



New Religio-Cultural Movement in Iran & Japan

Myth of Simorghian Mithraism (Mehrparasti)

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Myth of Simorghian Mithraism (Mehrparasti)

—Mithraic myth of the Simorghian culture—

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Notation

Long vowels are denoted by ā, ē, ī, ō and ū, "kh" is denoted by "x", "sh" by "š", "th" by "θ", except some names, including Mithra, Jamshid and Gatha.

Objectives

The objective of this article is to provide a reconstruction of the myth of Simorghian Mithraism which predates Zoroastrianism.

1. Preliminary Note

1. 1 Root of Mithraism

Mithraism was in its forming process among the Turans before Zoroaster was born (ca. 1200 -900 B. C.). The Turans were one of the Persian tribes, not Turks (Aoki. *A History of Zoroastrianism*, p26, p34). The forming process seems to culminate in Media under king Rshti-vegā Āzhi Dahāk (584-549 B. C.), who is called Astyages by Herodotus. A Kurdish Researcher Izady Mehrdad wrote:

During the reign of Āzhi Dahāk, the native religion of the Cult of Angels had a strong impact on the nascent Zoroastrianism, introducing the priestly office of the Magi into the religion. The Zoroastrian Achaemenid kings, who succeeded the Medians, attempted to reverse this influence, but they achieved little, however, in reinstating the original Zoroastrianism, as set forth in Gathas, the earliest and purest part of the Zoroastrian holy book of Avesta. It was at this time probably that the honorific royal title of Āzhi Dahāk was given a demonic character by the Zoroastrians, and embedded as such in that religion and the Iranian national mythology and epic literature. Āzhi Dahāk is still venerated as Sultan Sahāk, a much corrupted form of the original name, by the adherents of the Kurdish Yārsān religion. (Izady. *The Kurd: A Concise Handbook*, p34)

According to these researchers, it is evident that the henotheistic Mithraism did exist before ca. 1200 -900 B. C. This is the root of every variation of Mithraism which developed later, including Roman Mithraism and Miroku worship.

Remark

It must be noted that not only Āzhi Dahāk but also Yima (Jamshid) was distorted and denounced as a sinner by Zoroastrians:

Among these sinners, we know, Yima was included, Vivanghen's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O Mazda, at last. (*Yasna* 32:8)

However original Yima was not a sinner, but the father of Iranian civilization (culture), namely the most splendid cultural hero in Iranian orthodox tradition. Therefore he was venerated as a yazata among the people in Central Asia where the Simorghian culture took root firmly (Aoki. *A History of Zoroastrianism*, p201).

There is another testimony to show Yima's Simorghian nature in *Vendidat* Fargard 2 I:2-3:

2. Ahura Mazdā answered: The fair Yima, the good shepherd, O holy Zarathuštra! he was the first mortal, before thee, Zarathuštra, with whom I, Ahura Mazdā, did converse, whom I taught the Religion of Ahura, the Religion of Zarathuštra.

3. Unto him, O Zarathuštra, I, Ahura Mazdā, spake, saying: 'Well, fair Yima, son of Vivanghat, be thou the preacher and the bearer of my Religion!' And the fair Yima, O Zarathuštra, replied unto me, saying: 'I was not born, I was not taught to be the

preacher and the bearer of thy Religion.'

In the citation Yima refused to be the preacher of Ahura Mazdā's religion. His refusal is definite evidence that he is a loyal friend of the Simorghian gods.

1. 2 Knowledge about the myth

Simorghian Myth

Manuchehr Jamali, who is an distinguished Iranian philosopher and a researcher of Shahname, and researchers of the Simorghian culture think as follows (Jamshidi. *Farhang-e Iran; Tojo. Neo-Paganism of modern Iran and our Mithraism*):

- The root of Iranian culture is the Simorghian culture.
- The Simorghian culture is pre-Zoroastrian Iranian culture.
- The Simorghian culture covers vast area, encompassing modern north-east China, Mongol, Central Asia, Kashmir, north India, Pakistan, Afghanistan, Iran, Kurdistan, Caucasus, Black Sea coast, Siberia, and East Europe.
- Mithraism is a flower blossomed in the Simorghian culture. The Simorghian culture is a root and mother of Mithraism.
- No-ruz of ancient Iran is celebrated on March 21th, which is spring equinox (the Sun enters 0 degree of Aries). This may be the origin of the tradition of China, Korean peninsula and Japan, which starts new year in spring equinox.

In the Simorghian culture, Great Goddess Div is the root God and the Seed, which is one single hidden Life-Power-Wisdom. She is not a sole creator either commander in monotheistic sense, however, She is truly the root-God, the Hakk, the Ultimate and the One. Div has six faces. The set of these six faces is called Aməša Spənta (the original Aməša Spənta*). Six faces are Mitra, Varuna(=Apām Napāt =Spenta Mainyu), Ahriman, Atar, Khvar, Raam (there are variations). Their role is to give cosmic orders and rhythms in order to make circulation (re-incarnation) of Life smoothly.

- Original Aməša Spənta corresponds to the Āditiyas of India.
- The group of gods mentioned in inscription of the Mitanni-Hittite peace treaty is an example of the original Aməša Spənta.
- The members of original Aməša Spənta have changed, when time and/or place have changed.

Mitra, who is a god of friendship, is Simorgh herself and the first face of the original Aməša Spənta. Simorgh represents the female (nurture) aspect and Mitra the male (friendship) one. The position of Mitra rose gradually. In Mitanni era henotheistic Mithraism was formed.

*Div: Also called Simorgh and Daēnā. Daēnā corresponds to Roman Diana. Div has the same word-root with Greek Θεός and Roman Deus both of which mean God.

*the original Aməša Spənta: Aməša Spənta. This is the original. Zoroastrian Aməša Spənta was made after the model of it.

Indo-Iranian Proto-myth

Prof. Philip G. Kreyenbroek (Specialty: Kurdish culture) wrote in “The traditions of the Yezidis and Ahl-e Haqq as Evidence for Kurdish Cultural History” (2006):

It seems likely that the ancient Indians and Iranians originally believed that there was one Creator God who, like a father, had engendered the essence of the world, which was small, and contained in rock as an unborn child is contained in its mother's body. The world was small, without movement, without light, floating in the ocean. On it were the prototypes of animals and plants one bull and one plant. Then Mithra—the Lord of Fire, the Sun, and Energy, who was become the Lord of this world but who had been hidden in the rock—came from the rock into the cave that held the embryonic world (as fire can spring from flint). Mithra offered the first ritual sacrifice, killing the bull and pounding the plant to extract its juice, as many generations of priests were to do later for every major ritual. While Mithra did that, his element, the Sun, appeared in the cave, and rose up—thereby raising the roof of the cave to three times its original height, so that it became the sky we know. Mithra's ritual actions increased both earth and water three times, so that land and sea came into existence and the world became as we know it. From the sacrificed prototypes of animals and plants sprang all species of animals and plants. Mithra, who was probably the head of a group of seven divine Beings who were appointed to take care to the earth, had thus delivered the world from its confinement by the first religious ritual, which involved killing a bull and pounding a plant.

The myth I have just outlined is hypothetical; it is a reconstruction, based on a comparison of the creation myths of the Indian Veda, of Iranian Zoroastrianism, and of the Roman cult we call Mithraism.

He also wrote in *Kurdish Culture and Identity* (p102):

The field where old Iranian influence can be demonstrated most clearly is that of the Cosmogonies of the Ahl-e Haqq and Yezidis. These correspond almost exactly, stating that God the Creator first fashioned a Pearl, a small round object containing within itself all the elements that were to form the Universe. God then evoked a Heptad of Angels and made a Covenant with their leader, who became the lord of this world. A bull sacrifice was then performed, after which the Pearl exploded, forming the light and variegated world we know. The world was left to the care of the Seven, and in both traditions some members of the Heptad have a special link with one of the elements. The parallels with the – admittedly hypothetical- creation myth of the Indo-Iranians and early western Iranian seem irrefutable.

Principle for reconstruction of the myth of monotheistic Mithraism

- (1) Adopt the knowledge shown in 1.2 as the framework of the myth.
- (2) Incorporate elements collected from various sources as much as possible.

Collected Elements

Here are the collected elements. Their sources are listed in the “reference” section of Chapter 2.

Simorgh (Great Goddess Div/Āditi)
Manoh (Vahuman)*
Heavenly Wheel (Gardn-e mehr), i. e. swastika 卐
The mundane egg
The aura of spread tails of peacock surrounding Mithra
Primordial Seven (The Ādityas)
Primal Man, Ox and Plant
Division of the world into three parts
Ancient Iranian cosmology: Xvaniraθa, six kešvars, Ēran-vēj, Mt. Harā and Cinvat bridge
Mithra’s dwelling on Mt. Harā
Circulation of life
Influence of Babylonian astrological thought
Transmigration of soul
Trial after death
Yima, Vara, long dark winter, rejuvenation of the world
Bull slaying ritual*
Mir-ship and xarra

*Manoh (Vahuman): Later called Bahman (Brahman). In the ancient Simorghian culture, there was an idea that two forces or principles are brought into an interaction by another principle, namely that of a middle (*Mai + dhyanna*) or center, and in that way the two forces turn into a creative unit. The principle of the middle itself dissolves in the process of the binding, and the ‘two-ness’ becomes a unity. The middle stays invisible and ungraspable. Manoh (Manas) is a name of this principle. Manoh connects everything but stayed itself as the binding agent not in-between the bonded units. Later Zoroastrians personified it as Wohu Manoh. (Jamali. *Kharad-e Sarpich dar Farhang-e Iran*; Jamshidi. *farhang-e iran*)

*Bull slaying ritual: Simorghian researchers think this ritual is not Iranian origin. It was adopted from Semitic and/or other peoples who settled earlier than Iranians in Mesopotamia and western Iran. Legend about Yima’s bull slaying and giving its loaf to his people for the long life was added in this process. The exact time of its adoption of bull slaying ritual is not clear, however, it was adopted before the birth of Zardušt (Zoroaster) at the latest. The myth introduced in chapter 2 contains Mitra and Yima’s bull slaying ritual, however, readers are requested to remember well that in the earlier myth they didn’t made such a ritual, but they made only simple offerings which conformed to the Iranian orthodox tradition.

Reconstruction

The reconstruction of the myth owes much to the discussions with and suggestions by my friend Dr. Jamshid Jamshidi. His deep and wide knowledge about Iranian tradition and culture enabled me to put proper proportions to all the elements, and arrange them properly in the myth.

2. Myth

2.1 Simorgh and the Mundane Egg

In the Beginning of beginning, there was a huge bird Simorgh. Simorgh is an avatar of the Great Goddess Div (=Indian Goddess Aditya, Mother Zurwan). She, like a mother, had engendered the seed of the world and put in it Her own essence "Love (Mitra)". The seed was small, and contained in the stone egg (the mundane egg) as an unborn child (like a child in mother's womb). The stone egg was hollow. The upper half was filled with air (astral mist), the lower half was filled with water. The seed of the world, like an island, was small, without movement, without light, floating in the ocean of the hollow stone egg. Deep inside of it slept Mitra.

Reference

Mashaf Rish 1

Shahname

Kreyenbroek. *The Traditions of the Yezidis and Ahl-e Haqq as Evidence for Kurdish Cultural History*

Kreyenbroek. *Yezidizm –Its Background, Observances and Textual Tradition*, Q2. 4, Q5.2-5

Kreyenbroek & Allison. *Kurdish Culture and Identity*, p102

Rig Veda 8.47.9, 2.27.7

2.2 Birth of Mitra

Simorgh incubated the stone egg. On the island floating at the center of the egg, one plant (Gaokerena) which was the prototypes of all the plants and one bull (Gāv) which was the prototypes of all the animals were born. When the egg ripe more, Mitra came out of the depth of the island with fire and flashes, just like a spark coming out of a fire stone. Mitra is the Lord of the world and the God of Fire and the Sun. Mitra, who has a thousand of ears and ten thousand eyes, was surrounded by the aura of spread tails of peacock. He can see everything and nothing can escape from his sights.

Reference

Bundahišn 14-15, 18

Mashaf Rish 1-2

Kreyenbroek. *The Traditions of the Yezidis and Ahl-e Haqq as Evidence for Kurdish Cultural History*

Kreyenbroek. *Yezidizm –Its Background, Observances and Textual Tradition*, Q2. 4, Q5.2-5

Kreyenbroek & Allison. *Kurdish Culture and Identity*, p102

2.3 Birth of the World

When Mitra stood at the center of the island, there appeared the seven gods* (=Primordial Seven, the Āditiyas). There was eighth member Gayōmard (Mārtānda). Unfortunately he failed to incarnate. He was unformed, unshaped mass convulsing at their feet and soon died.

They offered their first ritual sacrifice with their eighth member's body for the benefit of

their friendship and the prosperity of the world and the reincarnation of their eighth member. In the ritual, they killed the bull and pound the plant to extract its juice. When Mitra did that, his element, the Sun, appeared in the air, and rose up—thereby raising the roof of the cave to three times its original height, so that it became the sky we know. Mitra made myriad of stars and fashioned the sky with them. Mitra's ritual actions increased both earth and water three times, so that land and sea came into existence and the world became as we know it. Mitra gave the Sun to the one of the seven, saying the others to create the Moon, Mercury, Venus, Mars, Jupiter and Saturn as he did. After the model of Mitra's deed, the six god let the planets (the Moon, Venus, Mercury, Mars, Jupiter and Saturn) ascend to the heaven.

In the center of the island, Mt. Harā ever grew till the completion of six hundred years. Two hundred years to the star station, two hundred years to the moon station, two hundred years to the Sun station. On its peak was a fountain. Waters pouring down from it gathered to form a river. The other mountains grew out of Mt. Harā, in number 2244 mountains. The rim mountains (Harā Bērəzaitī) surrounded the earth.

When Tīštrya produced the rain, the sea arose therefrom, the whole place, half taken up by water, was converted into seven portions (kešvars); this portion, as much as one-half, is the middle, and six portions are around; those six portions are together as much as Xvaniraθa. The ocean (Vourkaša Sea) covered one-third of this earth. So wide-formed is the ocean that the water of a thousand lakes is held by it.



When Mitra gave sign to Manoh, the seven planets and the stars began to rotate to make time, day and night and four seasons. Heavenly Wheel began turning.

Wondrous and mysterious Manoh*, which is the mind of Div, held to put them all in dynamic harmony (accord).

*the seven gods: The Babylonian astrology developed with astronomy and mathematics rapidly during 1800 B. C. to 800 B. C. Somewhere during this period, seven-week days were standardized in the calendar. The astrological doctrine about the seven gods were also made during this period.

Table 1. Various versions of Primordial Seven

Primordial Seven	Source
Mitanni Gods: Mitra, Varuna, Indra, two Nāsatiyas	The Mitanni treaty (1400 BC)
The Āditiyas: Mitra, Varuna, Aryaman, Amsha, Bhaga, Dakša, Indra	<i>Rig Veda</i> IX 114, 3; 25. 1 (1200 BC)
Dia (Heaven), Mithra (Sun), Anāhitā (Moon), Agni (Fire), Zamyat (Earth), Aban (Water), Wayu (Wind)	Herodotus (484?-425 BC). <i>History</i> 1.131-132; Strabo (63? BC-24? AD). <i>Geography</i> 15.3.13-15
Buddhism's Gurdian Gods of Miroku: Hōdō 宝幢, Ketoku 花德, Kō'on 香音, Kiraku 喜樂, Shō'on 正音	<i>Miroku Sutra Trilogy</i> 弥勒三部經 (ca. 2 BC-2 AD)
Roman Mithraism's Seven Week-day Gods: Sol(Sun, Sunday), Luna (Moon, Monday), Ares (Mars, Tuesday), Mercury (Mercury, Wednesday), Jupiter	Origen (185-254 AD). <i>Contra Celsus</i> 6:22

(Jupiter, Thursday), Venus (Venus, Friday), Saturnus (Saturn, Saturday)	
Manichaeism's Sons of Mihryazd: Xrōštāg Yazd (Sraoša), Azdegaryazd (Rašnu), Šahrbed (Šahrevar, Xšaθra), Dahibed (Vahman), Wisbed (Bahrām), Zandbed (Ârmaiti), Mānbed (Tīr)	Mani (216-274 AD). <i>Šābhuragān, Kephalaia</i>
Aryan Religion in the Central Azia: Mithra (Sun, Sunday), Mah (Moon, Monday), Bahram (Mars, Tuesday), Tyr (Mercury, Wednesday), Ohrmizd (Jupiter, Thursday), Anāhitā (Venus, Friday), Kewan (Saturn, Saturday)	Amogavajra (8 th AD). <i>Sukuyōkyō</i> 宿曜經
Yazdanism's Haf Sirr: 'Azazel (Sun, Sunday), Darda'il (Moon, Monday), Israfil (Mars, Tuesday), Shemna'il (Mercury, Wednesday), Azra'il (Jupiter, Thursday), Jibril (Venus, Friday), Michael (Saturn, Saturday)	Mas'ah Rish (1342 AD)

*Manoh: see Jamali. *Kharad-e Sarpich dar Farhang-e Iran*; Abbas. *Das ungeschriebene Buch der Kurden*.

Reference

Mashaf Rish 8

Shahname

Kreyenbroek. *The Traditions of the Yezidis and Ahl-e Haqq as Evidence for Kurdish Cultural History*

Kreyenbroek. *Yezidizm –Its Background, Observances and Textual Tradition*, Q2. 10-13

Kreyenbroek & Allison. *Kurdish Culture and Identity*, p102

Bundahishn 11-13

Mihr Yast 50-51

Rig Veda 10.72.8-9

2. 4 Birth of Creatures

The essences of the sacrificed prototypes of men (=Gayōmard), animals and plants ascended to the heaven. Simorgh (the Great Goddess Div) mixed them with the water of Life and sprayed them onto the earth. From the rain drops sprang all species of animals and plants. Mitra and Primordial Seven supervised it with other yazatas (gods and goddesses). Heavenly Wheel began turning*. Wondrous and mysterious Manoh kept them in harmony.

Table 2. Gods and their rulerships

God	Rulership
Mitra	Love, friendship, contract
Sraoša	Hearkening
Rašnu	Judgment
Hvar (Aryaman)	Sun, vitality
Varuna	Water, Moon

Mah	Moon
Anāhitā	Venus, Waters
Tyr	Mercury
Verethraghna (Bahrām)	Victory, Mars
Indra	Thunder, Jupiter
Tištrya	Sirius (Dog Star)
Asman	Sky
Zamyat	Earth
Ātar	Fire
Wāta	Wind
Aban	Water
Ameretāt	Waters, Immortality
Apām Napāt	Protector of celestial water (sea)
Svarštar	Dispenser of life seeds
Āarmaiti	Womb, earth
Haurvatāt	Plants, Wholeness
Haoma	Plants
Haoma	Plants
Haurvatāt	Plants, Wholeness
Druwâspâ	Horses
Spənta Mainyu	Nature
Zurwan	Time
Anagran	Endless Light
Manoh (Bahman)	Harmony
Rām	Peace, harmony, music
Xvarna	Fortune
Baga	Fortune
Aši	Recompense
Aša	Truth
Arštāt	Justice
Xšaθra	Perfect governance
Daēna	Religion
Manθra	Holy Word

* Heavenly Wheel began turning: see Shāhnāme (Fereidoun, Manuchehr); Omar Khayyam. Rubā'yāt 34; 39

Reference

Bundahishn 13:10; 28:1, 27:4; 18:1-4; 24:13;

Vendidāt 19:140

Rašnu Yasht 12.17

Dīnā-e Mēnōg-e Xirat 61.37-41

Šābhuragān (Death of Ohrmizd)

Boyce. *History of Zoroastrianism*, vol. 1, p141

Jamshidi. *farhang-e iran*

2. 5 Creatures were split into Three Groups

In the beginning, gods, yakshas, humans, animals and plants all lived together. As time passed by, they were split into three groups. The half of the gods lived up in the heaven. The rest of the gods lived down in the underworld. Yakshas, humans, animals and plants lived on earth. Gods in the heaven helps Mitra and the seven gods to govern the world. Wayu ruled akasha and air. Ātar fire, Aban water, Θwaša (Asman) sky, Ârmaiti womb, Rām music and harmony, Manthra sacred words, Aša justice. Every god assumed a certain function. People expressed their gratitude for the gods by offering prayers and sacrifices. Gods in the underworld has entangled with their own karma and became darker. People became to fear and avoid them.

Reference

Mashaf Rish 10
Iranian Calender
Dragon Flower Sutra

2. 6 Transmigration of souls

Seven gods ruled the world in rotation in every thousand years. Souls began to reincarnate according to the circulations of the planets. Birth and death of every creature was repeated ceaselessly under the changing of day and night, the changing of four seasons generated by the circulation of the planets. When souls descend the heavenly stairs, the seven gods give their essence respectively as a gift. Under the protection of goddess Ârmaiti, human souls form their fresh body in the womb. When souls leave the earth, their fresh body decay and return to the earth. Souls which leave the earth become a small simorgh and soar up to the heaven. Giving back what they got to Primordial Seven, they ascend to the Great Simorgh and unite with Her. After a certain time has passed, souls again descend to the earth as rain drops. Some descend to the earth and became metals. Some descend into the seeds of plants. Others descend into the wombs of humans or animals. Repeating this reincarnation process, souls evolve. Some become a member of gods. Others reincarnate into the underworld and become yakshas. Everything goes, as the Wheel turns. Everything will return to and dissolve into the Mother Simorgh, when the world-cycle will finish.

Reference

Shahnāme
Jamshidi. *Farhang-e Iran*
Mishaf Rish 3
Kitab al-Jilwa 8
Mihr Yast 45
Šābhuragān
Kephalaia 34
Plato *Timaeus* 36C-E; 37B-38C; 40A-B; 41-42
Origen. *Contra Celsus*, Book VI, Chap. 12
Brihadāranyaka Upanishad 3.2.13
Chāndogiyā Upanishad 5.4.1-5.10.7

Note 1. Trial after Death

Mithraism developed a myth about the trial (judgment) after death. Its outline is as follows:

When a man's life span is fulfilled, his time is over, the death comes. On the fourth day after his death, the soul enters the way made by time (Zuwan). Reaching at the head of the Cinvat bridge, the soul will meet a goddess who will lead him into heaven (the bosom of Simorgh) or hell (underworld) according to the judgment by Mitra, Sraoša and Rašnu. The goddess shows a beautiful image if the soul is good, an ugly image if the soul is bad.

Reference

Dīnā-e Mēnōg-e Xīrat 2:110-126

Vendidad Fargard 19:28-34

Dādīstān-e Dīnīk 31:10; 14:3-5

Asclepius III 28

Note 2. History of Astrology

The oldest record of astrology is the cuneiform tablet under the reign of king Amumisadupa (ca 1700 B. C.). Astrology developed with astronomy and mathematics rapidly during 1800 B. C. to 800 B. C. During 1530 B. C. to 1150 B. C. the Casshites settled in the capital city Babylon and mixed the bloods. Due to this event, the syncretism of Mitra and Shamash occurred. The calendar was reformed to use seven week-days. At about 11th B. C. the astrological book *Enuma Anu Enlil* was edited. Until this age, the doctrine of heaven-earth-correspondence was formed. Divinations based on the astronomical phenomenon were practiced. Astrologer-priests used tropical signs. For sidereal signs were not known at that time.

Note 3. Influence of Babylonian Astrology

The notion that souls come down as rain drops is Iranian origin. Influence of the circulations of the planets and the gift of the seven gods is Babylonian origin.

2. 7 History of the Humanity

 Turning, turning, Heavenly Wheel went on turning*. Everything evolved in a wheeling dance. Wondrous and mysterious Manoh kept them all in dynamic harmony. One day Mitra ascended to the Heaven (His palace at the top of Mt. Harā). Gods and goddesses also ascended to the Heaven with him. Men, animals, birds and plants are left on the Earth. The population of the humans increased. People lived in a place. After the deluge, several groups left the place to emigrate to safer places.

As time passed by, correspondence between the groups ceased. They could not understand the languages of the other groups. Their color of skin diversified. People who remained in the homeland lived under the leadership of a Mir (the sacred king). In the time of Mir Miran, the second deluge assaulted the people. People escaped by the ship. The ship drifted to reach a highland of Mt. Judy. The people settled there and made it their second

homeland. They named there Ēran Vēj.

* Turning, turning, Heavenly Wheel went on turning: see Shāhnāme (Fereidoun, Manuchehr); Omar Khayyam. Rubā'yāt 34; 39

Reference

Mashaf Rish 14

Hilmi. *Das ungeschriebene Buch der Kurden*

2. 8 King Yima and the Long Winter

Yima

The fair Yima (Jamshid), the good shepherd was the first mortal with whom Mitra did converse and taught the Religion.

People

Generation by generation, people in the world degenerated. They did not care about each other now. Mir-ship was broke off. People fought wars, cheated and lied. Among them lived a kind and honest shepherd named Yima.

Yima became the first king

One day, when Yima was herding his cattle, Mitra called him and said, "Yima, be thou the preacher and the bearer of my Religion! Make my world increase, make my world grow. I will consent thou to nourish, to rule, and to watch over my world." The fair Yima replied to Him, "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 not hot wind, neither disease nor death."

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

First Increase

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. And Mitra called him and said, "O fair Yima, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is 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 Ârmaiti, 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.

Second Increase

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. And Mitra called him and said, "O

fair Yima, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is 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 Ârmaiti, 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.

Third Increase

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. And Mitra called him and said, "O fair Yima, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is 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 Ârmaiti, 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.

Mitra's Warning

One day Mitra called together a meeting of the celestial Yazatas in the Airyana Vaejo 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 Vaejo of high renown, by the Vanguhi Daitya.

To that meeting came Mitra, in the Airyana Vaejo 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 Vaejo of high renown, by the Vanguhi Daitya; he came together with the best of the mortals.

And Mitra said to Yima, "Yima, beware! Soon, I will send a heavy snowstorm that will kill all the liars and the evil people in the world. It will bring the fierce deadly frost. Snow-flakes will fall thick, even an aredivi deep on the highest tops of mountains. 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 would bear plenty of grass for cattle, before the waters had 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 Yima, make a Vara (cave), 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. Make the cave an abode for man and animals.

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

"Bring there the seeds of men and women, of the greatest, best, and finest on this earth; bring there the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

"Bring there the seeds of every kind of tree, of the highest of size and sweetest of odour on

this earth; bring there 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.

“Be no humpbacked, none bulged forward there; no impotent, no lunatic; no malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up.

“In the largest part of the place make nine streets, six in the middle part, three in the smallest. To the streets of the largest part 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. Seal up Vara with your golden seal, and make a door, and a window selfshining within.”

Yima built Vara

Then Yima said within himself: 'How shall I manage to make that Vara which Mitra has commanded me to make?' And Mitra said to Yima, “O fair Yima! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay.”

And Yima did as Mitra wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay.

And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. He made 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 he made waters flow in a bed a hathra long; there he settled birds, on the green that never fades, with food that never fails. There he established dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.

There he brought the seeds of men and women, of the greatest, best, and finest on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

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

And there were 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.

In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought 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 he sealed up with the golden ring, and he made a door, and a window self-shining within.

Yima asked Mitra and sad, “O Mitra, Maker of the material world, thou Holy One! What are the lights that give light in the Vara which Yima made?” Mitra answered, “There are uncreated lights and created lights. The one thing missed there is the sight of the stars, the moon, and the sun, and a year seems only as a day. Every fortieth year, to every couple two are born, a male and a female. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life.”

Yima gathered good people and animals

After building the cave Vara, Yima went to find an honest couple. Yima searched all the towns and villages in the world. He looked for a kind and generous person everywhere in the woods, valleys, and open plains. However, he was not able to find one. Until in a far place, he came across a young couple who lived in a small farm. When the couple met Yima, they said, "Stranger, you must have traveled a long way. You look tired and hungry. Please give us honor and spend the night in our hut." The man and woman were poor. Yet, they shared with Yima their meager dinner of barley bread, goat cheese, and sour milk, giving him the bigger portions. When the time came for sleep, the man and woman offered Yima their only bed and their woolen blanket. The couple themselves slept on the floor with a thin covering.

Yima knew he had found a kind couple. The next morning, Yima said to the couple, "Soon, Mitra will send a heavy snowstorm to destroy all the evil people in the world. Take refuge in a cave I have built. I will join you there after gathering all the animals and plants." Hearing the news, the couple thanked Yima and said, "Yima, you are a kind shepherd. We are thankful that you saved our lives. We will help you find the animals." Thereafter, Yima and the couple went around looking for the animals. Yima went to the forest and warned the animals. So monkeys, boars, tigers, foxes, and all the other forest animals followed him in pairs to the cave. The man climbed the mountain and gathered goats, mountain lions, and llamas. While the woman rushed to the desert to warn camels and all other desert animals. Yima and the couple then gathered all the plant seeds, placed them in large sacks, and carried them to the cave. Yima lit a large bon fire and locked the wooden door.

Long and Dark Winter

The following day, dark clouds appeared in the sky and covered the sun. A cold wind blew from the north, and frost sat on the grass and trees. Soon, snow began to fall. It snowed and snowed until everywhere, forests, plains, deserts, and mountains were covered with snow and lakes and rivers froze up. The snow reached so high, it covered the window on Yima's cave. But Yima, the couple, and the animals were comfortable as they were warm and had enough food and water.

Mitra's miracle

Turning, turning, Heavenly Wheel went on turning. When thirty nine months has passed, Mitra ordered Primordial Seven and Asman to light seven planets (Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn) and the fixed stars again. But they said, "O Mitra, we can't. The planets and stars need extra energy to ignite." Hearing it, Mitra decided to perform a bull sacrifice. He asked Mah (or Anāhitā) to bring the white bull, which was the reincarnation of the primal ox and therefore had the necessary energy to ignite. But the bull escaped to hide in the wilderness. For Aryaman* said to the bull, "you would be sacrificed for the rejuvenation of the world. This time you won't be able to reincarnate, for your vital energy will be thoroughly exhausted this time. It is inevitable for the world, but a pitiful fate for you." Soon after hearing it from Mah and Aryaman, Mitra became a thunder and descended to the Earth. The thunder struck a rock on the bank of a river in a valley.

All the gods and fairies gather the valley, heading toward where the thunder had hit the rock. They saw the rock and waited for the miracle.

In the center of the scattered fragments of the rock, there remained a rock as big as a man. It was moving and transmuting. Suddenly it started to glow red, a sharp contrast to rest of the valley which was engulfed in blue light. The rock became almost liquid like water. A sudden breeze from the east froze it momentary, yet it kept on growing and transmuting.

When an outline of a human figure began to take shape, sound of galloping horses filled the air. Four horses were coming, one from each quarter, rushing forth toward the rock. The figure was clearly human now, for a moment, it was a young boy and then a old man, another moment mature man, he took all the shapes of a man in various ages one after another. His head was adorned with a phrygian cap, armed with a knife and carrying a torch on the other hand.

The four horses reached the figure and started circling around him. As he touched horses on their heads, they stopped and bowed to him. As the last horse bowed its head, the colors of the figure changed. At the instant when it shone in all the spectrum of the colors, his body turned into flesh.

The gods and fairies shouted in the unison, "We have seen the birth of Our Lord Mithra from the Rock". Mithra stood calmly yet full of strength, surrounded by the aura of spread tails of peacock.

Hwar sent crows to search for the white bull. A crow found the bull and led Mithra to where the bull was hiding. After a long struggle He caught the bull. He brought it to a cave and performed the sacred ritual. When He slayed the bull, vast amount of primordial vital energy was released from its body. The energy ascended and revitalized the planets and the stars. It also penetrated in to the air and the earth. Primordial Seven and Asman ignited the planets and the stars. Mitra put some of the vital energy in a pot. The body of the bull perished, but its soul never perished. Great Goddess Div took it to her bosom (the Land of Light). Looking at them all, Mitra was satisfied.

*Aryaman: Aryaman is another name of Surya(Hwar).

Rejuvenescence of the world

 Turning, turning, Heavenly Wheel went on turning. Everything resumed its wheeling dance. Wondrous and mysterious Manoh kept them all in harmony. Forty months passed when one early morning, Yima noticed that no snow left on the window. He opened the window and peeked through. "The storm is gone!" cried Yima, "the sun is shining again, and the sky is blue!"

The couple and Yima ran out of the cave to look around. The snow had melted. Only a white cap remained at the top of the mountains. The ice on the sea had vanished too. The rivers and streams ran once again. However, no plants, animals, and people left in the world. Everywhere was empty and bleak. Yima and the couple were happy to have survived. They danced around and thanked Mitra for saving them. Then, they opened the door of the cavern and let the animals go.

The bears lazily woke up and got out of the cavern yawning. The lions roared and left for the plains. The zebras and horses galloped away. The rhinos and elephants stamped toward the savanna. The rabbits rushed to the forest. The ducks quacked and jumped into a nearby pond. The eagles stretched their wide wings. They flew so high that soon they became only two black dots in the sky. The cranes flew in search of the marshlands. The animals were glad to see the sunshine again. They all spread around the world in search of their homes.

Afterwards, the couple helped Yima plant the seeds. The man sowed the grass seeds in the hills. The woman scattered the flower seeds in the meadows. Yima planted the tree seeds in the forest. He even put the seeds in the desert so that bush grew there. Yima traveled everywhere, sowing the seeds so that plants grew all over the world.

Months passed when one day, finally, spring arrived. The orange blossoms came out. The migrating swallows once again appeared in the sky, and green grass covered the hills. Yima invited the couple and the animals for a spring celebration, which he named *Nowruz* or the "new day."

Sacred meal

Mitra saw Yima's hard work and was pleased. One day Mitra and Primordial Seven came to Yima. Mitra said to Yima, "Let's make offering to Great Div and report Her the successful rejuvenation of the world." Yima was pleased and agreed. Then, Mitra, Primordial Seven, Yima and four fellows of Yima gathered to build an altar and made offering to Div. After that, they took sacred meal. They ate bread with a cross sign and drank wine. Mitra said to Yima, "Yima, you are my friend, son of Vivanghat (the Sun God)! You have saved the animals and plants. For this service, I will grant you a great knowledge and a long life. I will entrust you this pot. Remember always to be kind and generous to others and use it wisely." Yima gave much thanks to Mitra and swore to do so.

Mitra returns to his heavenly abode

On the next day Mitra rode on a Sun-chariot driven by Hwar and ascended to his heavenly abode with Primordial Seven. Before leaving, He said to Yima and his fellows, "I will live with gods in my heavenly abode. However I will return (reincarnate) again if people truly need me."

Reference

Vendidād Fargard 2:I, II

Mihr Yast 74

Relieves and mural paintings of Roman Mithraism

Maitreya Sutra Trilogy

Nabarz. *Birth of Mithra*

2.9 Glorious Governance of King Yima

 Turning, turning, Heavenly Wheel went on turning. Everything evolved in a wheeling dance. Wondrous and mysterious Manoh kept them all in dynamic harmony. Everything enjoyed Yima's perfect governance (Šahrivar). Yima (Jamshid), son of Vivanghat (the Sun God), lived for a thousand years. He became an able king who taught his people weaving as well as spinning and introduced them to iron. People conferred him the title of "the father of the civilization" and praised him. He was the king and the friend of all.

Shahnemeh

King Yima (Jamshid) brought the full import of the farr within his control and used it to improve both his own status as king and the living conditions of his subjects. Using knowledge placed at his disposal by the gods, he built magnificent palaces and embellished them with precious gems. To immortalize his efforts at good government, which had resulted in the eradication of death from the face of the earth, and to welcome the arrival of a new epoch, he inaugurated a magnificent celebration. Called the Now Ruz (new year), the celebration of the event continues to the present.

Yasna 32.8

Yima, Vivanghen's son, gave people flesh of the ox to eat in order to give them immortality (long life).

Yasna 9.4-5

Yima was called the brilliant, he of the many flocks, the most glorious of those yet born, the sunlike-one of men, that he made from his authority both herds and people free from dying, both plants and waters free from drought, and men could eat inexhaustible food. In the reign of brave Yima was there neither cold nor heat, there was neither age nor death, nor envy demon-made. Like teenagers walked the two forth, son and father, in their stature and their form, so long as Yima, son of Vivanghvant ruled, he of the many herds!

Rig Veda 10.14

1. The one who has passed beyond along the great, steep straits, spying out the path for many, the son of Vivasvan (the Sun God), the gatherer of men, King Yama –honor him with the oblation.
2. Yama was the first to find the way for us, this pasture that shall not taken away. Where our ancient fathers passed beyond, there everyone who is born follows, each on his own path.
8. Unite with the fathers, with Yama, with the rewards of your sacrifice and good deeds, in the highest heaven. Leaving behind all imperfections, go back home again, merge with a glorious body.
14. Offer Yama the oblation rich in butter, and go forth. So may he intercede for us among the gods, so that we may live out a long life-span.

15. Offer to Yama, to the king, the oblation most rich in honey. We bow down before the sage born in the ancient times, the ancient path-maker.

2. 10 Mirs

卐 Turning, turning, Heavenly Wheel went on turning. Everything evolved in a wheeling dance. Wandrous and mysterious Manoh kept them all in dynamic harmony. Mir-ship was succeeded by Manu, Adapa, and Tammuz. There also were female Mirs. They were called Pismir. Primordial Seven protected them.

In the time of the eightieth Mir, the population grew so large that Ēran Vēj became narrow. When Mir asked Mitra, He incarnated into a selected child and ordered Mir to emigrate from Ēran Vēj to the lowland. Mitra divided the people into several groups. Every group except one departed. Seeing their departure, Mitra hide Eran Vey with mists, clouds and high mountains, Ēran Vēj became a land of legend among the emigrated ones.

Among the groups who departed Ēran Vēj were the Chorasmians, Mitannis, Medes, Scythians, Sagarthians, Persians, Carmanians, Parthians and Soghdians. They emigrated into the Orient (modern Iraq, Kurdistan, Syria, Asia Minor and West Iran). They lived with the native Asiatic people and mixed their bloods with them. As they welcomed native's gods, their gods increased. Div, Mitra and Primordial Seven stood at the head of the pantheon. They worshiped and praised them with hymns. People of the Mitanni-Media named their state "Mitanni" after their Lord God Mitra. In the time of Mir Rshti-vegā Āzhi Dahāk (584-549 B. C.), they built many temples of Mitra all over the state and sent magian missionary to the surrounding places to propagate Mithraism.

*

卐 Turning, turning, Heavenly Wheel goes on turning. In the dynamic harmony held by wondrous and mysterious Manoh, everything continues evolving. They evolve like an endless wheeling dance. Forever and ever everything evolve. They will become a rich bunch of grape. May Simorgh bless them! May Mitra, Primordial Seven and Yima bless them!

Reference

Mashah Rish 15

Kitab al-Jilwa 3

Hilmi. *Das ungeschriebene Buch der Kurden*

Note. From Myth to History

This section refers to the origins of Iranian, Kurdish and Indian people. The episodes after the departure from Ēran Vēj are actual history.

End.

3. Glossary

3.1 Simorgh

Simorgh is identical with Great Root Goddess Div. Div is identical with Indic Goddess Āditi, whose name means “infinity”. She incubated the mundane egg. ⇒2.1

3.2 The mundane egg

It is the seed of the world. Simorgh bore and incubated it. The incubated egg grew into the Cosmos. ⇒2.1

3.3 The Cosmos

It is a huge ball. Its crust (xšaθra) is made of stone and/or metal. The stone egg was hollow. The upper half was filled with air (astral mist), the lower half was filled with water. The seed of the world, like an island, was small, without movement, without light, floating in the ocean of the hollow stone egg. Deep inside of it slept Mitra. ⇒2.1

3.4 Spheres, planets and fixed stars

There are seven celestial spheres. Seven planets (Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn) are arranged in the seven spheres respectively. Fixed stars are arranged on the inner side of the crust. Seven planets are ruled by Primordial Seven respectively. All the spheres and the sky are guarded by Asman.

3.5 Vourkaša Sea

This is the sea of primordial water which filled the lower half of the mundane egg. The Kar fishes are swimming in it. It is guarded by Apām Napāt. ⇒2. 1, 2. 3

3.6 Fravashi of the world

It was the small island floating in the ocean of the hollow stone egg. Deep inside of it slept Mitra. This small island grew into the Earth (seven kešvars). The Earth is guarded by Goddess Ārmaiti and Zamyat. ⇒2. 1

3.7 Seven kešvars (continents)

The Earth comprises from seven kešvars (continents) (Fig. 1). The central continent is called Xvaniraθa. Other six continents (kešvars) surrounded it. ⇒2. 3, 2. 8

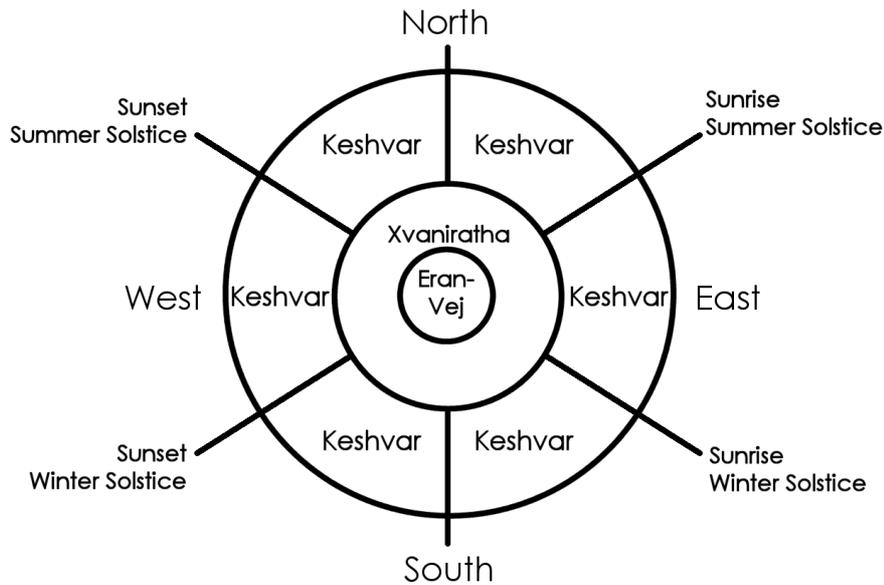


Fig. 1 Seven kešvars

3. 8 Mt. Harā

It stands in the center of Xvaniraθa. It is identical with Indic Mt. Sumer. Its peak towered over the clouds, reaching to the Sun sphere. Mitra's palace stands at its peak. There is a fountain at the top of Mt. Harā. A river flows down from it. It is guarded by Goddess Anāhitā. ⇒2. 7

3. 9 Êran-vêj

It exists at the foot of Mt. Harā. It is the homeland of Human beings. It is now covered with thick mists and clouds. ⇒2. 7

3. 10 Vara

It is a huge cave built by king Yima. ⇒2. 8

3. 11 The rim mountains

They are mountains surrounding kešvars. Their peaks are covered with snow. Fairies, half-animal-man, hermits and demons live there. ⇒2.3

3. 12 Cinvat bridge

When a man dies, his soul soars up to the palace of Mitra. If it is allowed to go to the garōtmān (the bosom of Simorgh), it crosses the Cinvat Bridge to go to there. ⇒2. 6 Note 1



Fig. 2 The Cosmos of the Simorghian Mithraism

-There is Vara below the seven continents. Kar fishes are swimming in Vourkaša Sea.

Appendix 1. Rig Veda

A1. 1 Hymn 2.27

- 1 These hymns that drop down fatness, with the ladle I ever offer to the Kings Ādityas.
May Mitra, Aryanian, and Bhaga hear us, the mighty Varuna Daksa, and Amsa.
- 2 With one accord may Aryaman and Mitra and Varuna this day accept this
praise-song-Ādityas bright and pure as streams of water, free from all guile and
falsehood, blameless, perfect.
- 3 These Gods, Ādityas, vast, profound, and faithful, with many eyes, fain to deceive the
wicked, looking within behold the good and evil near to the Kings is even the thing most
distant.
- 4 Upholding that which moves and that which moves not, Ādityas, Gods, protectors of all
being, provident, guarding well the world of spirits, true to eternal Law, the
debt-exactors.
- 5 May I, Ādityas, share me this your favour which, Aryaman, brings profit even in danger.
Under your guidance, Varuna and Mitra, round troubles may I pass, like rugged places.
- 6 Smooth is your path, O Aryaman and Mitra; excellent is it, Varuna, and thornless.
Thereon, Ādityas, send us down your blessing: grant us a shelter hard to be demolished.
- 7 Mother of Kings, may Āditi transport us, by fair paths Aryaman, beyond all hatred. May
we uninjured, girt by many heroes, win Varuna's and Mitra's high protection.
- 8 With their support they stay three earths, three heavens; three are their functions in the
Gods' assembly. Mighty through Law, Ādityas, is your greatness; fair is it, Aryaman,
Varuna, and Mitra.
- 9 Golden and splendid, pure like streams of water, they hold aloft the three bright heavenly
regions. Never do they slumber, never close their eyelids, faithful, far-ruling for the
righteous mortal.
- 10 Thou over all, O Varuna, art Sovran, be they Gods, Asura! or be they mortals. Grant unto
us to see a hundred autumns ours be the blest long lives of our forefathers.
- 11 Neither the right nor left do I distinguish, neither the east nor yet the west, Ādityas.
Simple and guided by your wisdom, Vasus! May I attain the light that brings no danger.
- 12 He who bears gifts unto the Kings, true Leaders, he whom their everlasting blessings
prosper, moves with his chariot first in rank and wealthy, munificent and lauded in
assemblies.
- 13 Pure, faithful, very strong, with heroes round him, he dwells beside the waters rich with
pasture. None slays, from near at hand or from a distance, him who is under the Ādityas'
guidance.
- 14 Āditi, Mitra, Varuna, forgive us however we have erred and sinned against you. May I
obtain the broad light free from peril: O Indra, let not during darkness seize us.
- 15 For him the Twain united pour their fulness, the rain from heaven: he thrives most highly
favoured. He goes to war mastering both the mansions: to him both portions of the world
are gracious.
- 16 Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe,
Ādityas, may I car-borne pass like a skilful horseman: uninjured may we dwell in
spacious shelter.
- 17 May I not live, O Varuna, to witness my wealthy, liberal, dear friend's destitution. King,

may1 never lack well-ordered riches. Lond may we speak, with heroes, in assembly.

A1. 2 Hymn 8.47

- 1 Great help ye give the worshipper, Varuna, Mitra, Mighty Ones! No sorrow ever reaches him whom ye, Ādityas, keep from harm. Yours are incomparable aids, and good the succour they afford.
- 2 O Gods, Ādityas, well ye know the way to keep all woes afar. As the birds spread their sheltering wings, spread your protection over us.
- 3 As the birds spread their sheltering wings let your protection cover us. We mean all shelter and defence, ye who have all things for your own.
- 4 To whomsoever they, Most Wise, have given a home and means of life, o'er the whole riches of this man they, the Ādityas, have control.
- 5 As drivers of the car avoid ill roads, let sorrows pass us by. May we be under Indra's guard, in the Ādityas' favouring grace.
- 6 For verily men sink and faint through loss of wealth which ye have given. Much hath he gained from you, O Gods, whom ye, Ādityas, have approached.
- 7 On him shall no fierce anger fall, no sore distress shall visit him, to whom, Ādityas, ye have lent your shelter that extendeth far.
- 8 Resting in you, O Gods, we are like men who fight in coats of mail. Ye guard us from each great offence, ye guard us from each lighter fault.
- 9 May Āditi defend us, may Āditi guard and shelter us, Mother of wealthy Mitra and of Aryaman and Varuna.
- 10 The shelter, Gods, that is secure, auspicious, free from malady, a sure protection, triply strong, even that do ye extend to us.
- 11 Look down on us, Ādityas, as a guide exploring from the bank. Lead us to pleasant ways as men lead horses to an easy ford.
- 12 Ill be it for the demons' friend to find us or come near to us. But for the milch-cow be it well, and for the man who strives for fame.
- 13 Each evil deed made manifest, and that which is concealed, O Gods, the whole thereof remove from us to Trita Aptya far away.
- 14 Daughter of Heaven, the dream that bodes evil to us or to our kine, remove, O Lady of the Light, to Trita Aptya far away.
- 15 Even if, O Child of Heaven, it make a garland or a chain of gold, the whole bad dream, whate'er it be, to Trita Aptya we consign.
- 16 To him whose food and work is this, who comes to take his share therein, to Trita, and to Dvita, Dawn! bear thou the evil dream away.
- 17 As we collect the utmost debt, even the eighth and sixteenth part, so unto Aptya we transfer together all the evil dream.
- 18 Now have we conquered and obtained, and from our trespasses are free. Shine thou away the evil dream, O Dawn, whereof we are afraid. Yours are incomparable aids, and good the succour they afford.

A1. 3 Hymn 3.59

- 1 Mitra, when speaking, stirreth men to labour: Mitra sustaineth both the earth and heaven.

- Mitra beholdeth men with eyes that close not. To Mitra bring, with holy oil, oblation.
- 2 Foremost be he who brings thee food, O Mitra, who strives to keep thy sacred Law,
Āditya. He whom thou helpst never is slain or conquered, on him, from near or far, falls
no affliction.
- 3 joying in sacred food and free from sickness, with knees bent lowly on the earth's broad
surface, following closely the Āditya's statute, may we remain in Mitra's gracious favour.
- 4 Auspicious and adorable, this Mitra was born with fair dominion, King, Disposer. May
we enjoy the grace of him the Holy, yea, rest in his propitious loving-kindness.
- 5 The great Āditya, to be served with wor. ship, who stirreth men, is gracious to the singer.
To Mitra, him most highly to be lauded, offer in fire oblation that he loveth.
- 6 The gainful grace of Mitra,. God, supporter of the race of man, gives splendour of
most.glorious fame.
- 7 Mitra whose glory spreads afar, he who in might surpasses heaven, surpasses earth in his
renown.
- 8 All the Five Races have repaired to Mitra, ever strong to aid, for he sustaineth all the
Gods.
- 9 Mitra to Gods, to living men, to him who strews the holy grass, gives food fulfilling
sacred Law.

Appendix 2. Mihr Yast

A2. 1 Mithra

54 Mithra said, "I am the kind keeper of all creatures, I am the kind preserver of all creatures."

7 Mithra is the Lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake.

17 On to Mithra nobody must lie.

74 Mithra said, "If men would worship me with a sacrifice in which I were invoked by my own name, then I should come to the man who owns Truth, for the duration of a limited time; interrupting my own radiant immortal life I should come."

A2. 2 Worship

56. The pious man, holding libations in his hands, does worship thee (=Mithra) with a sacrifice, in which thou art invoked by thy own name, and with the proper words.

57 Listen unto our sacrifice, O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garōnmāna!

31 With a sacrifice, in which thou (=Mithra) art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra!

32 Listen unto our sacrifice 3, O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garō-nmāna!

33 Grant us these boons which we beg of thee, O powerful god! in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha Vahista, and conversation on the Holy Word.

4 We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.

5 May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he come to us for good conscience 1! May he come to us for bliss! he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.

6 I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity and prayers: I will offer up a sacrifice

worth being heard unto him, Mithra, the lord of wide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

7 We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge 5, strong, sleepless, and ever awake;

85 The voice of his wailing reaches up to the sky, it goes over the earth all around, it goes over the seven Karshvares, whether he utters his prayer in a low tone of voice or aloud.

86 The cow driven astray invokes him for help 2, longing for the stables: "When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when will he turn us back to the right way from the den of the Drug where we were driven?"

87 And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help.

A2. 3 Mithra's eight friends

45 For Mithra, His eight friends sit as spies, on all the heights, at all the watching-places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.

41 Mithra strikes fear into them; Rašnu strikes a counterfear into them; the holy Sraoša blows them away from every side towards the two Yazatas, the maintainers of the world. They make the ranks of the army melt away, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

70 Before Mithra Verethraghna, runs opposing the foes in the shape of a boar, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face; strong, with iron feet, iron fore-paws 4, iron weapons, an iron tail, and iron jaws;

126 At his (=Mithra) right hand flies Rašnu, very straight, most incremental, and most well-shapen. At his left hand drives the most upright Čistā, the holy one, bearing libations in her hands, clothed with white clothes, and white herself.

66 Whose (=Mithra's) escort are Ashi Vanguhi, and Pārendi on her light chariot, the awful Manly Courage, the awful Kavyan Fortune, the awful sovereign Sky, the awful cursing thought of the wise, the awful Fravashis of the faithful, and he who keeps united together the many faithful worshippers.

A2. 4 Mithra's dwelling

50 For whom the Creator, Ahura Mazdā, has built up a dwelling on the Harā Bərəzaitī, the bright mountain around which the many (stars) revolve 1, where come neither night nor

darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daēvas, and the clouds cannot reach up unto the Haraiti Bareza;

51 A dwelling that all the Aməša Spəntas, in one accord with the sun, made for him in the fulness of faith of a devoted heart, and he surveys the whole of the material world from the Haraiti Bareza.

A2. 5 Keep contract, do not lie

2 Break not the contract! Neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith. For Mithra stands for both the faithful and the unfaithful.

19 On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath is slow to relent.

22 Who takes out of distress the man who has not lied unto him, who takes him out of death.

23 Take us out of distress, take us out of distresses, O Mithra! as we have not lied unto thee.

Thou bringest down terror upon the bodies of the men who lie unto Mithra; thou takest away the strength from their arms, being angry and allpowerful; thou takest the swiftness from their feet, the eyesight from their eyes, the hearing from their ears.

A2. 6 Do good governance

107 Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying):

108 "Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous offspring?"

109 "To whom shall I give in return, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?"

O Mithra! when thou art offended and not satisfied, he soothes thy mind, and makes Mithra satisfied.

110 "To whom shall I, in my might, impart sickness and death? To whom shall I impart poverty and sterility? Of whom shall I at one stroke cut off the offspring?"

111 "From whom shall I take away, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?"

O Mithra! while thou art satisfied and not angry, he moves thy heart to anger 2, and makes Mithra unsatisfied.

A2. 7 Mithra's rulership of the World

92 The holy Ahura Mazdā confessed that religion and so did Vohu-Manō, so did Aša-Vahista, so did Xšaθra-Vairya, so did Spenta-Ârmaiti, so did Haurvatāt and Ameretāt; and all the Ameša-Spentas longed for and confessed his religion. The kind Mazda conferred upon him the rulership of the world; and [so did they (= the Ameša-Spentas)] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.

93 So mayest thou in both worlds, mayest thou keep us in both worlds, O Mithra, lord of wide pastures! both in this material world and in the world of the spirit, from the fiend of Death, from the fiend Aēšma, from the fiendish hordes, that lift up the spear of havoc, and from the onsets of Aēšma, wherein the evil-doing Aēšma rushes along with Vīdōtu, made by the Daēvas.

140 Ahura Mazdā said, "I will worship Mithra, O Spitama! Who is the good, strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above, a stout and strong warrior."

Appendix 3. Hellenistic Sources

A3. Herodotus (ca. 484-425 BC). *History* 1.131-132

1.131

I know that the Persians have these customs: it is not their custom to erect statues, temples and altars, but they even make fun of those who do, because –as it seems to me- they have not considered the gods to be of human form, as do the Greeks. But it is their custom to go up the highest summits of the mountains and sacrifice to Dia, calling the entire vault of heaven Dia (the Great Goddess). And they sacrifice to the sun and the moon, the earth and fire and water and the winds.

Now only to these, they have sacrificed from the beginning, but they have learned, from the Assyrians and the Arabians (Babylonians), to sacrifice also to Ourania; the Assyrians call Aphrodite Mylitta, the Arabians Alilat and the Persians Mitra.

Table A3.1 Primordial Seven in Herodotus, Strabo and Roman Mithraism

Herodotus & Strabo		Roman Mithraism			
Seven gods	Grouping	Planets	Gods	Ranks	Mystery
Heaven(Dia)	Babylonian Triad*	Saturn	Chronos	Aquila	Major Mystery
Sun(Mithra)		Sun	Mithra	Heliodromus	
Moon(Aphrodite)		Moon	Luna	Perses	
Earth	Four Elements	Jupiter	Jupiter	Leo	Minor Mystery
Fire		Mars	Mars	Miles	
Water		Venus	Venus	Nymph	
Wind		Mercury	Mercury	Corax	

1.132

And the sacrifice among the Persians for the gods mentioned above consists of the following: they do not make altars nor light a fire when they want to sacrifice; they do not use a libation, nor a flute, wreaths, or grains of wheat. But when one of them wants to sacrifice to any of these (gods), he leads the animal to a pure place and calls upon the god, having adorned his tiara with a wreath, usually of myrtle. He who performs the sacrifice may not ask for good things for his own interest only, but he prays for good to befall to all the Persians and to the king; for he himself is among all the Persians. Then, when he has cut the victim to pieces and seethed the pieces of meat, he spreads out very tender grass, usually trefoil, and places the pieces of meat on it. And when he has arranged it, a Magus who stands close by sings a theogony –such do they say the invocation is; for without a Magus it is not their custom to sacrifice. After a little while in waiting, the sacrificer takes away the pieces of meat and uses them as he thinks best.

Comment on Herodotus:

According to Herodotus, there was Simorghian tradition among the Persians from the beginning (paragraph 131) and at some time in their history Mithra worship was introduced from Assyrians and Arabians (Babylonians) (paragraph 132).

Comment on Herodotus and Strabo:

It will be helpful to point out that although it is written “Dia (Δία)” in Greek in the original Greek texts, some of the western scholars try to translate it into Deus/Jesus.

A3. Strabo (ca. 63 BC-24 AD). *Geography* 15.3.13-15

13

The Persians customs are the same for these peoples and the Medes and various other peoples; many authors have made statements about these people, but we too must tell the relevant things.

Now, the Persians do not erect statues and alters, but they offer sacrifice on an exalted place, regarding the heaven as Dia. And they also worship the Sun, whom they call Mithres, and the Moon and Aphrodite, and fire and the earth and the winds and water.

And they perform sacrifice after dedicatory prayers in a purified place, presenting the victim wreathed. And when the Magus, who directs the ceremony, has cut the meat to pieces, the people take them away and depart, leaving no portion for gods. For they say that the god needs the soul of the victim and nothing else. And yet, according to some, they put a small piece of the omentum on the fire.

14

They bring sacrifices to fire and water in a different way. For fire, they place upon it dry pieces of wood without the bark and place soft fat upon it; then, they pour oil upon it and light it below, not blowing but fanning. They even kill those who do blow or put a corpse or filth upon the fire.

But for water, they go to a lake or a spring, dig a trench and sacrifice over it, taking care that nothing of the water near by is soiled with blood, because thus they defile it.

Then they arrange the pieces of meat on myrtle or laurel, the Magi touch it with slender wands and sing invocations, while pouring out a libation of oil with milk and honey, not into fire or water, but upon the ground. And they sing invocations for a long time, holding the bundle of slender tamarisk wands in their hand.

15

But in Cappadocia –for there the tribe of the Magi is large; they are also called fire-kindlers; and there are many sanctuaries of the Persian gods –they do not even sacrifice with a knife, but they beat (the animal to death) with a piece of wood as with a cudgel. And there are fire-sanctuaries, noteworthy enclosures; in the midst of these is an altar, on which there is a large quantity of ashes, and (where) the Magi keep the fire ever burning. And every day, they enter and sing invocations for approximately an hour, holding the bundle of wands before the fire, wearing felt tiaras which fall down on both sides over the cheeks to cover the lips. The same customs are observed in the sanctuaries of Anaitis and Omanos; these also have enclosures, and the image of Omanos is carried around in a procession. These things we have seen ourselves, but the other things and those which follow are recorded in the histories.

Comments on Strabo:

(1) There passed nearly 400 years from the time of Herodotus (484?-425 BC) to the time of

Strabo (63? BC-24? AD). During this period (2nd BC), Roman Mithraism was formed.

(2) According to Strabo, there are at least three sects in the Persian religion. They are Simorghian and/or Mithraism (paragraph 13), cult of Omanos (Ahura Mazdā) (paragraph 15) and cult of Anaitis (Anāhitā) (paragraph 15).

(3) In my opinion, "For they say that the god needs the soul of the victim and nothing else" (paragraph 13) does not seem to belong to Simorghian tradition.

A4. Origen (185-254 AD). *Contra Celsus*, Book VI, Chap. 12

After this, Celsus, desiring to exhibit his learning in his treatise against us, quotes also certain Persian mysteries, where he says: "These things are obscurely hinted at in the accounts of the Persians, and especially in the mysteries of Mithras, which are celebrated amongst them. For in the latter there is a representation of the two heavenly revolutions,--of the movement, viz., of the fixed stars, and of that which take place among the planets, and of the passage of the soul through these. The representation is of the following nature: There is a ladder with lofty gates, and on the top of it an eighth gate. The first gate consists of lead, the second of tin, the third of copper, the fourth of iron, the fifth of a mixture of metals, the sixth of silver, and the seventh of gold. The first gate they assign to Saturn, indicating by the 'lead' the slowness of this star; the second to Venus, comparing her to the splendour and softness of tin; the third to Jupiter, being firm and solid; the fourth to Mercury, for both Mercury and iron are fit to endure all things, and are money-making and laborious; the fifth to Mars, because, being composed of a mixture of metals, it is varied and unequal; the sixth, of silver, to the Moon; the seventh, of gold, to the Sun,--thus imitating the different colours of the two latter." He next proceeds to examine the reason of the stars being arranged in this order, which is symbolized by the names of the rest of matter.

A5. *Asclepius* III 28

When the soul has quitted the body, there will be held a trial and investigation of its deserts. The soul will come under the power of the chief of the daemons (gods). When he finds a soul to be devout and righteous, he allows it to abide in the region which is suited to its character; but if he sees it to be marked with stains of sin, and deliled with vices, he flings it downward, and delivers it to the storms and whirlwinds of that portion of the air which is in frequent conflict with fire and water, that the wicked soul may pay everlasting penalty, being ever swept and tossed hither and thither between sky and earth by the billows of cosmic matter. And so the everlasting existence of the soul is to its detriment in this aspect, that its imperishable faculty of feeling makes it subject to everlasting punishment.

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