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149

Box
52

Folder
212

Zoroaster, 1925.

"ZOROASTER."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING.

FEBRUARY 1, 1925, CLEVELAND, O.



I spoke last Sunday morning, you will recall, on Moses. I emphasized the thought that Moses was the first great religious personality that appeared on the scene of history. Up to his day religion was largely, if not entirely, a matter of social custom, and religious ideas were the unconscious precipitates of folk habits and experience. Moses was the first intelligence applied to religion; the first conscious and deliberate leadership, personal leadership, introduced in the sphere of religion. A human mind decides to sift this mass of accumulated book law, to crystalize it, to organize it, and to redirect religious sentiments of the race; and that marks the beginning of a new chapter in civilization.

Now, Moses was the first of these great religious personalities. Zoroaster, of whom I wish to speak this morning, was the second. Moses was a Semite, and it seems that religious leadership belongs to the Semitic race. By that I mean priority in religious discovery and not monopoly. No race has a monopoly on religious truth, just as no race has a monopoly on any excellence in the providential scheme of the universe. All races are mutually dependent and none is self-sufficient.

Moses was a Semite; Zoroaster was an Aryan. And yet Zoroaster, belonging to another racial stock, living among a people not as sensitive to religious values as the

Semitic people, was yet unable to reach the same magnificent heights of ethical monotheism which Moses reached, and the faith which he gave unto his simple peasants and husbandmen was so noble and true and wholesome and beautiful as to challenge mankind today, twenty-seven centuries after his death. Zoroaster, or Zarathushtra, his real name, ~~was not~~

Bag. ✓
~~as fortunate as Moses.~~ He did not succeed in founding a great world religion. *It was once the state religion, the great Persian empire, and if Persia had not been conquered by Alexander it would have become the religion of the world. It was the religion of Cyrus & Darius.*

followers of Zarathushtra, *left + about* in Bombay, India, -- Parsees, and

- all highly respected people. perhaps a few thousand more in Persia. *Mohammedanism finally supplanted the faith in the 7th C. - and only those survive.*

Just why Zoroaster was unable to found a world religion, it is difficult to say.. Perhaps the people to whom he brought the gold ~~and~~ the frankincense and the myrrh of his ~~marvelous~~ message were not prepared to receive his message; perhaps they lacked ~~that~~ *the* missionary zeal.

Zoroaster did not succeed in fashioning a tool for the carrying ^{on} of his teaching, *for example* Moses *did*. And that perhaps was one of the greatest achievements of ~~this man, this humble man, this giant man,~~ Moses. He not only evolved tremendous ethical and spiritual values, but he fashioned by dint of an overwhelming personality, *which* a people into an instrumentality to carry on, *and* ~~to effectuate~~, to propagate these ideals which he evolved. He produced a holy people to carry on his holy cause. Zoroaster did not or could not.

Little is known of the life of Zarathushtra-- *Gautama, the Buddha or Jesus* less than what is known of the life of Moses, and because of the scarcity of information about his life, some people have

questioned his very existence. Some have said that Zoroaster is only a humanized deity, an astral deity that was in the course of time given human attributes. You will recall, of course, that similar theories have been ^{advanced about} ~~presented~~ ~~concerning~~ Moses, ~~concerning~~ the Buddha, ^{and} ~~concerning~~ Jesus, in fact, concerning almost every great figure of antiquity. I, ~~for~~ ~~me~~, do not believe that the scarcity of authoritative information concerning an individual necessarily means that that individual did not exist. I am convinced that back of every great human advance is some one great man; I am convinced that human progress moves along the channels of human personality. The race ^{itself is the "urstoff" - the ground or soil for the} ~~as such tends to decline to stagnation or to death, and~~ ^{creative genius but} it takes some tremendous soul to seize upon the yearnings and the longings of the race and ^{to} make them vocal, ^{it is the great individual who becomes} ~~to become~~ the mouth-piece of the aspirations of the race, ^{who} ~~to~~ reorganize the spiritual assets of the race, and ^{who} ~~to~~ give the race a new direction and a new goal.

At every ^{decisive} ~~critical~~ turn in the progress of humanity you will find a ^{towering} ~~critical~~ personality, and if Moses and Zarathushtra, ^{the} ~~and~~ Buddha ^{or} ~~and~~ Jesus did not exist, we would be compelled to invent them to explain ^{the great movements which} ~~certain historical~~ ^{are identified with their names} ~~facts~~. You will recall Mark Twain's keen comment on the Bacon-Shakespeare controversy. ^{Same} People ~~began to~~ question ^{ed & still question} the ^{actual} reality of ~~this man~~ Shakespeare, who ^{only} lived four hundred years ago. Some claimed that Shakespeare did not write Shakespeare; and Mark Twain ^{when he was asked} said that he was absolutely ^{sure} ~~convinced~~ that Shakespeare did not write Shakespeare; it was

another man--by the name of Shakespeare.

Zeroaster, which is the Greek ^{form} ~~name~~ for the Persian Zarathushtra, was born in western Persia in Azerbaijan, sometime in the seventh century before the common era. Some have placed his birth much earlier than that, but that is ^{only of} ~~really of~~ little academic ^{interest} ~~importance~~. ^{His} ~~The~~ father ^{who belonged to Spitama clan} seems to have sensed the peculiar qualifications of the lad, and ^{he} gave him a good education, as thorough as was possible in those days. At the age of fifteen, so tells the legend,--the age of manhood ~~in Persia~~, in the East, Zarathushtra retired to a life of solitude and meditation, and fifteen years he spent in study, in reflection and in self-examination.

It is a remarkable thing ^{about all} ~~concerning every~~ great spiritual leader of antiquity, that the same fact is ^{about all these} ~~postulated~~, namely, that ^{they} ~~he~~ spent a great number of years of ^{you} ~~his~~ early manhood in meditation, ^{and} in solitude, ~~and in reflection~~. You will recall that Moses, after fleeing from Egypt, spent forty years in the land of Median as a shepherd before he returned ^{as} ~~back~~, the redeemer of his people. Similarly of the Buddha and of Jesus, and of Mohammed, ^{is it told} ~~in the~~ ^{this long silent years in solitary seeking} ~~silent caravan marches across the great desert~~. The ancients sensed the great ^{truth} ~~fact~~ that one cannot arrive at great fundamental, ^{about life and human destiny} ~~great human~~ truths, without a great deal of ^{lonely} ~~quieting and meditation in solitude~~, meditation, rumination, reflection. One must be alone with his God, with his own soul, to learn something ^{about} ~~concerning the~~ ^{the human} ~~attributes of his God and the qualities of his own soul~~.

"Zoro set out to preach his mission. Hard work.
At the end of 10 years he won his first convert -
his own cousin. Two years later he secured a
hearing before the King of Balkh, when he
contended with the wise men of the court and
came off victor. King is converted, his
family and court and Zoroastrianism
passes its critical hour" -

It is best expressed in the Gathas.
In the other texts of Canon - already
~~the~~ retrospection to older Vedic parts
= sacrifices - ritual - priest-craft.
magic - demonology -

~~And~~ it is a pity that in our own day ^{most} ~~all~~ of us live our lives too much in society and among people and not enough in and within ourselves. Most of us go through life knowing everybody around us except ourselves.

~~And then~~ At the age of thirty Zarathushtra ^{- in fact - seven visions} had his revelation, his consecration vision; and that, too, is true of every great prophet and leader. At some moment in his life he receives what, to him, is a vivid unfoldment, a revelation. The accumulated studies and meditations of the years ultimately break forth as a flower opening up to the sun, and ~~there is~~ a marvelous illumination ^{comes into the} ~~in the~~ soul of the dreamer, of the poet, of the prophet. As the result of his years of study a conviction comes to him as an overpowering light and as ^{a driving} ~~an overpowering~~ impulse, ~~and that he is~~ ^{that he is} ~~quite~~ his consecration vision! Moses had it, you will recall, ~~and~~ the burning bush; the great prophet Isaiah received it in the temple, in the midst of the rolling clouds of glory, on the day that ^{King Uziiah died}. And so with every great prophet.

What was ^{the} ~~his~~ vision? ^{of Zarathushtra?} What was the message which he felt called upon to bring to his people? What was the religion of his people before Zarathushtra brought them his religion? ^{like the Vedic religion of ancient Hindus} ~~Why, It was~~ the simple nature worship of all primitive ^{anyone} peoples; it was a crude polytheism, a religion of idolatry and superstition, steeped in many primitive rituals, some of them quite immoral. Zarathushtra determined to save his people from this morass of superstition ~~and~~ idolatry and

crude, primitive ritualism, and ^{to} bring them to the realization of the ~~one~~ God of truth and justice and morality. You will recall that Moses had no other task than that, nor did any

of the great prophets before or since. He brought to them

the message of the ^{god} ~~one~~ God--Ahura Mazda, as he called ~~him~~ ^{him} -

"^{Lord of High Knowledge}
the wise being, the creator of the universe, the father of

all men, the ^{and} ~~father~~ of all existing things, and the source

of all ethics. To use his own words from the Gathas: "I

conceived of thee, Ahura Mazda (~~that is, God~~) in my thought,

that thou, the first, art also the last, that thou art father

of good thought, for thus I apprehended thee with mine eye

that thou didst truly create right and art the Lord to judge

the actions of life."

And again from ^{in m. s. h.} the ~~44~~ ⁴⁴ ~~Yasna~~ Gathas, Zarathush-

tra is evolving his God idea in his own mind through a series

of questions. "This I ask thee, tell me truly, Ahura Mazda,

who is thy generation, the father of right at the first? Who

determined the path of the sun and the stars? Who is it by

whom the moon waxes and wanes again? This, O Mazda, and yet

more, I am fain to know. This, I ask thee, tell me truly,

Ahura Mazda, who upholds the earth beneath the firmament from

falling? Who the waters and the plants? Who yoked swift-

ness to winds and clouds? Who is it, O Mazda, creator of

good thought? This I ask thee, tell me truly, Ahura Mazda,

what artist made light and darkness? And what artist makes

sleep and awakening? Who made morning, noon and night, that

called the understanding man to his duty?"

He was unfused with fact that there was
law in nature - a universal law by which
the days, the seasons and the years are regulated,
but also that there was was in nature
because it contained powers that worked for
good and powers that worked for evil.

This Wise Lord, Ahura Mazda, had certain attributes, ~~certain qualities~~, which Zarathushtra endeavored to ^{bring home} ~~represent and bring~~ to his people. They were personified abstractions, ideals. ~~One of them was right conduct.~~ One of the great qualities of his God was righteousness; another one was right thought, wisdom; still another one was power, sovereignty; and another one was salvation, and another was devotion, and still another was immortality. And just as these were the qualities of his God, so should they be ^{the qualities} of the disciples of Zarathushtra ~~the qualities of God's~~ ~~shaping~~. Zarathushtra endeavored to teach his people to imitate their God, and these qualities and attributes of their God. ^{In a sense} Zarathushtra was ~~therefore~~ a monotheist; and yet his monotheism differs quite a bit from the monotheism ^{Judaism} ~~of Moses and the prophets of Israel~~. He was a dualist ^{at the} ~~same time as he was a~~ ~~even as he was a~~ monotheist. As long as this world existed, according to Zarathushtra, the power of his good ^{God} Ahura Mazda was constantly being challenged and thwarted and interfered with by another power--Angra Mainyu, as he called it--the enemy spirit Ahriman. Ahriman was evil incarnate. Ahriman was the power of darkness, of crime, of violence, of wickedness, of everything which prompts to sin. Ahriman was the antithesis, the other pole of Ahura Mazda. These two were the ~~two~~ forces struggling for domination in this world. The victory ultimately belonged ^{to} to Ahura Mazda, the Wise Lord, ^{But} ~~that~~ as long as this world existed the struggle was ^{relentless} ~~certain and sure~~ and bitter to the

And man is rewarded a punishment
according to his acts. Reth. Talm. is a
Cardinal teaching in the Gathas -

2nd Gatha - (read p. 114-15) 7/2000

end. ~~With these two powers Zarathushtra had nothing in common.~~

"I will speak of spirits twain at the first beginning of the world, of whom the holier thus spake to the enemy (the holier spirit, Ahura Mazda, speaks to the enemy, Ahriman). Neither thoughts, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor selves, nor souls of us twain agree." ^{This} ~~There~~ is this wide chasm ^{which} ~~separating~~ the principle of good from the principle of evil. The principle of evil Zarathushtra calls the Druj--the lie. Now between these forces of good and evil, man, according to Zarathushtra, is not a blind shuttlecock, to be knocked about, a victimized, impotent individual. On the contrary, Zarathushtra says that man must deliberately and consciously choose the good and eschew the evil. He must identify himself with the purposes of Ahura Mazda, and refuse to serve the malevolence of Ahriman. Man, says Zarathushtra, is a free agent, and thereby Zarathushtra lifts man to the dignity of a chooser, ~~a creator,~~ and the arbiter of his own fate.. ~~What is a man's choice.~~

Now, the two primal spirits who revealed themselves in vision are the better and the bad, in thought and word and action, and between these two the wise ones choose aright and the foolish not so, and when these twain spirits came together in the beginning, they established life and not life, and that at the last the worst existence shall be to the followers of the lie, but the best thought

"When the appointed time is come, a ~~son~~ ^{the}
~~lawful~~ redeemer, named Saoshyant will arise,
Angra Mainyu and hell will be destroyed
Men will rise from the dead and everlasting
happiness will reign over the world'. The age
(^{2000 in Zor.} this world is limited. (6000 yrs. in Judaea - Mullerism
not in/)

to him that follows aright. "Let no one of you listen to the liar's words of command, who brings house and clan and district and land into misery and destruction. Resist them as with weapon." You can see the difference between this doctrine of "Resist them with weapon" and the doctrine of "Resist not evil" of the New Testament, of which we shall speak later on.

^{But} ~~Now~~, this dualism is not a permanent dualism, ~~as I pointed out.~~ Ultimately Ahriman ^{will} ~~would~~ be conquered and subdued by Ahura Mazda; but even in this dualism one can discern the contrast between the religion of Zarathushtra, ~~his theory of the doctrine of conflict,~~ and that of Israel. You will recall those ~~marvellous~~ words of Isaiah--Isaiah of the exile; Isaiah, who probably came in contact with the teachings of Zarathushtra in Babylon. Isaiah says of God: "The Creator of light and the fashioner of darkness, the maker of peace and the creator of evil, I, ^{Yahweh} ~~Yehovah~~, do all these things." As if in direct challenge to the teachings of Zarathushtra, the prophet of Israel makes God the creator of both good and evil.

Why? Because only as there is evil in the world to conquer is there a purpose in man's existence upon earth. If life were perfectly good and absolutely perfect, there would be no reason or meaning or sense of purpose to man's existence upon earth. Evil is that something which makes us conscious of the good; just as the bitter gives us a taste of the sweet, and without darkness we would never

...the ... of ...
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Reel Gast 21. (p. 311)

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know what light is, and without pain we would never know what health and well-being is. The one is the challenge to the other, and the impulse to the other.

Zarathushtra's ethics are very simple and very beautiful and very true. ^{His is} ~~He has~~ no religion of sacrifices and ^{elaborate} ritual; there is nothing of that in the religion of Zarathushtra; no altars, no shrines, ~~no gardens~~, no sacrifices, no symbols--nothing. The old Greek historian, Herodotus, has already noted ^{in amazement this absence, all this among} ~~that in the practices of the~~ worshippers who followed Zarathushtra.

His religion was very simple. It is summed up in three things: good thoughts, good words, good deeds. After you have gone through a lot of theologic, ^{hair-splitting and very} ~~involved~~ ^{and erudite} ~~and~~ ^{and} ~~discussion~~, you will come back to these simple, ~~of sound and~~ profound, ethical doctrines of Zarathushtra. Good thoughts, good words, good deeds. Purity of thought, purity of speech, integrity and uprightness of conduct. What else is there in life, and what else need there be?

Like all great religious leaders, Zarathushtra was a mystic. He felt that he had come into personal communion with God; he felt, furthermore, that his vision was ^{the triumph of Ahura Mazda over Angra-} ~~so~~ vivid and real that ~~it~~ must come to pass in his own lifetime. Zarathushtra was convinced that Ahriman, the spirit of evil, would be destroyed in his own lifetime, and that the kingdom of good would be established, ^{there and then} and he looked ^{forward to} ~~upon~~ ^{the coming of a messiah} ~~himself as "the savior."~~ ~~Zarathushtra was~~ the first Christ ^{to} in history, and he anticipated Jesus by seven hundred years.



Yasna - (quote p. 109. from Bible)
Centant with Mudalism - daligas

~~And to~~ the teachings of Zoroaster and his followers post-exilic Judaism and Christianity ~~both~~ owe their entire system of eschatology, which is the ^{belief concerning} system of the "later things", the things that shall come to pass in the end of days. ~~We~~ ^{For this field as well as in field} drew very heavily upon the teachings of Zarathushtra and his followers. ^{practically the same thing}

^{though} ~~While being~~ a mystic, Zoroaster was not an ^{ascetic} impractical visionary, ^{or} a celibate. He was a man who brought a practical message to a people in need of practical counsel and advice; he was concerned with this world, primarily; his message he brought to cattlemen and to husbandmen, to farmers and peasants; he taught them the dignity of their profession; he elevated their work; he made them feel that they were doing the eternal work of the world in tending to their herds and their flocks and their fields.

← He was perhaps the first man in the history of the world to preach the doctrine of immortality. In that, too, he anticipated Judaism. Zoroaster preached^d the doctrine of immortality clearly and forcibly and unequivocally as a concomitant of divine justice. If God is just then man cannot perish; if God is just and the creator of man, then surely that soul which he created cannot again return unto nothingness but must continue to live and grow in perpetuity, unfolding itself in the sunshine and the compassionate goodness of its Creator.

~~And the man who brought the thought of~~



"Pon success attended Z's first public
preaching. But King Vishatapa visited
him - gave him his patronage and
protection and became the arm and
support, the Z. faith, raising it to
power & spreading it abroad!"

~~immortality to mankind was the greatest benefactor of~~
~~the human race.~~ Like all great prophets Zarathushtra suffered.
His message was not accepted by his people; only a few con-
verts did he succeed in making. Like all great prophets
his voice was a voice crying in the wilderness. In one of
his Yasnas he complains bitterly: "To what land shall I go
to flee? Whither to flee from nobles and from peers? They
^{persecute}
~~suffer~~ me. Only are the people pleased with me, notwith-
standing lying rulers of the land. How am I to please
them, Ahura Mazda?" One hears in that ^{the} echo of the cry of
the prophet Jeremiah: "Who would give me a hut, a tent in
the wilderness, so that I could flee there and escape the
hates, the torments and the mockeries of the people, to whom
I came to bring my message of salvation?"

~~Zoroaster, like all prophets, suffered; but~~
~~he was ready to suffer.~~ In one of his beautiful con-
fessionals, he says to his God: "As an offering Zarathushtra
brings the life of his own body, the choicest of good thought,
actions and speech, unto Ahura Mazda, unto the right, unto
obedience, ~~unto.....~~"

← He died at the age of 77 - 583 B.C.
Somewhere in his writings he speaks of the
value of a great teacher to society; and perhaps these are
the words which may best be applied to Zarathushtra himself.
He says: "May ye attain to that which is better than good,
but would teach us the straight paths to blessedness in this
life here of the body, and in that of thought; true paths
that lead to the world where God dwells; a faithful man, well-

knowing and holy like thee, O Masda."

That completely, completely sums up
Zoroaster: "a faithful man, well-knowing and holy like
thee, Ahura Masda."

--o--



1. Zend-Avesta - sacred book of Parsees -
poor monuments - 2 million verses -
golden letters, 12000 cow-hides, tied together
with golden bands - (how much lost!)
destroyed by Alexander - fragments.
2. Avesta - the Law.
Zend - commentary & explanation
3. Two parts.
 1. Avesta proper.
 1. Vendidad - rel. & cerem. laws.
all Levitical, with some myths
like Genesis.
 2. Visperad - litanies for sacrifices
 3. Yasna - " which includes
 4. Gathas - 5 Hymns ascribed
to Zor. himself. Revelation
 2. Khorde Avesta - Small A.
 1. Short prayers for all occasions
recited at certain moments
 2. Yasts - Hymns & Praise.
3. Literature : more like Prayer Book > Bible

4. Had betan.

5. Vendidad - dominant idea - Purity
"purity is for man, next to life,
the greatest good." - defilement
- intended just for Priests - Ch. 152 -
Justo James Warmesther.

also p. 31. Vol. 1



1. Moses - first rel. person in scene of hist. up to his time, rel. was nothing more or less than social customs, the unconscious precept of age-old habits and folk-lore. Moses was the first great human intellect applied to the rel. that sprang from his day, up, then, refuting them, reforming them and reconstructing them, ^{and creating} ~~curious~~ leadership and entered into the world of rel. life of the people and a new chapter was begun in the hist. of civil.

2. Moses was a Semite. Priory in rel. leadership belongs to the Semitic race, but not monopolistically. No race has exclusive possession of any of the great gifts of life. Now it is the nature of things that anyone should ever excel in all. Therefore in the wisdom that has ~~never~~ ^{never} denied perfection to ~~any~~ ^{every} race, so that it should be ~~shared~~ ^{shared} upon all; even as with men. Zoroaster, the 2nd great rel. person. was an Aryan, and not a Semite. He lived perhaps 7 centuries after Moses, among a race not so sensitive to sp. realities as the Semitic race, and yet he rose to the same heights of ethical manhood as did Moses - and taught a rel. to his simple peasant and husband-men, so ~~pure~~ ^{firm and clear and wholesome} ~~rich~~ ^{rich} beautiful as to challenge even our age to-day 27 cent. later.

3. Zoroaster, or Zarathustra, his real name, was not

as for him as Moses. His rel. never was a
wieldy rel, or the mother of the rel. - It is today
conferred to perhaps a 100,000 persons in Bombay,
India, and a few thousand more in Persia.
Either the people to whom ^{old, frankincense} ~~his~~ ^{and myrror} ~~of~~ were not ready for him, and therefore were
not revealed with a crisis. zeal to convert the world,
or Z. lacked that magic appeal & power which was
possessed, & which enabled the latter to fashion his
people into an instrument of the tele. & moral, then
a holy people for his coming in his holy power.

1. Heine caught this titan. achievement of Moses (Jude).
when Moses both had a rel. rev. - and forgot his first,
Z. was content with burying his rev. - with
himself, time. But fourth, even when in the power
& a few, is yet forth!

4. Little is known life of Z. less than is known
of Moses. There is of course a pyramid of legend
built about him, but a pyramid whose base
& real fact is the apex. So scanty is the auth.
known about him, that some have questioned his
very existence, even as some have questioned Moses.
Z. was an astral deity, given human attributes
1. But recent written hist. is not suff. to
account. & seems, whose real, was potentially
to inaug. a new rel. Back fully human
advance in a Man! - and later never

forget that. ~~The~~ ^A race drags itself along to
 try and death, unless at critical moments
 men do not arise, voicing its hopes, stirring
 it out of its slumber, & pointing out a
 new way & a new goal. If Moses, & J.
 & The Buddha & Jesus did not exist, we would
 have to invent them to explain 'facts of hist.'

1. Mark Twain

1. Mark Twain -

5. J. was born in Media, i.e. Western Persia in 7 P. 15 P.
The date is not certain. It may have been earlier.
His father gave him a good educa. — at 15 retires
to sol. meditation. At 30 he receives Revelation.
1. Enlightenment — 1st P.

1. Every great prophet speaks of his consecration
 vision. - Moses at burning bush - Isaiah in the
 Temple after death, King Agurath. Meth. Jones
 at birth of John. ~~High~~

2. What was his vision? To reform the heathen
 dom of his land? What was the rel. of the people prior
 to? 1. Nature worship. Crude, partly theistic, super-
 stitions & practices, ^{many tainted with cannibalism} such as are common to
 all natural. rel. which have not been refined
 by more great. rel. next mind & soul.
 2. 3. was desir. to rescue his people from
 this narrow, heathen ^{and prior. religious} and set them

upon highway & ~~not~~ pure rel. ideas, & high ethical ideals.

6. He accordingly ~~but~~ to them the message of the One god, Ahura Mazda - the Wise Lord, supreme ruler of the universe, creator, the sun, moon etc., of man, & all. A first god renews & purifies - all other gods are ^{his inferior beings} ~~lying spirits~~ - (Gathas: Yasna 44. p. 367) ←
2. - Ahura Mazda has certain attributes.
3. He tries to tell his people more than this god. He is surrounded by prescribed ideas.
- ① ~~Right Conduct~~ Right Conduct. Rightness (2) good thought - wisdom (3) ~~salvation~~ salvation
- ④ Sovereign Power (5) mercy and (6) immortality

There are at once attr. of god and qualities to be striven for in man. The ethical char. of this faith is at once apparent. god himself is an eth. being and man more than in ~~rel.~~ moral world.

7. Monotheism and Dualism.

1. During temp. period of earth's existence before coming of golden age of salvation, the power of Ahura Mazda is challenged by an evil power, Angra Mainyu, or Ahriman. He is enemy spirit

- His simple faith had no ritual and
~~even~~ no sacrifices. - no altars, shrines
+ images - ^{no altars, no plastered pediments.}
Priests already in 1st. Bt.
noted it. - Prayers, Communion, & Conclude.



11. Little all great rel. faith. Z. was a mythic. He was
concerned, even with god. He anticipated the
most consummation, his vision, the End of
idol. & myth & the coming, the Kingdom,
even in his own life-time. Z. was the first
Christ / History. He called himself "Sadohyan"
Savior. The whole Jew. & Chr. Eschat. was
influenced by Z. ~~It is said that~~

12. He was not, however, an ascetic ^{a celibate} ~~ascetic~~.
His message was, the need for his
people, for peace. He taught them the
law, their work - husbandry & cattle-
raising. He regarded it as his
duty to plan the peace, to end the fight
and tell the truth. And with all that
in ^{his} ~~the~~ whole life —

13. He was first great warrior. To teach
peace ^{as a great ideal and an act of faith}. He anticipated
Christ — This ~~denial~~ ^{denial} was next to
none — the greatest, from suffering mankind
So strong was his belief in justice & god!

14. Suffered! ① p. 372. — Echo of J. "wilderness"
170 End 212 116
~~170~~ ~~212~~ ~~116~~

15. But unto God, he dech'rated
himself. Yasna 33. p 360

And of him we may say as Z.
said of "great teachers" p. 364

