does Love support Justice through deeds?

Dost thou with Good Disposition destine the realm for these believers?

For whom but these believers didst thou shape the fortune-bringing cattle?

O Ahura Mazda, this I ask of thee: speak to me truly!
Who shaped prized Love with Power?

Who, by guidance, rendered sons reverent to their fathers?

It is I who strive to learn to recognize thee
Through the bounteous Mentality, as giver of all good things!

O Ahura Mazda, this I ask of thee: speak to me truly!
I would like to know what sort of a purpose is thine,
that I may be mindful of it;

What are thy utterances, about which I asked through the aid of Good Disposition;

The proper knowledge of life through Justice—
How shall my soul, encouraged by bliss, arrive at that good reward?

O Ahura Mazda, this I ask of thee: speak to me truly!
How may I accomplish the sanctification of those spirits

To whom thou, the well-disposed Master of the coming Kingdom,

Hast pronounced promises about its genuine blessings,
Promising that those spirits shall dwell in the same dwelling with Justice and Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!
How will Love actually, in deeds, extend over those persons

To whom thy spirit was announced as a doctrine?

On account of whom I first was elected, and whom I love;

All others I look upon with hostility of mentality!

O Ahura Mazda, this I ask of thee: speak to me truly!
How shall I carry out the object inspired by you,
Namely, my attachment to you, in order that my speech may grow mighty, and

That by that word of mine the adherent of Justice
May in the future commune with Health, and Immortality?

The Choice Between Right and Wrong

But thus, O souls desirous of hearing, I will utter those things worthy to be remembered by the expert-knower,

The praises for Ahura, and hymns worthy of Good Disposition,

And things well remembered with the aid of Justice, and the propitious omens beheld through the lights of the stars, or of the altar-flames.

Listen with your ears to the best information; behold with your sight, and with your mind;

Man by man, each for his own person, distinguishing
between both confessions,
Before this great crisis. Consider again!

At the beginning both these Mentalities became con-
scious of each other,
The one being a Mentality better in thought, and word,
and deed, than the other Mentality who is bad.
Now let the just man discriminate between these two,
and choose the benevolent one, not the bad one.

But when the twin-Mentalities came together, they
produced
The first life, and lifelessness, and settled on the state
of the last condition of existence,
The worst for the Drujists, but for the Ashaists the best
mind.

The Drujist chose between these twin-Mentalities, the
one who perpetrated the worst deeds,
But he who was inspired by the most bountiful Men-
tality that is clothed upon by the most adamant
stone-quarried heavens as a garment,
And he who cheerfully satisfied Ahura Mazda with
sincere deeds, chose Justice.

The Daevaists did not discriminate accurately between
these two, because
Just as they were deliberating, there came upon them
a delusion so that they should choose the worst
Mind,
So that, all together, they rushed over to Fury, through
which they afflict the life of man with disease.

And to this man now sick came Mazda Ahura with the
Power realm, with Good Disposition, and with
Justice,

And Love endowed the sick body of man with firmness
and endurance

So that he may become the first of those surviving the
tests of passing through the metallic trials and
through the retributions.

And thereupon, when the punishments of those male-
factors shall occur,

Then the saved man shall obtain for thee, O Mazda,
with the help of Good Disposition, the Power
realm,

Which will be the fulfilment of the world's destiny, and
this will be obtained by those who shall deliver the
Druj into the two hands of Justice.

And may we be those who shall make life progressive
or purposeful!

Assemble together, along with Justice, O Ahura Mazda,
and come hither

So that here where our thoughts formerly developed
separately, they may now mature together, fuse,
and become wisdom.