

§1 Influence of Mazdeism upon Paganism.

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Idolism, Zoolatry, Sabianism, Shamanism and Polytheism have superseded each other in the realm of Religious History. The latter, that period of belief, during which the universe was regarded as the toy of Supernatural forces, and in which earth and Heaven were peopled by beings, who animated the mind and heart, who influenced the omissions and commissions of the primitive man, has enjoyed an almost unlimited supremacy. And yet that age of innocence, which blended so artistically the sublimest conceptions with the most degrading absurdities, in which the early worshipper enjoyed long and uninterrupted the sweetest stage of religious devotion, found an invincible foe in the age of Abstract Speculation.

Polytheism fought long and heroically against the advance of the Philosophic Age, made great sacrifices for its preservation, but without avail. It was useless to stem the current when the veil, which clouded the mind of the masses for ages, was lifted, and mankind beheld that its belief was incompetent to endure the test of the canons of criticism. The succeeding epoch has irrevocably consigned it to the realms of the past.

Philosophy was now the dominant dynasty. Its followers thought they had forever unshackled the chains which prevented the intellect from rising. They built their systems and upon them, they sat enthroned, god-like, for ages. They fared no better. Destiny has enrolled also this age on the list on which are inscribed the names of those religious stages, which have been, but which have failed to solve the mysteries with which man is surrounded. Gradually it dawned upon the mind that theories of total abstractions of mind from matter, however beneficial they may be as

mental trainers, never have and never can explain phenomena of life. Wreapt in the pale winding sheet of ages that are no more, these epochs of former belief narrate to us with their still small voice, the History of mental and religious progress. The religious idea, like everything else that is human, undergoes growth, maturity and decay. Beliefs spring into life and exercise a spell over intellect and heart, produce a splendid array of flowers, and then as the icy breath of doubt touches them, their sap congeals, they shivel up and die, yet not before they have scattered around the living germs of new beliefs. Religion is the phoenix of the fable, growing old, fires its nest, and in the flames finds renovation." (S. Baring Gould "Origins & Development of Religious Belief")

The sap of the philosophic age did not congeal before it nourished the living germs of a new stage. The

are now basking in the sunshine of the age of Scientific Investigation. What fate awaits this epoch of the world's advancement? How long before this period will be classed with those ages of darkness, error and failure which have been our precursors? The virtues and vices which characterize the preceding ages, dominate the present. Silently and imperceptibly the scientific spirit of this century winds its course through the faiths which hitherto have been faultless to us. But the latter have given evidences of imperfections, and the former spares nothing in its way that a theology may be re-organized on a still newer and more complete system, not unconscious of the fact, that in its turn, in the fullness of time, itself will be subverted after that it has satisfied the then cravings of men, and has accomplished its temporary mission. Just as the mythologist ridiculed the Fetishist, and the Neo-Platonist looked down upon both of these with

a patronizing pity from his lofty heights, the Scientific investigator of the present age ruthlessly touches with his powerful wand all that has preceded him in the realm of thought, and the pleasant ideals of ancient beauty and virtue vanish, facts, regarded by the mind for centuries as undeniable, are turned to fiction; the past, stripped by the Scientist of its poetical, fantastic ornaments and imagery, stands before our gaze, cold and desolate, skeleton-like.

Not yet can the scientific investigator of the 19th century recline beneath the laurels he has won, and forego the continuance of his relentless task. Fiction, superstition and ignorance still sit enthroned in the minds of mankind. The spirit of the age proclaims: "Advance", and the indomitable will of its follower rushes forth to obey its command. The effort is grand and noble. He labors for truth, and for the sake of it he spares nothing. He applies his cold instrument

to all the remaining land-marks of past beliefs, and the
foudest relics of olden times must fall, if they cannot
stand the test. Often his heart throbs with pain at his
remorseless tearings and uprootings, but he serves the cause of
truth, and truth has no pity for the false.

For a long time the followers of this new period have
kept aloof from laying hands on the dearest possession of
the civilized world: its Sacred Literature. To deprive man
of his greatest treasure on earth, to proclaim as fiction events
and narrations which have served millions as a rule and
guide of action for ages, by means of which man has
reached his present intellectual superiority, was a thought
foreign to the investigator. To tear down his dearest support
through life, for the possession and promulgation of which
millions have endured ages of well nigh inconceivable sorrows
have carried it from land to land as if it were a portable

fatherland, and suffered death rather than part with it, every
page of which has been paid for with their hearts' blood,
required a moral courage, far greater than he had at his
command. He stood with awe before this gigantic land-mark
of the past, and shuddered at the thought of laying violent
hands upon it. But resolved to unravel the mysteries of
biblical lore, he directed his attention to the "Sacred
^{of other beliefs} Literatures." Here no scruples interfered. His labors have not been
in vain; he conquered what for a time seemed to be insur-
mountable difficulties. He spread before the reading public
the trophies of his researches. The world was dumbfounded
at ~~this~~ discoveries. It saw in these results conclusive evi-
dence that it would be useless to restrain the investigator
any longer from a Scientific Investigation of our own Sacred
Literature. For what can be worse than a gnawing uncer-
tainty whether our Sacred Literature can stand the test of a

scientific examination and whether it is partly or altogether
fiction. Truth was wanted. The motive force in religion
is the reaching out towards some spiritual aim, which
we call truth. What this truth is can only be found
by categorical examination. Of their own accord, the more
enlightened believers invited a categorical examination,
believing that it would be the wisest course to dispense with
all that bore the unmistakable sign of fiction, and have
the undeniable conviction that the remainder is truth, which
has been detached from those heterogeneous elements with
which it had been combined by the fraud or ignorance of the
past. Nay more, the most pious were often the first to call
for unflinching examination, the first to welcome new
lights on the mysteries of our being and of the universe and
not infrequently the boldest in the ranks of those who sought for
the key by which the hitherto unknowable of biblical lore

was to be deciphered. Those who find, by their action their most cherished beliefs questioned or condemned, their sweet consolation set at naught, ^{let them} remember that these had not shrunk from pain and anguish to themselves, as one by one they parted with portions of that faith which had been the main strings of their life.

§II Results of the Study of Comparative Religions.

The moment when the human mind arrived at the thought of the justice and need of such investigation, formed an epoch in the history of Religious Literature, an epoch, however, which did not, as had been anticipated, prove fatal to our belief. That epoch has brought us to a realization of the fact that it is anything but a right sort of reverence, when we would rather leave unknown or misunderstood a region of Literature, which we all love and venerate and to which we owe most of our moral and religious ideals, than trace its elements and analyze

their psychological and literary history so as to understand
the object of our love. We have learned to distinguish the chaff
from the grain, the derived from the original, the essential
from the unessential. It has been shown to us that many
of the early stories of the Bible, such as the accounts of the
creation of the world and of Adam and Eve, the account of the flood,
the conception of the nature and essence of God, Providence, Im-
mortality, Resurrection, Laws of Cleanliness, Sacrificial Cult
etc. are not our exclusive property. We know that they form
an essential primitive element in almost every Oriental
Religion, while in some the accounts are almost verbally
identical with ours as will be shown later. Yet these dis-
coveries have not shaken our regard for our Sacred Book, for
its moral worth has never been based upon these stories.
While, on the other hand, these very stories have been of inestimable
value to us, by carrying us back into the mist of the prehistoric

age, when mankind first endeavored to solve for itself the intricate mystery of creation, sin, death and which were handed down to us from generation to generation until they were finally sculptured into stone or burned into bricks or ineradicably stamped upon the tablets of the heart.

As could have been easily foreseen, the spreading of such conclusions before the masses did not always lead to satisfactory results. There were those, who, incompetent to discriminate, concluded at once that the whole Bible was a fiction, unworthy to be classed among any other books than fairy tales or poetic fiction, while others again so allured by the fascination of these investigations would regard as borrowings and derivations almost anything, even if force, corruption of text, a disregard of all ethnic considerations had to be resorted to to prove a favorite hypothesis. These extremes have been dangerous. Two mighty armies stand opposed to one another, the one aggressive, the other on the defensive, the one branding

almost every account of the Bible with the stamp of plagiarism, while the other hurls anathemas upon these public defamers.

The golden mean, which, in this case, is the best remedy to allay all strife is, as a rule, totally abandoned. The ascribing to primitive ages what is *prima facie* of primeval origin, the tracing of reciprocal relations between early nations is altogether lost sight of. Egypt, Phoenicia, Syria, Assyria, the Medes & the Persians & the Scythians have not only been neighbors of the Hebrews but again and again in such close contact with them that an interchange of thoughts, customs, beliefs and superstitions were natural concomitants. This assimilation is especially observable among those nations that were characterized for pursuing similar lofty aims, for aspiring after like virtues & for shunning analagous evil.

This similarity is most striking when we examine the Zend Avesta. Laws, ethical doctrines, narratives, customs follow each

other in rapid succession. A comparison of these with their counterparts of our Biblical, especially, Post-biblical Literature raises at once the question: Which is the original? This question has been variously answered. There are those who make Zarathustra a pupil of the teachers of Israel. Dr. Hyde fixes his existence at the time of Ezra, the Scribe and Prieur, considers him as contemporaneous with, and a disciple of Daniel. But these authorities are agreed that Zoroastrianism have borrowed his doctrines from the one or the other of these Hebrews, and others, relying on the above conclusion, inflict a severe castigation on the memory of Zarathustra for his wholesale plagiarism from the inspired Hebrew Scriptures and recognize in the annihilation of the race and faith of the Parsees the hand of God. Others again make both the Parsees and the Hebrews pupils of some primeval culte. Neither of these have solved the question. The former theory is incompatible with the history

and the Literature of Persia Had Zarathustra been a pupil of the Hebrews we undoubtedly would be still in possession of the source from which he drew. We do nothing towards saving the honor of the Hebrew Literature by using force to make the Iranians pupils of the Hebrews. It can not be pleaded that the Iranians may have borrowed from the Hebrews or drawn from the same source. For on the one hand these things are there an essential part of the system, whereas in the Post Exilic Literature they form isolated, unconnected sayings and sentences. On the other hand they existed in times and places where even if the possibility of a very early formation of these similarities in laws and stories be conceded, the Hebrew Theology could not possibly have had any influence. Its divine laws & injunctions were so zealously appropriated for Palestine alone, that it was regarded as the greatest decoration to exercise them

to exercise them outside of the land *בחוץ לארץ*, much less by those of other beliefs. Again, the priest-hood was so exclusive, and Oriental Irania so distant that no early influence of Mosaic doctrine on the theories of the *Fend* books is even conceivable. [See *Die religiösen, politischen, und sozialen Leben der Orientalischen Kultur-Völker* by Karl Thvesten].

Equally untenable is the second answer. While in a number of cases a common origin can not be denied, still it would be a great mistake to account for all the similarities by reference to a common Shemitic origin in primeval times, for we can only resort to that in cases which do not go beyond the most primitive elements of intellectual life and ideas of the world, or designations of things of the external world. Conceptions of a higher and more complicated kind, as

well as aesthetic points can certainly not be carried into the mists of prehistoric ages.

§ III Influence of Mazdeism upon Judaism

Iranian influence on the nations of western Asia is probable and inevitable from the time when the Medes and Persians became the dominant powers. The great advance in intellectual greatness, in social and religious purity found in Persian life and literature was not entirely due to their own efforts. It was a derivation from the early Chaldeans, to which the Assyrians in their conquest added their share. But Babylon in its greatness, before the time of Cyrus, became corrupted and licentious, and with the Babylonians the wealthier class of the exiled Hebrew. But when the Persians took possession of the government of Babylon, and once more rejuvenated their original faith, shared alike by the Babylonians

Chaldeans and Assyrians, the more religious Jews at once recognized some higher form of worship in the religion which had put to an end the licentiousness of Babylon, and which had proclaimed religious liberty to all its conquered people. There is a great probability in favor of the idea that the Persians have been the teachers of all those doctrines, laws, customs, superstitions for which we find no adequate basis in Biblic Literature, but which we frequently meet with in the Literature of that period during which the Jewish nation was under the friendly power of the Persians. The History of Israel frequently shows the proneness of the Hebrews to adopt laws and customs of other nations and religions. To an influence by a mind superior to itself it willingly opened its gates and even when struggling for its national character, individuality, it did not spurn the intellectual property

of its antagonists. It had been well for them if they had rected content with borrowing the nobler elements of other nations. They often went further, degrading themselves not unfrequently by imitating even the ignoble laws of others, or by blending them with practices of their own. Those who willingly opened wide their gates to admit idolatry, certainly had no religious scruples against welcoming the doctrines of the Magi, which in the main were at bottom identical with their own. (See Gratz II, 199.) The Hebrews having been accustomed rebels to their own laws were more inclined to adopt the superstitions, customs and idolatrous practices of foreign nations than to impart their own to people to whom they were subjected. This observation is strengthened by the additional fact that the Hebrews throughout their history have ever manifested a strong aversion to missionary work.

The time during which Judea was a province of

the Persian empire was perhaps the happiest in the history of the Hebrews. The highest form of Aryan faith had been brought face to face with the highest form of the Semitic religion. A close fraternization of thought and belief was the result. Judaism was quickened and enriched. Not formerly devoted to the worship of one God, - sent, say the prophets, into captivity for worshipping many Gods - the Jews, returning from Babylon, acknowledged, like the Persians, but one. Hebrew scholars, especially Mar Samuel, were the favorites and counsellors of the Persian rulers. Encouraged by them, they erected the famous academies of Nahardeq, Sura, Pumbedita and Machusa, and during this time Hebrew literature celebrated its golden age, the glorious age of the composition and compilation of the Mishnah, Brachot, Toseph-tah, Sifra de Rab, Sifra, and Talmud.

The practice of close religious affiliation between

the Persians and Hebrews began early. The Persian religion was a conquering faith. It held the Jews in actual subjection and its religious views profoundly influenced the development of theirs. The Jews certainly could not have thought ill of that religion when they bestowed upon Cyrus, the avowed upholder of Mazdeism, the highest appellation, that of the Messiah. Entangled with unprecedented enthusiasm for the Persians, their deliverers from bondage, they hailed Cyrus as the "Messiah" and in their anxiety to show their gratitude and good feelings towards the new dynasty, many of them had undoubtedly loudly manifested their desire, either to reconcile Hebrew belief with that of the Persians or replace the former with the latter. With the same fervor by which they made Persian enemies their own, they made the Persian religion their own. It was a critical time for Judaism. There was

great need of stemming this popular current or all would
 be lost. The second Isaiah attempted the task. With all his
 might and main he threw himself into the breach and
 saved Judaism. Loudly he proclaimed (Isaiah XLV) "Thus
 hath said the Lord, to his anointed, to Cyrus, whom I
 have taken hold of by his right hand, to subdue nations
 before him, even the loins of kings will I ungird, to open
 before him city doors and gates that they shall not be
 shut. For the sake of my servant Jacob and Israel
 my elect, and I have called thee by thy name, I have
 designated thee, though thou hast not known me. I am
 the Lord and there is none else, beside me there is no God.
 I assisted thee, though thou hast not known me. In order
 that they may know from the rising of the sun and from
 its setting, that there is nothing without me. I am the
 Lord, and there is no one else. Forming the light and

creating darkness, making peace and creating evil, the Lord, do all these things." "Ye deaf, hear! And ye blind, look up that ye may see." It is an undeniable fact that not only were the recognized later Biblical writings, in which the second Isaiah is included, written during the time of the Persian supremacy, but also many of the still older writings, and which are even more important, on account of the civil and religious contents, were, if not written, at least authenticated during this period. There can not be a reasonable doubt but that traces, at least, of the dominant religion were by the tide of events swept into or reschoed in these writings. This is a natural phenomenon, a concomitant of all conquests.

The tendency to assimilate with the Persian beliefs and customs was in vogue even centuries later. They intermarried with the Persians, adopted their dress, food,

manners, laws, much of their terminology, and names occur quite frequently in the Talmudic writings.

צחק אִיסָק

שבעון = סימון (Jast: Gypsiflora der Thronstille put das Zeit das
Wörterbuchs bis auf unsern Tag's also Talmud, Sanhedrin 38)

It was carried on to such an extent that a Jewish Rabbi could scarcely be distinguished from a Persian Magi, which is proven from the fact that permission was granted to the Rabbis by their Jewish authorities to declare that they were priests of the fire-worshippers, to escape paying a tax which all Persian subjects except the 'Magi' had to pay. Nedarim 62b.

ואמר רבא שרי ליה ואוריבא מרבנן למימר עבדא דגורא אנא לא

יהיבנא אכרנא:

There was still another reason beside that of the high religious and spiritual elevation of the Iranians in the 6th century B. C. E., which had an equally great influence upon the Hebrews and their assimilating with the Persians, and that was their hatred for all idolatrous worship. For ages and ages the preachings against idolatrous practices were the most fertile themes of the prophets of Israel. In their eyes idolatry was the greatest crime; the nation in which idolatry flourished

was an object to be abhorred, fit to be blotted out from the face of the earth. Idolatry was the creation of Satan and its devotees in the power of Satan. The nation as well as the individual that opposed idolatry, which devoted itself to its annihilation, must certainly have appeared in the eyes of the Jews as a true worshipper, the sons of the one, self-existent, infinite and eternal God, in whom the Persians believed with no less fervor than the Jews. Idolatry was opposed by Persia. *Πέποις ἀγαλματα καὶ νηοὺς καὶ βωμοὺς οὐκ ἐν νόμῳ ποιοῦμένους ἰδρυσσάσαι* (Her. I. 13) One of the first efforts of Cyrus, it is said, after he had entered Babylon was to demolish the idolatrous worship, which had flourished in Babylon uninterruptedly for ages and to which corruption and licentiousness all the surrounding and tributary nations contributed their share.

Dean Stanley, taking a more conservative standpoint, reluctantly admits, "There is, in short (such seems to be the result of the most recent investigations) a close affinity between the forms which the two religions assumed, but it is the affinity - with the exception of a few

details - rather of a common atmosphere of lofty truths, of a simultaneous sympathy in their view of earthly, heavenly things, than the affinity of direct lineage and discipleship. It is a kinship, however, which did not cease with this period of the Jewish history. One great doctrine which, though mainly fostered from another quarter, was to be held in unison by the ancient followers of Zarathustra and the latter followers of Moses & Isaiah, it is the Immortality of the Soul... The connection of Judaism with the faith of Zarathustra, however explained, is not without instruction. Whatever there be of permanent truth in the substance of any of these beliefs will not lose in value, if it was called or be even traced to a religion so pure and so venerable as that of the Zens Ancesta. Whatever there is of transitory or excessive in the forms of any of these may be the more contend if it can be shown to be derived from a faith, which, however once powerful now lingers only in the small sect of the Fire-worshippers of Bombay, who alone carry on the once formidable name of Parsee.

or Persian." (See also *Max Müller's* I. 161.)

§ IV Zarathustra.

Eminent, as we know Zarathustra to have been, the details of his biography have been lost forever. His names and his doctrines with a few scattered hints in the Gathas are all that remain: on every side concerning the personality of a man who was the teacher of one great Aryan race and whose religion once great and powerful is not even now extinct. Some stray notices concerning his life are to be found in the opening verses of the fifth Gāthā. (See *Klenker* and *Spiegel*) from which we are led to conclude that he was a prophet, who for a time at least was without honor in his own country. We meet him here in the character of a persecuted and lonely man, unsupported by the authorities of his nation, opposed by a powerful majority and imploring in the distress and desolation of his mind the all-powerful assistance of his God. (See *Amberley: Analysis of Religious Belief.*) The later Greeks and Romans declared that he was contemporary

with Sarius Hystaspes, thus making his date about 520-485 B.C. Modern criticism doubts whether Zarathustra ever lived at all, and regards his name as designating a period rather than a person. The period intended is that of the composition of the earliest portions of the Zend Avesta. To those portions which are poems, and in the original bear the name of Gāthās, Haug assigns as the most probable date about 1500 B.C. (see Rawlinson.) The solution of this difficulty might be found in the presumption that in or about the sixth century some great religious revival took place among the Persians by some one, Pliny thinks it was Zarathustra, who revived the old sacred Literature and added some new portions. Thus we see that when we attempt to fix the date of the Iranian prophet, we are met by difficulties at present insuperable, and we can neither deny nor confirm the statement of Aristotle, who places Zarathustra

six thousand years before his own time. The question is whether Z. was a man converted into a god, or a god converted into a man. No one who reads with a mind free from classical recollections, the Avesta itself, will have any doubt that Zarathustra is no less an essential part of the Mazdean mythology than the son expected to be born to him at the end of time, to destroy Angra Mainyu. Zarathustra is not described as one who brings new truth and drives away error but as one who overthrows the demons. He smites them with both, the spiritual weapon, the word or prayer, and he repels the assault of Angra Mainyu with stones as big as a house, which Ahura Mazda has given him. As he overwhelmed Angra Mainyu during his life-time by his spell, he is to overwhelm him at the end of time by the hands of a son yet unborn. Three times he came near unto his wife Hōgo, and three

times the seed fell upon the ground, The Yazd Neriosengh took what was bright and strong in it and entrusted it to Yazd Anāhita. At the appointed time it will be united again with a maternal womb. 99999 Fravashis, of the faithful, watch over it lest the fiends destroy it. (Bundehesh xxxiii & znik.) A maid bathing in Lake Kāsava will conceive by it, and bring forth the notorious Sarshyant (Soshyōs), who will come from the region of the dawn to free the world from death and decay, from corruption and rottenness, ever living and ever thriving where the dead shall arise and immortality commence. (Yast xix, 39 seq.)

§ V The Mazdean Literature.

Great is the value which that small book, the Avesta, has in the eyes of the historian and theologian as it presents to us the last reflex of the ideas which prevailed in Iran during the five centuries which preceded, and the seven which followed the birth of Christ, as period which gave to the world the Gospel, the Talmud and the Koran. By the help of the Parsi religion and the Avesta we are enabled to go back to the very heart of the most

momentous period in the history of religious thought, which saw the blending of the Aryan mind with the Semitic, and thus opened the second stage of Aryan thought (Darmstadter.) Little as we know respecting the more ancient period of the Old Iranian, we know enough to be aware of its importance in the annals of the world and to be desirous of recovering as far as possible the records of a race whose influence was once felt throughout the greater part of Asia, who ruled over Egypt and who were of a kindred blood with the races which peopled Europe. The existence of Mazdean Literature might be traced back as far as the third century B. C., if Pliny could be credited when he says that Hermippus had given an analysis of the books of Zarathustra, which are said to have amounted to 2000000 lines. Windichman in his "Zoroastriſche Studien" Page 121, proves that the Mazdean Literature as we possess it, could not possibly have originated after 510 B. C. hence the Mazdean Canon was closed before the Talmud was commenced. There is nothing that forbids us to believe with the Parsees that the fragments of which the Avesta is

composed were already in existence before the Greek invasion. The Avesta was originally the sacred book only of the Magi, and the progress of that religious evolution was to extend to laymen what was the custom of priests. Therefore the Sacred Book of Persia was written in a Non-Persian dialect. It had been written in the language of its composers, the Magi, who were not Persians, but natives of Media, who had the hereditary privilege of providing Iran with priests. Where and how the religious hegemony of Media arose, we can not say. It is but natural that Media, having risen sooner to a high degree of civilization, should have given to religion and worship a more systematic and elaborate form; and in religion, as in politics, the best organized power must sooner or later obtain the upper hand. Cyrus is said to have introduced the Magian priesthood into Persia. (Xenophon Cyrop. VIII 1, 2, 3.)

The collection of the Zend fragments known as the Zend Avesta, is divided in its usual form into two parts. The first part or the Avesta, properly so called, contains the Vendidad, the Vispered and Yasna.

The Vendidad is a compilation of religious laws and mythical tales. The Vispered is a collection of litanies for the sacrifice. The Yasna is composed of litanies of the same kind and of five hymns or Gathas, written in a special dialect older than the general language of the Avesta, and certainly older than the rest of the Avesta, as they are often quoted and praised in the Vendidad and Vispered. The second part, known as the Khorda Avesta or 'Small Avesta', is composed of short prayers, which are recited not only by the priests but by all the faithful at certain times of the day, month or year, and in the presence of different elements. The primitive Avesta is revealed by Ahura Mazda to Zarathustra, by Zarathustra to Vistaspa, King of Bactria. It was supposed to have been composed of twenty-one books, the greater part of which was burnt by Alexander the Great. After his death the priests of the Zarathustrian religion met together and by collecting the various fragments that had escaped the ravages of war, and others that they knew by heart, they formed the present collection, which

is a very small part of the original book, ~~as~~ out of the twenty one Nosks there was only one that was preserved in its entirety, the Vendidad. The word Vendidad means the "anti-demoniac law" or "code of purification". It is composed of twenty two Fargards.

The first deals with the creation and counter-creation of Ahura Mazda and Angra Mainyu; the second speaks of Yima, the founder of civilization. The following seventeen Fargards deal chiefly with religious observances and the concluding three chapters are of a mythical character, treating of the origin of medicine. Fargard III is devoted to the earth. It contains two digressions, the one on funeral laws, the other on husbandry. Fargard IV deals with civil and penal laws. The eight fargards from five to twelve, deal chiefly with impurity from the head and the way of dispelling it. Fargard XIII and XIV and part of XV are devoted to the dog. The other parts treat of unlawful unions and attempts to procure miscarriages. Fargard XVI deals with the uncleanness of women during their sickness, and how

it can be removed. Fargard XVIII treats of the separation of the hair and nails. Fargard XVIII treats of the unworthy priest and enticers to heresy, and the holiness of the rooster, on unlawful lusts. Fargard XIX treats of Angra Mainyu's attempt to kill Zoroaster and when he fails, tempts him.

Visperet, according to Munk, may have a two-fold rendering; viz: "Cognition of all i.e. Vispe Khered, or "all Chiefs." The latter rendering seems to me the more probable because this collection begins with an enumeration of all the Chiefs, such as the Chief of Heaven, the Chief of Earth, etc. etc. The Visperet is a collection of twenty-seven Khardes, i.e. divisions, and of it there is a Pehlvi translation extant.

The term "Yasna" means a prayer of glorification. The book contains seventy-two Has, which are divided by the Persians into two parts. The first part contains twenty-seven Has, and treats of Ahura Mazda and his creatures. The second part contains the prayers addressed to the Supreme Deity, and treats of man, his needs, the various sins, etc.

In addition to these the Magdean Sacred Literature contains one more book: the "Bundehesh", the "Primitive Creation", a combination of various fragments composed in the Pélvic language, but interspersed with Persian words. It is their *Genesis* in thirty-four chapters. It contains extracts of all their old sacred books, and upon these all its assertions are based. The first Chapter treats of the Creation of the world, the beginning of Ahura Mazda and Angra Mainyu, their conflict; the thirty-first Chapter treats of the final end, the resurrection, the conversion of Angra Mainyu, and the reconstruction of a pure and sinless world. The "Xaddur", which is the latest compendium of their Sacred Literature, fixes the genealogy of Zarathustra, but it is only a legendary account.

§ VI The Religion of the Parsees.

The Znd Avesta postulates for its fundamental creed the belief that there is one Supreme Being, independent, self-existing from all eternity; that next to him two angels, Ahura Mazda and Angra Mainyu exercised supreme power. Ahura Mazda, whose symbol is the sun,

and whose frame is composed of fire, is the God of Light, the Creator of Heaven and Earth, the Father of all that is good. Angra Mainyu created after Ahura Mazda, perfect like him, fell from grace and was hurled from the celestial heights to the dark fathomless abyss on account of envy and jealousy, and became the source of evil, the incarnation of death, the prince of darkness. These two angels, equal in creative might, stand opposed to each other in perpetual struggle for supremacy. Hence lies what is known as Zoroastrian Dualism. It was a natural consequence that the Iranian in his eager desire to establish the supremacy of Ahura Mazda's power, should place on his side powerful helpers, the combined efforts of whom should be sufficient to destroy forever the power of Angra Mainyu. The first of these coadjutors was Mithra, the "Sun God," and with him six other Gods called Amesha Spentas, the "Arch-angels," the first of these being "Vohu - Mano" - "Good thought," formed the Iranian celestial heptarchy. Ardibehash, the God of Fire, was especially the object of reverence. He was worshipped

as the son of Ahura, any violation of its purity was punished with death. There was still a third class of angels called Ferwer who conveyed the prayers of men to Ahura Mazda, corresponding to the Jewish belief:

(Mid. Psalm 9) מלאכי רחמים הממונה על התפלה :

I am Raphael, one of the seven angels who presents the prayers of the saints and who goes in and out before the glory of the holy one. (Job. xii, 15.) In addition to these Ahura Mazda created twenty eight lesser angels, called the Yazatas, each one presiding over one day of the lunar month.

As Ahura Mazda was surrounded by his faithful assistants, so was Angra Mainyu surrounded by his powerful assistants, the six Daevas, who, with him as chief, constituted the Heptarchy of darkness, and these again were served by an innumerable host of evil spirits. The Drnyas and Parikas were female spirits who, by their allurements, enticed man into the power of Angra Mainyu. The most evil male spirits were Aeshmo, the Corruptor of Souls, and Aedo Vidhotus, angel of death. Everywhere

these spirits were on the alert to entrap the souls of man.
This conception transmitted itself into the Talmud

(Berachot 6.) כל העולם כולו מלא רוחות ומזיקין ואלמלי
נתנה רשות לעיין לראות אין כל בריה יכולה לעמוד מפניהם
The whole world is full of spirits and demons, and if
the eye had not the power of observing them, no human
being could exist. אסור לאדם שיתן שלום לחברו בלילה חיי שיבן
שמא שר הוא

"It is prohibited to men to greet one another at night
for fear lest ^{it} might be an evil spirit." The Parsses teach
that by pronouncing the word "Honover, Ahura Mazda,
or prayers especially written for this purpose, the evil spirits
become powerless. So the Rabbis teach. (Berachot 4)

א"ר יצחק כל הקורא ק' ש' וכו' מזיקין בדלץ הימיו :

Rabbi Jitzchak said, he who recites the Shema, the demons
leave him " כן אמרו על מרע'ה שבשעלה בהר אמר שיר של פגעים

וברח המזיקין מפניו (איכה רבתי פ"ד פ"ב)

The living beings are divided into equal hosts,
like to an equally balanced scale; on the one side is the
array of Ahura Mazda, on the other that of Angra Mainyu.

When one of the army of Ahura Mazda wins, the balance is weighed down by that of Angra Mainyu and he is the gainer and assumes control over the world; therefore should man be exceedingly careful from committing sin. Similar views are expressed by the Rabbis: (Kiddushin 40b)

העולם נדון אחר רבו עשה מצוה א' אשריו שהכריע את כל העולם

לכף זכות עבר עברה א' או לו וכו'

According to the Parsees, God, Zervane Akarene, the uncreated all, or time, existed from all eternity and was like infinite time and space. This the Zoroastrian Jews could readily adopt, for it was identical with their own fundamental belief. But when they wished to adopt the dualistic principle, Isaiah boldly opposed the doctrine of two co-eternal principles, or two created principles of all good and all evil, by the announcement, as if in express antithesis:

"I form the light and create darkness.

I make peace and create evil.

I, the Lord, do all these things (Chap. XLV, 7.)

And in a prayer still incorporated in the daily prayers

of the Jews, and which was composed at the time when the Jews were under Persian influence, between the time of Nehemiah and the Maccabees, (see Grätz II) the same objection was raised against this dualistic principle:

יצר אור ובורא חשך עשה שלום ובורא את הכל :

The exilic writings of Pseudo-Isaiah, Daniel and Ezekiel contain numerous references to Angelology. (Daniel xii.)

אלף אלפים ישמשונה ורבו רבן קדמוהי יקומון

Like the Persians, Daniel styled the angels צירין וקירשין. (Dan. xiv, 10, xiv, 20) Rabbi Shimon ben Lakiel declared that the names for angels came from Babylon.

ר' שמעון בן לקיש אמר אין שמות עלו בידן מבבל

They were also seven in number, Michael, Gabriel, Uriel or Suriel, (Berachot 51a), Metatronos = Mithra, Sagesanel, אכחריאל (Rabbi deut. xi), Achtriel. אכחריאל (Berachot 7a)

Evil spirits are not found in the Bible prior to the exile, but after that they are mentioned frequently in Daniel, Zachariah, Job, Tobias, Sirach, Book of Wisdom, Judith, Maccabee, Baruch.

Anora Mainyu became the מכאל ראש לכל השטנים and שימן
 and the Saevae were the שרים רוחות מזיקין מלאכי דבילה
 The fierce Mazdean Aeshma became the Hebrew Akmodai
 (Job. vi, 14; Jstien 68, Psalms 110) and Aeto Vidhotus, Persia's
 Angel of Death became the מלאך המות

As the Persians taught that an evil spirit rests upon the hand of the sleeper, hence the necessity of washing the hands upon rising from bed, so did the Hebrews. (Kallah, Sabbath 119, Jstien 70) Many Talmudic and New Testament writers attributed, as the Persians had done, the cause of sickness as well as of death to the influence of evil spirits.

It can not be claimed that these beliefs in Angelology and Demonology were derived by the Persians from the Hebrews, that they, being thus derived were incorporated in those portions of the Zend Avesta, which were composed during and after the time of Cyrus. Nowhere in the Avesta is the Mazdean Demonology more clearly expressed than in the Gathas, which, as has been shown above, are the oldest of the Sacred Literature of the Parsees. The

most ancient Persian psalmist writes: "I proclaim the two original spirits of the world, the one the bountiful, the other wicked, ----- two twins, each having his own qualities; the one good, the other bad in thought, word and action. The wicked spirit's law is evil. At the end the infernal world shall be the abode of the wicked."

The representation of Angra Mainyu as a serpent of hell stands in the Zend Avesta and in the Bundehesh always in connection with the fall of the first man. It is identical with our biblical account of the first sin. The entire picture of Lucifer's surprise at the beauty of this earth and his combat with God, is found literally in the Bundehesh. Meshia and Meshiana were originally pure and obedient to Ahura Mazda. Angra Mainyu saw them and envied their fortune. He approached them in the shape of a serpent, enticed them with tempting fruits, and told them that he was the creator of the universe. They believed him and became his subjects; their nature became corrupted, which corruption

transmitted itself to all coming generations. The conclusion we reach from this review of the fundamental creed of Mazdeism is that it was a belief eminently fit to animate its believers with the purest and most devotional spirit. To them life was no mystery. They had Ahura Mazda, a conceivable deity, unlike the abstract God idea which Moses taught, and to which the children of Israel were continually turning their backs. צדיק דען לו רשע וטוב לו
the most perplexing question to the Hebrews, presented no difficulty to the Mazdeists. Their God inflicted neither death nor sickness, neither suffering nor misfortune. Whatever evil existed was the work of Angra Mainyu to whom a part of the creative power had been given, and from whom it shall be taken at the end of time.

S VII Creation.

Ahura Mazda consulted with Amesha Spenta's as to the advisability of creating man. A similar idea is expressed in Sanhedrin 38. א"ר בשעת שבקש הקב"ה

לבראות את האדם בראת א"ל מלאכים א"ל רגובכם בעשה אדם

ואמר ה"י אין הקב"ה עושה דבר אלא במלך במליא של מעלה :

In the beginning Ahura Mazda created the world in six days. On the first day the heaven with its lights, the fixed stars and planets, on the second day the water which covers the earth, and sinks into its depths and is driven to the upper air to form the clouds, by the heavenly spirits (winds) which pervade the earth as the spirit pervades the body. אֲרִי נַעַל הַקֶּבֶה כָּל מִימֵי בְּרֵאשִׁית וְנָתַן חַיִּין בְּרִיקָה וְחַיִּין בְּאִקְיָנוֹם

On the third day the earth, on the fourth the trees, on the fifth animals and on the sixth man. On the seventh day he celebrated the completion of creation with his spiritual assistants, the *Spahamars*, i.e., *Hearts of Creation*. All these were created by the powerful will, and by his "word": "Honover", which existed before all other existences, hence the *Logos* idea.

S VIII Creation of Man

According to the Zend Avesta, Ahura Mazda created as the first living being, the "*Vroftira*" - primitive or, *Abudad*, into which the germs of all future animals and human creatures were deposited. *Angra Mainyu* and his *Saevras*

fell upon it, and killed it by poison. From the corpse fifty
 five different kinds of useful plants and twelve kinds
 of useful trees grew forth. The germs of Light and Strength
 deposited in the "primitive ox" were taken up by the Yazatas
 and given to the moon for safe-keeping and developing.
 Out of these germs the moon developed a well built body.
 From this again arose an ox and a cow and from these
 two hundred and twenty eight different kinds of animals
 of the earth, and birds of air and fish in the water at
 the very moment when the primitive ox died there arose
 from his right forepaw Kajormote, the primitive man
 and out of the left, the soul of the ox, which henceforth
 became the guardian angel of all animal life. Angra
 Mainyu who counter-created to all the clean animals of
 Ahura Mazda, unclean ones, found himself unable to
 create a being opposite to man. So he began to afflict the
 newly created man (both sexes being united in him) who,
 unable to endure this suffering died at the age of
 thirty. From the purified germ of the corpse of Kajormote
 there grew a tree, Roivas, which assumed the form of two

human beings in each other's embrace. It was Meshia and Meshiana, man and woman, the parents of the human family, to whom Ahura Mazda spoke as follows: "Fight against the evil spirits, and destroy evil from the face of the earth, and ye shall live the life of everlasting happiness, immortality, without age or affliction." At first they honored Ahura Mazda. He it is, said they, from whom came water and earth, animals and trees, sun and stars, and all that is good. But soon they listened to the deceitful Angra Mainyu, they fell, and on account of their fall death was ushered into the world.

After a period of fifty years Meshiana gave birth to twins, a boy and a girl, who were taken from them by Ahura Mazda to be cared for by him. They lived to give birth to seven more twins from whom the whole earth became peopled. Though "original sin" brought death on earth, still the Zend Avesta does not teach its eternal inheritance. Every man is born as the creature of Ahura Mazda, pure and morally free to work out his own salvation.

Generations succeed each other but they are still without a law which shall teach them the fear of God. The second Fargard of the Vendidad gives us an account of the revelation. The Yima Droyn is here introduced parts of which are nearly related to the Meshia Droyn, and they present great difficulties in keeping them separate. The Vendidad adopts the former, the Bundahish, the latter. Ahura Mazda proposes to Yima, the shining soul, the son of Vivaspath to receive the law from him and to bring it to men. Upon his refusal to accept the law, he asks him to keep his creatures and make them prosper. Yima accordingly makes them thrive and increase, keeps death and disease away from them, and three times enlarges the earth which had become too narrow for its inhabitants. At the approach of a dire winter, which is to destroy every living creature, Yima being advised by ethura, builds a Vara to keep there the seeds of every kind of animals and plants and the blessed live then a most happy life under his rule. The term 'Vara' has a double interpretation, 'Paradise,' or something like Noah's Ark, (see

Sarmetädter.), the latter meaning seems to be the more probable. Let us pause here for the purpose of noting a few Biblical similarities. Vundidad, Targard III says. "Therefore make thee a Vara, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds etc. and also food for all." (Gen. vi 19-21) "And of every living thing, of all flesh shalt thou bring into the ark.... and thou take unto thee of all food that is eaten etc. Vundidad: "There thou shalt establish dwelling places consisting of a house with a balcony, a courtyard and a gallery.... all those seeds shalt thou bring, two of every kind.... and thou shalt make a door and a window, self-shining within. (Gen. vi, 14) "Make thee an ark rooms shalt thou make in the ark... a window shalt thou make to the ark. As the name of Vima is always accompanied by the epithet of the "Shining One", the "Brilliant", so also is the name of Adam adorned in the Talmudic Literature. (Baba Meziah 84a): The beauty of our father Jacob was like the beauty of Adam's.

שׁוּפְרָא דִּי עֵקֶב אֲבִינוּ מִעַן שׁוּפְרָא הָאָדָם הָרִאשׁוֹן

and the word ^{שופרא} Rashi explains as meaning

זיהרורי תוארו וקירון עור פניו

i.e. the splendor of his appearance and the brilliance of his complexion, and in B. Bathra 58a, we find that when R. Banaah visited the tomb of Adam and was struck with the beauty of the corpse, a divine voice spoke to him: "You can behold the image of my face but not my face." ^{למראה} כי מטא ר' בנאה למרייתא דא' יצתה בת קול ואמרה

נסתכלת בדמות דיוקנא ^{ני בדיוקני} עצמה אל תסתכל

And R. Banaah said: "The two heels of Adam resembled two glowing orbs of the sun:"

א"ר בנאה נסתכלתי בשני עקיביו ודומים לשני גלגלי חמה

Yima is commanded to till the ground and make it fertile, so is Adam (Berachoth 31a. Sotah 46b.)

Wherever Adam dwelleth in obedience to the decree of God, that region be cultivated.

כל הארץ שיזר עליה אדם הראשון לשיב נתישבה :

And in Midrash Genesis c. 19, we read that God showed him the whole world and designated for him the places where he should plant. etc, etc.

נמלו הקב"ה ותחזירו בכל העולם כלו אל כאן בית נטע כאן בית זרע וכו'

Yima, as well as Meshia and Meshiana, had been destined to be spared from death, providing they do good and sin not. But both forfeited this promise. Similar views are expressed concerning Adam.

(Midr. Rab. Exod. 38:) "Had not Adam eaten from the forbidden tree he would not have died, but because he disobeyed, death was decreed over him."

ער שלא עמר הראשון ואכל את האילן כך היית אומר שלא יאכל מן

האילן ולא ימות אל מפני שביטל צוויך הבאת עליו מיתה

Again in Mid. Rab. Lev. c. 27: "Should some one ask you if Adam had not sinned how could he have lived forever, then answered he and said: Elijah who did not sin lived eternally: אם יאמר לך אדם שאלו לא חטא א"ה

ואכל מאותו העץ היה חי וקים לעולם אמור לו אתה כבר היה אליהו שלא חטא

And still in another passage (Sabb. 55:) "Why has death been decreed over Adam? Because he disobeyed even a light prohibition of mine:"

מפני מה קנסת מיתה על אה מצוה קלה צויתיו ועבר

Yima is deprived of his beauty and splendor, so is Adam

(Mid. Rab. Gen. C 11 + 12, 19) "God took from Adam his
splendor etc. וְדַבְרִים נִטְלָו מֵאָדָם וְאֵלֹהִים זָיוּ וּמְאֻדּוּת זָיוּ כִּיּוֹן

שָׁחַטָא אֲדָהּ נִתְתַּלְקָה שִׁכְיָנָה :

According to the Bundeshuk in the original man both
sexes were united, so they are in Adam: "God created Adam

with two faces, representing
the two sexes. (Berachoth 61 a, Eruv 10 b, Syn. 38 b) כְּשֶׁבְרָאוֹ הִקְבֵּהוּ

לֹא צִוּ אֶת־פְּנֵים וְאֶחָד שֵׁנָא אֶחָד וְקָרַם צִרְתָּנִי דוּ פִּרְצוּפִין הִיָּה לֵאדָה

Yima was sawed in two and the two separate sexes arose,
so was also Adam (Midr. Rab. Gen. 111 Midr. Yalkut Behag)

Yima is reported to have repented of his sin, so did Adam.
"Great is the power of repentance," said he, "and I knew it
not." Immediately he arose and offered praise to the Almighty
(Midr. Rab. Gen. 111) כִּךְ הָיָה בְּחַהּ שֶׁל תְּשׁוּבָה וְאֲנִי לֹא יָדַעְתִּי

עָמַד אֲדָהּ וְאָמַר קְזָמַר שִׁיר לִיוֹם הַשַּׁבָּת

Yima is regarded as a high priest so is Adam; (Midr.
Rab. Num. 14) "Adam was the first of mankind, and
when he brought his sacrifice, he clothed himself with the
garment of a high priest. God created Adam in his image
to be a high priest before God."

The regular annual feasts, Gahanbars, were established by Yima. Adam, likewise, according to Aboda Zarba, established a feast in memory of the creation and of the laws of nature:

לפי שראה אדה יום שמתפצט וחולך אמר אי לי יצא
בשכיל שפרחתי עולם חשך בעדי וחוזר לתירו ובוהו וזו היא מיתה שנקבסה
עלי מן השמים עמד וישב ח' ימים בתענית ובתפלה בין שראה תקופת
מכת וראה יום שמאריך וחולך אמר מנהג של העולם הוא הלך ועשה
ח' ימים טובים לשינה האחרת עשאן לאלו ולאלו ימים טובים

Meshaiah became defiled because she spoke to the serpent (Agra Mainyu); the same is said of Eve, she became defiled (mensuration) by speaking to the serpent (nubim ro).

The Bundesh informs us that Yima, after he had sinned, and after he had been deprived of the splendor, fearing the power of the demons, married a wife of the demon race, and Leruk, his sister, married likewise a demon. From their union evil spirits were born, anomalous creatures and corrupted beings. Similar stories are told of Adam, that he lived for a long time apart from Eve, and that during this period of separation both he and she had sexual intercourse with demons, and from their union also

anomalous creatures arose. (Mid. Rab. Gen. xx Erubin 18 b. Jalkut to Gen. 3 #2.)

After Yima had sinned an evil spirit gained absolute superiority over him, a story which is likewise told of Adam. (Gen. 68)

The Bundesch informs us that the first act after the division of the sexes was the act of coitus. Mid. Rab. Gen. xx makes a similar statement:

טכין שחטא (אדה) אשמדאי שב על כסאו

ג' פלאים נעשו באותו היום בו ביום

נבראו בו ביום שמשו בו ביום חוצ'או תולדות

And in Aboth of R Nathan the exact time of their copulation is given: "In the sixth hour he received his soul, in the seventh he stood on his feet, in the eighth he had intercourse with Eve."

ששית נתנת בו נשמה שביעית נקמר על רגליו ח' נודונה לו חוה

Further on the Bundesch tells us that for fifty years Meshia and Meshiana abstained from sexual intercourse. But after fifty years had elapsed a passionate desire for intercourse arose, first in Meshia, and then in Meshianah. A similar trait is noticed of Adam and Eve. For many years he abstained from intercourse, for when Adam saw that his descendants were doomed to everlasting punishment,

he did not desire to increase their numbers. But when he saw that after a period of twenty-six generations his off-spring would receive the Torah of the Sinai revelation, he was impelled to produce offspring and the desire of intercourse arose first in Adam and then in Eve.

(Erel. 18 b. Mid. Rab. xx. Midr. Yalkut to Gen. § 33, 34, 40.)

וכן שראו אדם שבניו עתידין לאבד בניהם כעט נצטח מפניה ורביה וביין שראו
שאר כו דורות עתידין בניו לקבל התורה נזקק להצמיד תולדות והא' ידע את חזק

SIX Resurrection, Immortality, Paradise Hell, End of the World.

Talmudic Literature is replete with discussions touching upon the nature and time of resurrection in both its forms, bodily ^{and} spiritually. Whole divisions of the Talmud are set aside for the deliberation of this subject, and a large amount of sophistry and analogical reasoning is displayed in order to find a Biblical basis for it. And yet all their reasoning is insufficient to convince the modern Bible Student that Bodily Resurrection was a Mosaic Doctrine. The question as to the final condition of man after death has claimed him

was as unknown to Moses as it is to us. Speculations and abstract reasonings are foreign from his code of law and consequently the treatment of Resurrection could occupy no place in his system. It was altogether Un-Jewish. Harborton infers the authenticity of the Hebrew Revelation from the very fact of the absence of the doctrine of Future Life; for no author of a popular religion except God Himself could have afforded to dispense with so important an article. The more defective Judaism was, the more clearly it was divine. (Amberly: Analysis of Relig. Belief). How then shall we account for the great prominence given to this doctrine in the Post-Biblical Literature? There it is not a belief which has gradually developed itself, but everywhere where we meet it, it stands before us in full growth, in mature ripeness. Such full development of this doctrine, which the Talmudic writings present to us, requires years of growth. Some nation must have bestowed great care and laboring study upon this subject ere it could have assumed such wide dimensions. That Israel has not developed this we

know, that it has borrowed this doctrine from some other nation has been proven, that it has derived it from the Persians is what we now intend to establish.

Their scripture tells us that on the third morning after death, the fiend Azarsha appears and carries off the wicked soul, which had lingered near the corpse during the intervening two days. At the head of the Chinvat bridge over hell which leads to Paradise, all souls await judgment. (Mohamed's bridge, El Sirat, is in conception and aim entirely Persian.) To the waiting soul comes a maid of divine beauty or fiendish ugliness; she is the personification of his own conscience. The dogs who guard the bridge are at her side. The wicked, unguarded by the dogs, fall from the bridge into hell. But the righteous soul is led by the lovely maid into Paradise. Vohu-Mano rises from his golden seat at the gates of Paradise, and welcomes him into the undecaying world with these words: "How hast thou come to us, thou holy one, from that decaying world into this undecaying one?"

In this mere outline we can trace the San Eden^{ic} Gehinom^{ic} idea. Like a storm the reign of Angra Mainyu began, and its end will come with a storm, to be followed by a heavenly calm. The reign of Ahura Mazda is everlasting. The mighty "dawn of morrow," as the Mazdeans called the latter glory, shall know no following night. There will be a regeneration, and a bodily resurrection. A winter shall destroy all that lives on earth; whereafter the men and women and animals shall come forth from Yima's paradise and replenish the earth. The old serpent Azi Dahaka is unchained from Mount Demaوند. Ahura Mazda calls for Keresaspa, the hero awakes from his sleep, and destroys the old enemy. A virgin bathing in the Sasava Lake conceives and brings forth Saoshyant, the Saviour, the yet unborn son of Zarathustra, and the resurrection begins. First rises Gayomard, then Meshia^{ic} Meshianah, and in fifty-seven years, for so long it took for the first pair to be born, all shall arise. All will know each other. Then shall all be gathered together, and a wicked man shall become as notable as a white

sheep among black. The wicked man will upbraid the
 good, saying: "Why did you not make me know the
 good part which you yourself chose?" and if one has not
 done so, he shall sit in heaven and be ashamed. Then
 there is fasting and every one's tears run down his eyes,
 for parent, child, husband, wife, friend, brothers are torn
 asunder, the good weep for the bad, the wicked for
 themselves. A fiery star strikes the world, which
 trembles under its power, as a lamb in the grasp of
 a wolf. Then the mountains are levelled, the elements
 melt, the molten brass finds its way to the abyss of hell.
 Angra Mainyu perishes, all demons perish. Three days
 men are bathed in the molten brass, but for the good it
 is as warm as milk. Then all come together again, son,
 brother, friends; all drink from Saorhyant's hand heavenly
 soma juice mingled with the milk of the heavenly cow, and
 he awards to everybody according to his greater or less desert.
 Let us examine a few of the passages referring to resurrection
 in detail and trace similarities between them and Testaments
 passages. Chapter XIX Vendidad, teaches that finally even the

wicked shall be blessed with everlasting life and in Sankhian 109, a similar view is held. When a pious Persian dies and his soul enters the realm of the happy Vohramann together with all his immortal ones rise to greet the new arrival, and so the Talmud tells us.

במות אדם צדיק נשמות הצדיקין יוצאות לקראתו ובא המאן יקום

מכסאו ויקרא ברוך בואך נשמה טהרה (שבת 151)

א"יב'ש' בשעה שהצדיק נפטר מן העולם או מ"ה'ש' לפני הקב"ה רב"ש' צדיק בא או להם יבואו צדיקים ויצאו לקראתו ואומרים לו יבא בשלום ינוחו על משכבותם א"ר'א' בשעה שהצדיק נפטר מן העולם שלש כיתות של מ"ה'ש' יוצאות לקראתו (קטחוסוטה 104)

א"א'א'קרת אין שלום אמר ה' לרשעים ואחת או' לו למעצבה ישכב ואחת או' לו ררה והשכבה את ערלים (Idem.) כיצר הקב"ה מחיה המתים לעו"ה"ב מלמד

שנוטל שופר גדול בידו ותיקע בתקיעה א' העולם כלו רועש כ' עצמותיהן מתקבצין כ' איברייהם מתחממין כ' עורותיה מתרקמין כ' רוחות ונשמות מתכנסות לגופיהן תח"ה'ם לצדיקים ולרשעים אבל הצדיקים יזכו לאלתר לחיים והרשעים

ידחו שאולה ואחר יעברו כלם כנחר גחל מתכת רותחת ואן יטהרו ויחיו גם הם (ערוכין 21)

A similar view is expressed in Yacna 48:11 with the addition that in the dwelling of the Druj are three evil-doing evil-speaking are sustained by bad food. The Khorda Avesta

continues this description of the happiness of the pious in the hereafter, speaking among other things of the many delicious articles of food and drink, the banquet being presided over by Ahura Mazda. Even in this the Rabbis are not to be surpassed. Boldly they declare:

עתיד הקב"ה לעשות סעודה לצדיקים בגן עדן ואין צריך להם לפלסמון ולא ראשי
בשמים אלא רוח צפון ורוח דרום מכברות חוחלת כל בוסמני גן עדן ונותנין ריחם כ' עתיד
הקב"ה לענגם בגן ולקטור לפנייהם מכל הבשמים (MIDRASH RAB. Num. 13.)
המלאכים מכניסין אותו למקום נחל' מים מוקף ת"ת מיני ארזים וחרשים כ"ו וששים
מלאכים או"ל לו לך אכול בשמחה רב'ש ושתה יין חמשומר (JALKUT)
ואת הרשעים מאכילין סם או רקב גחלי רתמים (CHAG. II.)

In another place we are told that Cyrus desired to have all such vessels, instruments and utensils, which he was accustomed to use during his life placed in his grave in

order to have them ready at his resurrection. A similar story is told in the Talmud of R. Jermiah.

מר' ירמיה שצוה להניח לו בקברו איזה רבדים וחפצים למען יהיו

also מוזמנים לו לכשיקים לתחייה . (יורה דעה אבילות שג)

Rash Bait is the judge before whom the soul of the departed must appear to plead its cause. In his hand he holds a balance and according to it the merits and demerits of the pleader are decided. This figure of weighing the deeds of man in a balance is one of the most frequent occurrence in Talmudic Literature. Persian Scriptures represent those who have departed this life in the fear of Ahura Mazda, as sitting in Paradise with countenances shining like glowing orbs. Similar views our Rabbis held. Sanhedrin 194 Midr. Psalm 75:

כשם שחמה ולבנה מאירים לעולם כך הצדיקים

Fargard XIX Vendidad 4,32 reads: "Gladly pass the souls of the righteous to the golden seat of Ahura Mazda to the golden seat of Amosha Spentas, to the Garō-manam (the house of songs), the abode of Ahura Mazda, the abode of the Amosha Spentas, the abode of all the other holy beings."

R. Eliezer expressed the same sentiment when he said:
Sabbath 152

ושמותיהן של צדיקים גנוזות תחת כסא הכבוד

ערבות שם אופנים זשרפים וכסא הכבוד ונשמותיהן של צדיקין (CHAGIGAH 12b.) and

As fire was regarded by the Persians as emblematical of the Divine essence, it was not admitted into their representation of future torments. Hell, they said, was a subterraneous prison, filled with smoke and darkness, where fiends in human and inhuman forms tormented the lost souls. Serpents, frogs and crows, by their perpetual hissing, croaking and cawing, were said to heighten the punishment. The Hebrews pictured to themselves the Netherworld in a somewhat modified form:

יש בגיהנם מקומות חשך וצלמות ורמעות יעצי ער אשר העלים הם חרבות
(ERUBIN 18+19)
שנוות חודרות קרב ולב יש נשמות אשר עורבים ינקרו אותן לרגעים ויש
אשר מאכילין אותן כדודי אש יש אשר ידנו ברותחין ויש בצוננין
ועושים קשים ואכזרים דמים לאלו :

§X Death and Burial.

Not the religion of Moses himself keeps this world more steadily in view than the Magdian, nor has any religion

a more perfect picture of the *life* to come than that which we find in the Scriptures of the Persians. Their books are less poetic, more prosaic than the Avesta. Their religions are less sentimental, more practical. The Persian idea of the resurrection glorified man's body as his eternal companion and his view of heaven presenting a felix in the continuance of his present life reflected down on his earthly lot and made his first object to live well the life he had. The last day of his earthly career is ever before his eyes and when that inevitable moment has arrived, the disposition of the corpse is determined by the grasp of Angra Mainyu - for it is Angra Mainyu that kills - by rites and ceremonies as solemn as any interesting but they also afford a char. interest in the moral and religious nature which pervades the Zoroastrian worshipper. As in their religion the four elements, fire, water, earth and air symbolized, though not in any degree, the divine being, and as they were supposed to preserve these elements from coming out and mixing with the dead. For, as they held, that all souls were rising

of these elements, they would not suffer them to be buried for fear of contaminating the earth, much less be burned by fire, which with them was a source of worship. They either exposed the body on a high tower or they dig a little ditch, which they fill with rubbish and stones named *sakma*, on which they place the corpse fastening it firmly by its hands feet and hair, fearing lest wild beasts might scatter the remains over the land. "The worshippers of Mazda shall lay down the dead on the *sakma*, his eyes toward the sun." By his gradual decay each one of the four elements was to receive its own. It was regarded as especially meritorious when wild beasts, dogs or birds of prey were suffered to devour them. (*Gathas* # 22-23.) *Vendidad Fargard* v, #1: "They shall take the dead one out to the proper place, *sakma*, where to, according to the law corpses must be brought to be devoured there." They considered that bodies being thus entombed in the bowels of those animals, the earth was not defiled nor the air polluted. Similar practices with reference

to the dead are common among the modern Parsees or Ghabres. When a person is dead the priest does not approach the body, but the corpse is put on an iron bier and carried to the place of exposure. The body is placed on the tower or *Dakhma*, the priest standing at a distance performs the funeral service, which he concludes with these words: "This, our brother, while he lived consisted of the four elements, now he's dead, let each take his own, earth to earth, air to air, water to water, fire to fire."

They suppose that the spirit wanders about three days after its departure from the body, and that it is during that time persecuted and tormented by *Angra Mainyu*, till it is able to reach the sacred fire to which *Angra Mainyu* cannot approach. Accordingly they pray morning and night during these three days for the soul of their deceased brother, beseeching *Ahura Mazda* to blot out his sins and cancel his offence, providing he has died in repentance.

Recital of prayers after the dead continued throughout the year with special sanctity during the first thirty one days, and after the expiration of the year of mourning prayers are recited on each anniversary of the occurrence of the death.

On the fourth day, supposing his fate determined, they make a great feast which closes the ceremonies used on that occasion. As a natural consequence of such a belief all those connected in any manner with the handling of the remains of the dead, which is invisibly surrounded by evil spirits, should look upon themselves and be regarded by others as unclean. During their handling of the corpse, their arms are fastened and their hands gloved.

Extreme purifications and lustrations were incumbent upon the pall bearer after the ceremonies were completed, and during the ceremonies they were required to recite continually prayers which act as a spell upon the evil spirits and render them powerless. The washing with the urine of the ox or with that of a near

relative was regarded especially as an efficient means of lustration. (Vindidad VIII, 31.)

31. Bring hither the wine with which those who have carried the dead shall wash their hair and their bodies.

32. Exalted! How shall this wine be, O pure Ahura Mazda.

33. With which those who have carried the dead shall wash their hair and their bodies?

34. Shall it be of cattle, of beasts of burden, of men or of women?

35. Then Ahura Mazda, of cattle, of beasts of burden, not of men and not of women.

36. With the exception of two - the male and female relation.

When a man dies, as soon as the soul is parted from the body, the drug, Nasu, falls upon the dead from the regions of hell and whomever thenceforth touches the corpse becomes unclean and makes unclean whomever he touches. This drug is expelled from the dead by means of the "Sagdid" the look of the dog. A dog is brought near the body and is made to look at the corpse. As soon as he has done so the drug flies back to

hell, in the shape of a fly. Wherever the corpse is carried death walks with it; all along the way it was carried, from the house to the last resting place, a spirit of death is breathing, destroying the living. Therefore no man, no flock, no being whatever, that belongs to the world of Ahura Mazda, is allowed to pass by that way until the deadly breath that blows through it has been blown away to hell. This entire superstition as to the corpse rendering unclean, has transplanted itself into Jewish popular beliefs.

For three days the soul of the departed hovers near the body; on the first day at the place where death occurred, on the second day in the place where the body was first exposed at the mortuary, the *Jad-Marg*, and on the third day in the place of burial, the *Dakhma* (See *Bundehesh*.)

תנן בר קפרא עד חלחא יומין נפשה חייבא על קברא (בב' פק' ט"י"א נפשה על

נופיה) (Midr. Ps. Lev. 19) יוצאין לב' הק' ופיקדון על המתים עד ג' ימים

It was a Persian custom for the near relatives of the deceased to distribute money among the poor at the

funeral, for the benefit of the soul of the departed, to act as an atonement for his sins. So did the Rabbis teach.

המתים צריבין כפרה ומתכפר במימין החיים ע"ש

כפר זורק את הנשמה מדינה של גיהנם

The distribution of money at the funeral rites is still in general practice among the orthodox Hebrews. The *Ahor da' Avesta* xxxviii, 17, describes the "separation of the soul from the body by the fearful, terrible, trembling way" (the mouth).

קשה יציאת נשמה מן הגוף כמטורי בפי וישט מן כח העצת ל מלאך המות מוציא

את נשמתו של אדם בחבל דרך פיו (שחרר)

"Whoever toucheth the dead body, the person of any man that is dead, and purifieth himself not, hath defiled the tabernacle of the Lord; and that soul shall be cut off from Israel; because the water of sprinkling was not sprinkled on him, he shall be unclean; his uncleanness is yet upon him."

"This is the law, when a man dieth in a tent: Every one that cometh into the tent, and all that is in the tent, shall be unclean seven days."

"And every open vessel, on which there is not a closely

fitting cover, is unclean.

"And whosoever toucheth in the open field one that hath been slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days." (Numbers XIX; 13-17.)

Vendidad Fargard VI, 1 "A year long shall the ground lie fallow wherein dogs or men have died."

2. "A year long shall no worshipper of Ahura Mazda sow or water that part of the ground wherein dogs or men have died; he may sow as he likes the rest of the ground; he may water as he likes."

3. "If within the year they shall sow or water the ground wherein dogs or men have died, the sin is the same as if they had brought dead matter to the water, to the earth and to the plants."

These rules are repeated in various places and the rules are given how to dispose of the bones and other parts of the body still to be found. Similar restrictions out of consideration for the interred remain are enjoined upon the Hebrew farmers.

(אהלות יז) החורש את הקבר הרי זה עושה בית הפרס עד כמה וכו'
המלכה קבר מתוך שדקו מלקטו עצם מעצם : עצם מן המת מטמא אך יבש
(נדה 55) הבוגע בעצם מן המת אם יש בו מוח טמא מוכאה חמורה וצריך
שבילה ממש כדן תורה ואם יבש הוא אז מומאחו קלה (חגי מעבדו כה בפז)
אשר ליהנות מבי' הק' ולזרוע בו שפא יש בו עצם כשעירה בידוע

The bones of dead animals are not regarded as defiling by their touch. We are told of discussions between R. Johanan ben Sakai and a Sadducee, and both were unable to give the reason why the bones of man defile and not those of animals. (Mishna, Jadaim IV. 6.)

הרי הם אומרים עצמות חמור מהורים ועצמות יוחנן כהן גדול טמאים
אמרו לו לפי חבתן היא מומאחו

Zarathustra asked of Ahura Mazda, (Vendidad, Fargard xii, 21) "If a stranger die, who does not profess the true faith, or the true law, what part of the creation of the good spirit does he defile in dying?"
22. Ahura Mazda answered: "Not more than a frog does, whose venom is dried up. Whilst alive, indeed, Spitama Zara! that wicked, two-legged ruffian, that ungodly

Ashemogha defiles the creatures of the good spirit.....
and so will he do when dead."

This view was likewise adopted by the Rabbis.

יבומות ס"א) ישראל מטמא באהל ואין העיכוס מטמא באהל ארש"ב

קברי נזים אינם מטמאין אר שמעון נכרי שמת טהור מלמטא במשיא שאין

טומאתו אלא קרברי סופרים (תוספתא סוף נדה)

The Parcae are not permitted to cook in their own house as long as the remains of the dead are still in the building. A similar custom was, and is still prevalent among the orthodox Hebrews.

מי שמתו מוטל לפניו איכל בבית אחר וכ' (Berachoth)

The house in which a man had died was regarded unclean during the nine days following, in winter, and during a whole month in the summer. (Gen. v, 41-44)

Stoves and objects near the place where the corpse was lying were also regarded as unclean, but in a less degree.

And in the Talmudic writings ()
we find

בית סתום שהקת בתוכו מטמא מכל פניביו והנוגע בו מאחוריו או מננו

טמא טמאה (תוספתא אהלות פט"ז וב"ב יב)

Four hundred stripes was the punishment of him who
 attired the corpse with new garments (Vind viii), only
 old clothes could be used. The notion of such ill
 usage towards the bodily remains of the one that was near
 and dear to them during life, was revolting to the
 Jewish standard of morals, hence they introduced a
 custom directed against the absurd view of the Pagans,
 and decreed that the dead must be shrouded, the
 material for this purpose being new and of pure and
 snow-white linen.

חברי המית צריכין להיות חדשים ופי שקורע בגד ישן למת כאלו גוזל