

ZOROASTRIAN PROPHECIES

The Zoroastrian religion arose circa the 7th century BC, and perhaps even several centuries earlier, according to some commentators. Zoroaster (or, Zarathustra in Persian) taught that the primary deity is Ahura-Mazda had as his opponent Anghra Mainyu, who proposed the *druj* ("The Lie"). Though closely matched in power, Ahura Mazda will eventually overcome Anghra Mainyu.

Zoroastrians also believe in cosmic cycles of time lasting 12,000 years and divided into 3,000-year epochs. At this time we are in the second epoch, the "Time of Mixture", which refers to the interaction of good and evil. Zoroastrians await the birth of a Saoshyant (savior) who is now overdue.

When Zoroaster died, his sperm was miraculously preserved in Iran's Lake Kansaoya. When the time arrives, the sperm will impregnate a girl who is swimming there, and she will give birth to three sons. The first will be Ukhshyat-ereta ("He who makes righteousness grow"); later he will be called Hoshedarmah. One millennium later, Ukhshyat-nemah ("He who makes reverence grow") will be born, to be followed 1,000 years later by Astavat-ereta ("Righteous world"), who will oversee the end of time.

Chapter 3 of the Zoroastrian text *Zand-i Vohuman Yasht* contains very lengthy prophecies (easily the longest in the world) about the later days of this era (excerpted here from Sacred Books of the East, volume 5, Oxford University Press, 1897; translated by E. W. West):

"Zartosht said thus: 'Creator of the material world! O propitious spirit! what token would you give of the tenth-hundredth winter?'

"Ohrmazd spoke thus: 'Righteous Zartosht! I will make it clear: the token that it is the end of thy millennium, and the most evil period is coming, is that a hundred kinds, a thousand kinds, a myriad of kinds of demons with disheveled hair, of the race of Wrath, rush into the country of Iran (Airan shatro) from the direction of the east, which has an inferior race and race of Wrath.

"They have uplifted banners, they slay those living in the world, they have their hair disheveled on the back, and they are mostly a small and inferior race, forward in destroying the strong doer; O Zartosht the Spitaman! The race of Wrath is miscreated and its origin is not manifest.

"Through witchcraft they rush into these countries of Iran which I, Ohrmazd, created, since they burn and damage many things; and the house of the house owner, the land of the land-digger, prosperity, nobility, sovereignty, religion, truth, agreement, security, enjoyment, and every characteristic which I, Ohrmazd, created, this pure religion of the Mazdayasnians, and the fire of Warharan, which is set in the appointed place, encounter annihilation, and the direst destruction and trouble will come into notice.

"And that which is a great district will become a town; that which is a great town, a village; that which is a great village, a

family; and that which is a [great] family, a single threshold.

"O Zartosht the Spitaman! They will lead these Iranian countries of Ohrmazd into a desire for evil, into tyranny and misgovernment, those demons with disheveled hair who are deceivers, so that what they say they do not do, and they are of a vile religion, so that what they do not say they do.

"And their assistance and promise have no sincerity, there is no law, they preserve no security, and on the support they provide no one relies; with deceit, rapacity, and misgovernment they will devastate these my Iranian countries, who am Ohrmazd.

"And at that time, O Zartosht the Spitaman, all men will become deceivers, great friends will become of different parties, and respect, affection, hope, and regard for the soul will depart from the world; the affection of the father will depart from the son; and that of the brother from his brother; the son-in-law will become a beggar from his father-in-law, and the mother will be parted and estranged from the daughter.

"When it is the end of thy tenth hundredth winter, O Zartosht the Spitaman, the sun is more unseen and more spotted; the year, month, and day are shorter; and the earth of Spandarmad is more barren, and fuller of highwaymen; and the crop will not yield the seed, so that of the crop of the corn-fields in ten cases seven will diminish and three will increase, and that which increases does not become ripe; and vegetation, trees, and shrubs will diminish; when one shall take a hundred, ninety will diminish and ten will increase, and that which increases gives no pleasure and flavor.

"And men are born smaller, and their skill and strength are less; they become more deceitful and more given to vile practices; they have no gratitude and respect for bread and salt, and they have no affection for their country.

"And in that most evil time a boundary has most disrespect where it is the property of a suffering man of religion; gifts are few among their deeds, and duties and good works proceed but little from their hands; and sectarians of all kinds are seeking mischief for them.

"And all the world will be burying and clothing the dead, and burying the dead and washing the dead will be by law; the burning, bringing to water and fire, and eating of dead matter they practice by law and do not abstain from.

"They recount largely about duties and good works, and pursue wickedness and the road to hell; and through the iniquity, cajolery, and craving of wrath and avarice they rush to hell.

"And in that perplexing time, O Zartosht the Spitaman, the reign of Wrath with infuriate spear and the demon with disheveled hair, of the race of Wrath, the meanest slaves walk forth with the authority of nobles of the land; and the religious, who wear sacred thread-girdles on the waist, are then not able to perform their ablution, for in those last times dead matter and bodily refuse become so abundant, that one who shall set step to step walks upon dead matter; or when he washes in the

Barashnom ceremony, and puts down a foot from the stone seat, he walks on dead matter; or when he arranges the sacred twigs and consecrates the sacred cakes in their corpse-chamber it is allowable.

"Or, in those last times, it becomes allowable to perform a ceremonial with two men, so that this religion may not come to nothing and collapse; there will be only one in a hundred, in a thousand, in a myriad, who believes in this religion, and even he does nothing of it though it be a duty; and the fire of Warharan, which will come to nothing and collapse, falls off from a thousand to one care-taker, and even he does not supply it properly with firewood and incense; or when a man, who has performed worship and does not know the Nirangistan ['code of religious formulas'], shall kindle it with good intentions, it is allowable.

"Honorable wealth will all proceed to those of perverted faith; it comes to the transgressors, and virtuous doers of good works, from the families of noblemen even unto the priests, remain running about uncovered; the lower orders take in marriage the daughters of nobles, grantees, and priests; and the nobles, grantees, and priests come to destitution and bondage.

"The misfortunes of the ignoble will overtake greatness and authority, and the helpless and ignoble will come to the foremost place and advancement; the words of the upholders of religion, and the seal and decision of a just judge will become the words of random speakers among the just and even the righteous; and the words of the ignoble and slanderers, of the disreputable and mockers, and of those of divers opinions they consider true and credible, about which they take an oath, although with falsehood, and thereby give false evidence, and speak falsely and irreverently about me, Ohrmazd.

"They who bear the title of priest and disciples wish evil concerning one another; he speaks vice and they look upon vice; and the antagonism of Ahriman and the demons is much brought on by them; of the sin which men commit, out of five sins the priests and disciples commit three sins, and they become enemies of the good, so that they may thereby speak of bad faults relating to one another; the ceremonies they undertake they do not perform, and they have no fear of hell.

"And in that tenth hundredth winter, which is the end of thy millennium, O righteous Zartosht, all mankind will bind torn hair, disregarding revelation, so that a willingly-disposed cloud and a righteous wind are not able to produce rain in its proper time and season.

"And a dark cloud makes the whole sky night, and the hot wind and the cold wind arrive, and bring along fruit and seed of corn, even the rain in its proper time; and it does not rain, and that which rains also rains more noxious creatures than water; and the water of rivers and springs will diminish, and there will be no increase.

"And the beast of burden and ox and sheep bring forth more painfully and awkwardly, and acquire less fruitfulness; and their hair is coarser and skin thinner; the milk does not increase and has less cream; the strength of the laboring ox is less, and the agility of the swift horse is less, and it carries less in a race.

"And on the men in that perplexing time, O Zartosht the Spitaman, who wear the sacred thread-girdle on the waist, the evil-seeking of misgovernment and much of its false judgment have come as a wind in which their living is not possible, and they seek death as a boon; and youths and children will be apprehensive, and gossiping chitchat and gladness of heart do not arise among them.

"And they practice the appointed feasts of their ancestors, the propitiation of angels, and the prayers and ceremonies of the season festivals and guardian spirits, in various places, yet that which they practice they do not believe in unhesitatingly; they do not give rewards lawfully, and bestow no gifts and alms, and even those they repent of again.

"And even those men of the good religion, who have revered the good religion of the Mazdayasnians, proceed in conformity with those ways and customs, and do not believe their own religion.

"And the noble, great, and charitable, who are the virtuous of their own country and locality, will depart from their own original place and family as idolatrous; through want they beg something from the ignoble and vile, and come to poverty and helplessness; through them nine in ten of these men will perish in the northern quarter.

"Through their way of misrule everything comes to nothingness and destitution, levity and infirmity; and the earth of Spandarmad opens its mouth wide, and every jewel and metal becomes exposed, such as gold and silver, brass, tin, and lead.

"And rule and sovereignty come to slaves, such as the Turk and non-Turanian of the army, and are turbulent as among the mountaineers; and the Chini, the Kavuli, the Softi, the Ruman, and the white-clothed Karmak then attain sovereignty in my countries of Iran, and their will and pleasure will become current in the world.

"The sovereignty will come from those leather-belted ones and Arabs and Rumans to them, and they will be so misgoverning that when they kill a righteous man who is virtuous and a fly, it is all one in their eyes.

"And the security, fame, and prosperity, the country and families, the wealth and handiwork, the streams, rivers, and springs of Iran, and of those of the good religion, come to those non-Iranians; and the army and standards of the frontiers come to them, and a rule with a craving for wrath advances in the world.

"And their eyes of avarice are not sated with wealth, and they form hoards of the world's wealth, and conceal them underground; and through wickedness they commit sodomy, hold much intercourse with menstruous women, and practice many unnatural lusts.

"And in that perplexing time the night is brighter, and the year, month, and day will diminish one-third; the earth of Spandarmad arises, and suffering, death, and destitution become more severe in the world.'

"Ohrmazd said to Zartosht the Spitaman: 'This is what I foretell:

that wicked evil spirit, when it shall be necessary for him to perish, becomes more oppressive and more tyrannical.'

"So Ohrmazd spoke to Zartosht the Spitaman thus: 'Inquire fully and learn by heart thoroughly! Teach it by Zand, Pazand, and explanation! Tell it to the priests and disciples who speak forth in the world, and those who are not aware of the hundred winters, tell it then to them so that, for the hope of a future existence, and for the preservation of their own souls, they may remove the trouble, evil, and oppression which those of other religions cause in the ceremonies of religion.'

"And, moreover, I tell thee this, O Zartosht the Spitaman! that whoever, in that time, appeals for the body is not able to save the soul, for he is as it were fat, and his soul is hungry and lean in hell; whoever appeals for the soul, his body is hungry and lean through the misery of the world, and destitute, and his soul is fat in heaven.'

"Zartosht inquired of Ohrmazd thus: 'O Ohrmazd, propitious spirit! creator of the material world who art righteous!' -- He is Ohrmazd through righteous invocation, and the rest through praise; some say 'righteous creator!' -- 'O creator! In that perplexing time are they righteous? And are there religious people who wear the sacred thread-girdle on the waist, and celebrate religious rites with the sacred twigs? And does the religious practice of khwetodas continue in their families?'

"Ohrmazd said to Zartosht thus: 'Of the best men is he who, in that perplexing time, wears the sacred thread-girdle on the waist, and celebrates religious rites with the sacred twigs, though not as in the reign of King Vishtasp.'

"Whoever in that perplexing time recites Ita-ad-yazam and one Ashem-vohu, and has learned it by heart, is as though, in the reign of King Vishtasp, it were a Dvazdah-homast with holy-water.

"And by whomever prayer is offered up, and the Gatha-hymns are chanted, it is as though the whole ritual had been recited, and the Gatha-hymns consecrated by him in the reign of King Vishtasp.

"The most perfectly righteous of the righteous is he who remains in the good religion of the Mazdayasnians, and continues the religious practice of khwetodas in his family.'

"Ohrmazd said to the righteous Zartosht: 'In these nine thousand years which I, Ohrmazd, created, mankind become most perplexed in that perplexing time; for in the evil reigns of Az-i Dahak and Frasiyav of Tur mankind, in those perplexing times, were living better and living more numerous, and their disturbance by Ahriman and the demons was less.'

"For in their evil reigns, within the countries of Iran, there were not seven towns which were desolate as they will be when it is the end of thy millennium, O Zartosht the Spitaman! For all the towns of Iran will be ploughed up by their horses' hoofs, and their banners will reach unto Padashkhvargar, and they will carry away the sovereignty of the seat of the religion I approve from there; and their destruction comes from that place, O Zartosht the Spitaman! This is what I foretell.'

"Whoever of those existing, thus, with reverence unto the good, performs much worship for Ohrmazd, Ohrmazd, aware of it through righteousness, gives him whatsoever Ohrmazd is aware of through righteousness, as remuneration and reward of duty and good works, and such members of the congregation, males and females, I reverence; and the archangels, who are also male and female, they are good.'

"Zartosht inquired of Ohrmazd thus: 'O Ohrmazd, propitious spirit! Creator of the material world, righteous one! Whence do they restore this good religion of the Mazdayasnians? And by what means will they destroy these demons with disheveled hair, of the race of Wrath?'

"O Creator! Grant me death! And grant my favored ones death that they may not live in that perplexing time; grant them exemplary living that they may not prepare wickedness and the way to hell.'

"Ohrmazd spoke thus: 'O Zartosht the Spitaman! After the ill-omened sovereignty of those of the race of Wrath there is a fiend, Shedaspah of the Kilisyakih, from the countries of Salman;' Mah-vand-dad said that these people are Ruman, and Roshan said that they have red weapons, red banners, and red hats.'

"It is when a symptom of them appears, as they advance, O Zartosht the Spitaman, the sun and the dark show signs, and the moon becomes manifest of various colors; earthquakes, too, become numerous, and the wind comes more violently; in the world want, distress, and discomfort come more into view; and Mercury and Jupiter advance the sovereignty for the vile, and they are in hundreds and thousands and myriads.'

"They have the red banner of the fiend Shedaspah of Kilisyakih, and they hasten much their progress to these countries of Iran which I, Ohrmazd, created, up to the bank of the Arvand, some have said the Frat river, unto the Greeks dwelling in Asuristan; they are Greeks by strict reckoning, and their Assyrian dwelling is this, that they slay the Assyrian people therein, and thus they will destroy their abode, some have said the lurking-holes of the demons.'

"They turn back those of the race of Wrath in hundreds and thousands and myriads; and the banners, standards, and an innumerable army of those demons with disheveled hair will come to these countries of Iran which I, Ohrmazd, created.'

"And the army of the invader is an extending enemy of the Turk and even the Karm, be it with banners aloft when he shall set up a banner, be it through the excessive multitude which will remain --- like hairs in the mane of a horse --- in the countries of Iran which I, Ohrmazd, created.'

"The leather-belted Turk and the Ruman Shedaspah of Kilisyakih come forth with simultaneous movement, and in three places, with similar strife, there was and will be three times a great contest, O Zartosht the Spitaman!'

"One in the reign of Kay Kaus, when through the assistance of demons it was with the archangels, and the second when thou, O Zartosht the Spitaman, receivedst the religion and hadst thy conference, and King Vishtasp and Arjasp, miscreated by wrath,

were, through the war of the religion, in the combat of Sped-razur ["the hoary forest"],' some have said it was in Pars; 'and the third when it is the end of thy millennium, O Zartosht the Spitaman! when all the three, Turk, Arab, and Ruman, come to this place,' some have said the plain of Nishanak.

"For when one shall be able to save his own life, he has then no recollection of wife, child, and wealth, that they may not live, in that perplexing time, O Zartosht! Yet the day when the hundredth winter becomes the end of thy millennium, which is that of Zartosht, is so that nothing wicked may go from this millennium into that millennium.'

"Zartosht inquired of Ohrmazd thus: 'O Ohrmazd, propitious spirit! Creator of the material world, righteous one! When they are so many in number, by what means will they be able to perish?'

"Ohrmazd spoke thus: 'O Zartosht the Spitaman! When the demon with disheveled hair of the race of Wrath comes into notice in the eastern quarter, first a black token becomes manifest, and Aushedar son of Zartosht is born on Lake Frazdan. It is when he comes to his conference with, me, Ohrmazd, O Zartosht the Spitaman, that in the direction of Chinistan, it is said --- some have said among the Hindus --- is born a prince; it is his father, a prince of the Kayanian race, approaches the women, and a religious prince is born to him; he calls his name Warharan the Varjavand,' some have said Shahpur. That a sign may come to the earth, the night when that prince is born, a star falls from the sky; when that prince is born the star shows a signal.'

"It is Dad-Ohrmazd who said that the month Aban and day Vad is his father's end; they rear him with the damsels of the king, and a woman becomes ruler.

"That prince when he is thirty years old --- some have told the time --- comes with innumerable banners and divers armies, Hindu and Chini, having uplifted banners for they set up their banners --- having exalted banners, and having exalted weapons; they hasten up with speed as far as the Veh river --- some have said the country of Bambo --- as far as Bukhar and the Bukharans within its bank, O Zartosht the Spitaman!

"When the star Jupiter comes up to its culminating point and casts Venus down, the sovereignty comes to the prince.

"Quite innumerable are the champions, furnished with arms and with banners displayed, some have said from Sagastan, Pars, and Khurasan, some have said from the lake of Padashkhvargar, some have said from the Hiratis and Kohistan, some have said from Taparistan; and from those directions every supplicant for a child comes into view.

"It is concerning the displayed banners and very numerous army, which were the armed men, champions, and soldiers from the countries of Iran at Padashkhvargar --- whom I told thee that they call both Kurd and Karman -- it is declared that they will slay an excessive number, in companionship and under the same banner, for these countries of Iran.

"Those of the race of Wrath and the extensive army of Shedaspah, whose names are the two-legged wolf and the

leather-belted demon on the bank of the Arvand, wage three battles, one in Sped-razhur and one in the plain of Nishanak;' some have said that it was on the lake of the three races, some have said that it was in Maruv the brilliant, and some have said in Pars.

"For the support of the countries of Iran is the innumerable army of the east; its having exalted banners is that they have a banner of tiger skin, and their wind banner is white cotton; innumerable are the mounted troops, and they ride up to the lurking-holes of the demons; they will slay so that a thousand women can afterwards see and kiss but one man.

"When it is the end of the time, O Zartosht the Spitaman, those enemies will be as much destroyed as the root of a shrub when it is in the night on which a cold winter arrives, and in this night it sheds its leaves; and they will reinstate these countries of Iran which I, Ohrmazd, created.

"And with speed rushes the evil spirit, with the vilest races of demons and Wrath with infuriate spear, and comes on to the support and assistance of those demon-worshippers and miscreations of wrath, O Zartosht the Spitaman!

"And I, the creator Ohrmazd, send Neryosang the angel and Srosh the righteous unto Kangdezh, which the illustrious Siyavarshan formed, and to Chitro-miyan son of Vishtasp, the glory of the Kayanians, the just restorer of the religion, to speak thus: 'Walk forth, O illustrious Peshotan! to these countries of Iran which I, Ohrmazd, created; consecrate the fire and waters for the Hadhokht and Dvazdah-homast! That is, celebrate them with the fire and waters, and such as is appointed about the fire and waters!'

"And Neryosang proceeds, with Srosh the righteous, from the good Chakad-i-Daitik to Kangdez, which the illustrious Siyavarshan formed, and cries out from it thus: 'Walk forth, O illustrious Peshotan! O Chitro-miyan son of Vishtasp, glory of the Kayanians, just restorer of the religion! Walk forth to these countries of Iran which I, Ohrmazd, created! Restore again the throne of sovereignty of the religion!'

"Those spirits move on, and they propitiate them; with holy-water the illustrious Peshotan celebrates the Dvazdah-homast, with a hundred and fifty righteous who are disciples of Peshotan, in black marten fur, and they have garments as it were of the good spirit.

"They walk up with the words: 'Humat, hukht, huvarsht,' and consecrate the fire of the waters; with the illustrious Hadokht they bless me, Ohrmazd, with the archangels; and after that it demolishes one-third of the opposition.

"And the illustrious Peshotan walks forth, with the hundred and fifty men who wear black marten fur, and they celebrate the rituals of the Gadman-homand ("glorious") fire, which they call the Roshano-kerp ("luminous form"), which is established at the appointed place, the triumphant ritual of the Farnbag fire, Hordad, and Amurdad, and the ceremonial with his priestly cooperation; they arrange and pray over the sacred twigs; and the ritual of Hordad and Amurdad, in the chapter of the code of religious formulas demolishes three-thirds of the opposition.

"Peshotan son of Vishtasp walks forth, with the assistance of the Farnbag fire, the fire Gushnasp, and the fire Burzhin-Mihr, to the great idol-temples, the abode of the demons; and the wicked evil spirit, Wrath with infuriate spear, and all demons and fiends, evil races and wizards, arrive at the deepest abyss of hell; and those idol-temples are extirpated by the exertions of the illustrious Peshotan.

"And I, the creator Ohrmazd, come to Mount Hukairyra with the archangels, and I issue orders to the archangels that they should speak to the angels of the spiritual existences thus: 'Proceed to the assistance of the illustrious Peshotan!'

"Mihr of the vast cattle-pastures, Srosh the vigorous, Rashn the just, Warharan the mighty, Ashtad the victorious, and the glory of the religion of the Mazdayasnians, the stimulator of religious formulas, the arranger of the world, proceed to the assistance of the illustrious Peshotan, through the order of which I, the creator, have just written.

"Out of the demons of gloomy race the evil spirit cries to Mihr of the vast cattle-pastures thus: 'Stay above in truth, thou Mihr of the vast cattle-pastures!'

"And then Mihr of the vast cattle-pastures cries thus: 'Of these nine thousand years' support, which during its beginning produced Dahak of evil religion, Frasiyav of Tur, and Alexander the Ruman, the period of one thousand years of those leather-belted demons with disheveled hair is a more than moderate reign to produce.'

"The wicked evil spirit becomes confounded when he heard this; Mihr of the vast cattle-pastures will smite Wrath of the infuriate spear with stupefaction; and the wicked evil spirit flees, with the miscreations and evil progeny he flees back to the darkest recess of hell.

"And Mihr of the vast cattle-pastures cries to the illustrious Peshotan thus: 'Extirpate and utterly destroy the idol-temples, the abode of the demons! proceed to these countries of Iran which I, Ohrmazd, created! Restore again the throne of sovereignty of the religion over the wicked! When they see thee they will be terrified.'

"And the illustrious Peshotan advances, and the fire Farnbag, the fire Gushnasp, and the triumphant fire Burzin-Mihr will smite the fiend of excessive strength; he will extirpate the idol-temples that are the abode of demons; and they celebrate the ceremonial, arrange the sacred twigs, solemnize the Dvazdahomast, and praise me, Ohrmazd, with the archangels; this is what I foretell.

"The illustrious Peshotan walks forth to these countries of Iran which I, Ohrmazd, created, to the Arvand and Veh river; when the wicked see him they will be terrified, those of the progeny of gloom and those not worthy.

"And regarding that Warharan the Varjavand it is declared that he comes forth in full glory, fixes upon Vandid-khim ["a curbed temper"], and having entrusted him with the seat of mobadship of the mobads, and the seat of true explanation of the religion, he restores again these countries of Iran which I, Ohrmazd, created; and he drives away from the world covetousness, want,

hatred, wrath, lust, envy, and wickedness.

"And the wolf period goes away, and the sheep period comes on; they establish the fire Farnbag, the fire Gushnasp, and the fire Burzin-Mihr again at their proper places, and they will properly supply the firewood and incense; and the wicked evil spirit becomes confounded and unconscious, with the demons and the progeny of gloom.

"And so the illustrious Peshotan speaks thus: 'Let the demon be destroyed, and the witch be destroyed! Let the fiendishness and vileness of the demons be destroyed! And let the gloomy progeny of the demons be destroyed! The glory of the religion of the Mazdayasnians prospers, and let it prosper! Let the family of the liberal and just, who are doers of good deeds, prosper! And let the throne of the religion and sovereignty have a good restorer!'

"Forth comes the illustrious Peshotan, forth he comes with a hundred and fifty men of the disciples who wear black marten fur, and they take the throne of their own religion and sovereignty.'

"Ohrmazd said to Zartosht the Spitaman: 'This is what I foretell, when it is the end of thy millennium it is the beginning of that of Aushedar.

"Regarding Aushedar, it is declared that he will be born in 1600, and at thirty years of age he comes to a conference with me, Ohrmazd, and receives the religion.

"When he comes away from the conference he cries to the sun with the swift horse, thus: 'Stand still!'

"The sun with the swift horse stands still ten days and nights; and when this happens all the people of the world abide by the good religion of the Mazdayasnians.

"Mihr of the vast cattle-pastures cries to Aushedar, son of Zartosht, thus: 'O Aushedar, restorer of the true religion! cry to the sun with the swift horse thus: 'Move on!' for it is dark in the regions of Arezahi and Sawahi, Fradadhafshu and Widadhafshu, Wouru-bareshti and Wourujareshti, and the illustrious Xwaniratha.'

"Aushedar son of Zartosht cries, to the sun he cries, thus: 'Move on!'

"The sun with the swift horse moves on, and Varjavand and all mankind fully believe in the good religion of the Mazdayasnians.'

"Ohrmazd spoke thus: 'O Zartosht the Spitaman! this is what I foretell, that this one brings the creatures back to their proper state.'

"When it is near the end of the millennium Peshotan son of Vishtasp comes into notice, who is a Kayanian that advances triumphantly; and those enemies who relied upon fiendishness, such as the Turk, Arab, and Ruman, and the vile ones who control the Iranian sovereign with insolence and oppression and enmity to the sovereignty, destroy the fire and make the religion weak; and they convey their power and success to him and every one who accepts the law and religion willingly; if he

accept it unwillingly the law and religion ever destroy him till it is the end of the whole millennium.

"And, afterwards, when the millennium of Aushedar-mah comes, through Aushedar-mah the creatures become more progressive, and he utterly destroys the fiend of serpent origin; and Peshotan son of Vishtasp becomes, in like manner, high priest and primate of the world.

"In that millennium of Aushedar-mah mankind become so versed in medicine, and keep and bring physic and remedies so much in use, that when they are confessedly at the point of death they do not thereupon die, nor when they smite and slay them with the sword and knife.

"Afterwards, one begs a gift of any description out of the allowance of heretics, and owing to depravity and heresy they do not give it.

"And Ahriman rises through that spite on to the mountain of Damawand, which is the direction of Bevarasp, and shouts thus: 'Now it is nine thousand years, and Faridoon is not living; why do you not rise up, although these thy fetters are not removed, when this world is full of people, and they have brought them from the enclosure which Yim formed?'

"After that apostate shouts like this, and because of it, Az-i Dahak stands up before him, but, through fear of the likeness of Faridoon in the body of Faridoon, he does not first remove those fetters and stake from his trunk until Ahriman removes them.

"And the vigor of Az-i Dahak increases, the fetters being removed from his trunk, and his impetuosity remains; he swallows down the apostate on the spot, and rushing into the world to perpetrate sin, he commits innumerable grievous sins; he swallows down one-third of mankind, cattle, sheep, and other creatures of Ohrmazd; he smites the water, fire, and vegetation, and commits grievous sin.

"And, afterwards, the water, fire, and vegetation stand before Ohrmazd the lord in lamentation, and make this complaint: 'Make Faridoon alive again! so that he may destroy Az-i Dahak; for if thou, O Ohrmazd, dost not do this, we cannot exist in the world; the fire says thus: I will not heat; and the water says thus: I will not flow.'

"And then I, Ohrmazd the creator, say to Srosh and Neryosang the angel: 'Shake the body of Kersasp the Saman, till he rises up!'

"Then Srosh and Neryosang the angel go to Kersasp; three times they utter a cry, and the fourth time Sam rises up with triumph, and goes to meet Az-i Dahak.

"And Sam does not listen to his words, and the triumphant club strikes him on the head, and smites and kills him; afterwards, desolation and adversity depart from this world, while I make a beginning of the millennium.

"Then Soshyant makes the creatures again pure, and the resurrection and future existence occur.

"May the end be in peace, pleasure, and joy, by the will of God! So may it be! Even more so may it be!"

The Zoroastrian text Bundahishn ("Creation", also known as Zand-agahih, "Knowledge from the Zand"), includes a chapter of apocalyptic prophecy. The book states that in the millennium of the first Saoshyant Hoshedarmah, people will stop eating meat, then milk, then vegetables, then water, until they stop eating altogether for ten years before he manifests. During his lifetime, Ahura-Mazda will resurrect the dead during a period of 57 years. Then the final judgment will be convened by the Sadvastaran ("Righteous Judges"), who will separate the good and evil. The righteous souls will enter heaven, and the wicked will go to hell for three days. Then a huge comet named Gochihr will strike the planet, and the resulting heat will "melt the metal of Sharewar" ("Chosen power", a spirit with power over metals):

"In the final war between good and evil, fire and death will swirl over all, and every man will have to pass through boiling lava. To the just and righteous men, the lava will be as warm as milk, but to the wicked men, it will be scalding and fatal."

Then all humanity will be reunited, and all will receive an elixir that will give them immortality. Finally, Ahura-Mazda will defeat the evil Anghra Mainyu.

In Chapter 9 of *Jamasp Namak* ("The Book of Jamasp"), he recounts the signs of the times for King Vishtasp, thus:

"Jamasp the astrologer said to him that when the time of Aushedar would appear, these several signs shall necessarily appear. The first is this, that the nights will be brighter. The second is this, that Haptoiring (a star in the Bear constellation) will leave its place and will turn in the direction of Khorasan. The third is this, that the intercourse of persons one with another, will be great. The fourth is this, that the breach of faith, which they will make at that time, will have quicker and greater results. The fifth is this, that mean persons will be more powerful. The sixth is this, that wicked persons will be virtuous. The seventh is this, that the Drujs (evil powers) will be more oppressive. The eighth is this, that the magic and tricks which they will perform in those times, will be very bad. The ninth is this, that the noxious creatures, like the tigers, the wolves, and four clawed animals will do great harm. The tenth is this, that misinformed persons will commit great oppression upon the Dasturs of religion. The eleventh is this, that the injury to the Dasturs of religion will be unlawful; they will take their property by force and will speak evil of them. The twelfth is this, that the blowing of the summer and winter winds shall not be useful. The thirteenth is this, that affection for pleasure will be prevalent. The fourteenth is this, that those who are born at that time will reach death more in a miserable way and in untimely way. The fifteenth is this, that respectable persons in spite of their respectful position, will practice too much of untruthfulness, injustice, and false evidence. Death, old age, unchecked pride, and strength will overtake (lit. reach) all countries. Then there will come the Dastur of the world. The apostle will cleanse the whole country. The sixteenth is this, that the two caves which are in Seistan will be destroyed and the seas of the cities will carry away the water and the whole of Seistan will be full of water."

Zarathustra spoke thus in this prophecy of his successor in our time:

"When a thousand two hundred and some years have passed from the inception of the religion of the Arabian and the overthrow of the kingdom of Iran and the degradation of the followers of My religion, a descendant of the Iranian kings will be raised up as a Prophet."

The *Zend Avesta* (*Favardin Yast* 13: 129) says this about the coming World Savior:

"He shall be the victorious Benefactor by name and World Renovator by name. He is Benefactor because he will benefit the entire physical world; he is World Renovator because he will establish the physical existence indestructible. He will oppose the evil of the progeny of the biped and withstand the enmity produced by the faithful."

<http://www.rexresearch.com/prophist/phf6asia.htm#zoroas>

ZOROASTRIAN PROPHECIES

"Zoroaster was thus the first to teach the doctrines of an individual judgment, Heaven and Hell, the future resurrection of the body, the general Last Judgment, and life everlasting for the reunited soul and body. These doctrines were to become familiar articles of faith to much of mankind, through borrowings by Judaism, Christianity and Islam; yet it is in Zoroastrianism itself that they have their fullest logical coherence ..." (Mary Boyce, *Zoroastrians*, pg 29)

Coming Comet will Destroy Earth

According to Zoroastrian scripture, the end of the world will come about when a comet, called Gochihr, strikes the earth. Its "fire and halo" will melt all metals and minerals and will burn up the world in a general conflagration. The resulting boiling flood of metal will flow over the earth like a river. The righteous, as well as the wicked souls (released from hell) will pass through it. The wicked will be purified of their sins, but the pious will feel like they're passing through warm milk. The most detailed description of this is found in the 30th chapter of the *Bundahishn*.

Frashegird and the Millennium

Frashegird (Av. 'Frasho-kereti', lit. 'making wonderful') refers to the renovation of the universe, the last judgment. The exact date of Zarathushtra is uncertain, but was probably around 1000-1200 BC.

Righteousness is so worthy and great and valuable, that in one place it is revealed that Zarathushtra asked Ohrmazd: 'How much time remains until the time of Frashegird, that is the making of Frashegird and the Future Body?' Ohrmazd said: '3,000 years'. Zarathushtra was afraid and said: 'A long time remains!' Ohrmazd said: "Then do not let this time seem long to you, for so long as the souls of the righteous are in Garothman, then this much time of 3,000 years will seem in their sight as long a period and as easy as when a comely maiden of 15 years and a young man of 20 years come with one another to their house and sleep upon their soft quilts, and the young man loves the girl with all his soul, and for them that (alone) is required: "May night never become day!" So for those also who are righteous, for them on account of the pleasure and peace which is theirs in Garothman, then for them that (alone) is required: "May that time never come!" (From Pahlavi Rivayat, ch 25. based on tr. of A.V. Williams, 1990.)

Three saviors and the resurrection

In his Gathas (Hymns), Zarathushtra tells us of The World Savior, Saoshyant (Pahl. Soshyant), who is to come and stop the cruelty of bloodthirsty and wicked people, and renew the world,

and end death. See Yasna 48.11-12, Yasna 43.3, The victorious Saoshyant and his helpers make the world wonderful: Yt19.9+, Yt19.88+, Astvat-ereta rises out of lake Kansaoya, and Asha will conquer the Druj: Yt19.92+, Dk3.102, Exaltation of mankind, see Dk3.247, Dk3.407.

Three saviors will be born of virgins miraculously impregnated with Zarathushtra's seed while bathing in Lake Kansaoya: Ushedar, Ushedarmah, and the Saoshyant (named Astvat-ereta). Compare the following account with Bd35.56-60, Bd33.36-38.

1. After that time when Zarathushtra came to a consultation with Ohrmazd, and 1,500 years after the time of Zarathushtra, when it is the millennium of Religion, Ushedar will come into consultation with Ohrmazd for 50 years. 2. On the same day Mihr Yazad, that is, the sun, will stand at mid-day, for ten days and nights it will stand at the zenith of Heavens. 3. For three years, whatever plants are not needed (*i.e.* not harvested) they will not wither then.

4. He [*i.e.* Ushedar] will purify the religion, he will bring (the ritual precepts of) Hadamansar into use, and men will act according to Hadamansar.

5. The (members of the) wolf species will all go to one place, and in one place they will be merged, and there will be one wolf whose breadth (will be) 415 paces and length 433 paces.

6. And on the authority of Ushedar they [*i.e.* the Mazda-worshippers] will muster an army, and they will go to battle with that wolf. First they will perform the *yasna*, and through their *yasna* (it will) not (be) possible to withstand (them).

7. Then Ushedar will say: 'With the sharpest and broadest blades find a means (to destroy) that demon of great strength'. And then men will slay that demon, with whip and dagger and mace and sword and lance and arrow and other weapons. 8. And for one parsang around, poison from that demon will envelop the earth and plants and they will burn. 9. Out of that a demon [?] will scamper (in) the form of a black locust, and it will go into the demon of the serpent, and in that will be its habitation; for this reason it will not (any longer) be very oppressive.

10. After 400 years there will be the Malkosan rain. 11. When it is the time for that rain, (in) the first year the upholders of Religion will say to people: 'Store provisions, for there will be rain'; people will store provisions.

12. (In) that year there will not be rain; and (in) the second year they will speak likewise and (people) will store provisions (but in) that year there will not be rain; (and in) the third year they will speak likewise and (people) will store provisions (but in)

that year there will not be rain); and (in) the fourth year they will speak likewise and the unbelieving people will say: 'That which the Mazda-worshippers say will not be, for they said this before also, (but) it was not so'.

13. Those provisions which they have stored previously will not be required for ten winters, and they will not store provisions any more, and (in) that year there will be rain.

14. (In) the first year it will stop three times in summer, three times in winter; (in) the second year it will stop twice in winter, twice in summer; (in) the third year it will stop once in winter, and once in summer. 15. (In) the fourth year, (in) the month of Hordad and (on) the day of Dai-pa-Mihr, snow will fall, until the month of Dai on the day of Dai-pa-Mihr; 14 it will not stop at all even for a (little) time (16) and then the Mazda-worshippers will curse (him); by the curse of the Mazda-worshippers he will die, and the lives of men and beneficent animals of the place will be weak.

17. And then in those times men and beneficent animals will be brought from the var which Jam [[Jamshed, i.e. Yima Khshaeta]] made, and they will stay in different places; and they will be very great in body, very comely, good workers. But he (is) a powerful demon, whom they will not be able to kill in battle.

18. And when that winter has passed, beneficent animals will be so weak so that when people see one of the beneficent animals, then it will seem to them (to be) a miracle. 19. And wild animals of the mountain and of the plain will come to men, and they will think thus: 'Men will treat us just like their own children'.

20. And then Ashawahist will cry out (from) above, and will speak thus: 'Do not kill those beneficent animals any more as you have killed them (up to) now! For the beneficent animals will come to maturity so (slowly) that henceforth they will dwindle away. Do not kill (them)!'.

21. And the Mazda-worshippers will act accordingly. And the wild animals of the mountain and the plain, when maturity will come to their bodies so (slowly) that thenceforth they will dwindle away, will come to men and they will say: 'Eat me, before the devouring dragon devours me!' and the Mazda-worshippers will act accordingly.

22. At the end of the millennium, Ushedarmah will come in to consultation with Ohrmazd for 30 years. 23. The sun will stand at the zenith from that day for 20 days and nights. 24. And for six years, those plants which are not needed will not wither. 25. And he will bring (the legal precepts of) Dadig into use: people will act according to the law.

26. And the (members of the) serpent species will all go forth to one place, and in one place they will be merged, and there will be one serpent, 833 paces in breadth 1,666 paces in length.

27. And on the authority of Ushedarmah the Mazda-worshippers will muster an army and they will go into battle with that serpent.

28. When they arrive Ushedarmah will say: 'perform the Yasna!' and they will perform the Yasna, and they will chase that demon

away, and for one parsang poison from that demon will envelop the earth and they will burn.

29. From that a demon will scamper forth (in) the form of a black locust, and in the demon of the two-legged species (will be) its habitation; for this reason it will not (any longer) be very oppressive.

30. In that millennium, Zohak will escape from (his) fetters. He will take dominion over demons and men; thus he will clamour: 'Whoever does not harm water and fire and plants, then bring him so that I may devour him'.

31. And fire and water and plant will go to Ohrmazd complaining of the harm which men are doing to them, and they will say: 'Raise up Faridoon (who is) dead, so that he will smite Zohak, for if (it is) otherwise, I will not exist on the earth!'

32. Then Ohrmazd with the Amahraspands will approach the soul of Faridoon. 33. And he will say: 'Stand up, smite Zohak!' 34. The soul of Faridoon will say: 'I cannot smite (him), go to the soul of Saman Kersasp!' 35. Then Ohrmazd with the Amahraspands will approach the soul of Saman, and he will raise up Saman Kersasp, and he [i.e. Saman Kersasp] will slay Zohak. 36. Zohak will cry out so much that one quarter of the beneficent animals in Eranshahr will run away.

37. After that, at the end of the millennium of Ushedarmah, the Soshans will come in to consultation with Ohrmazd for 30 years. 38. And (on) that day the sun will stand at the zenith for 30 days. 39. And when the Soshans comes back from consultation, then Kay Khosraw will come towards him, when he is sitting (up)on Way of the Long Dominion. 40. The Soshans will ask: 'What man are you, whose soul even (sits) (up)on Way of the Long Dominion, changed by you into the form of a camel?' 41. Kay Khosraw will answer: 'I am Kay Khosraw'.

42. And the Soshans will say: '(Are) you Kay Khosraw of far-reaching intelligence, who foresaw with wisdom when you destroyed the image shrine on (the shore of) Lake Chechast?' 43. Kay Khosraw will say: 'I am that Kay Khosraw'. 44. And the Soshans will say: 'So you did a goodly deed! For if you had not done (it), it would have been the thief of all that transformation whereby (there will be) the bringing about of the Good Renovation'.

45. Again he will ask: 'Did you smite the scoundrel Tur Frangrasiyab?' 46. He will say: 'I smote (him)'. 47. The Soshans will say: 'So you did a goodly deed! For if you had not smitten the scoundrel Tur Frangrasiyab, he would have been the thief of all that (transformation) whereby (there will be) the bringing about of the Good Renovation'.

48. The Soshans will say: 'Go, my Lord, and praise the Religion'; Kay Khosraw will praise the religion.

49. Then in those fifty-seven years Kay Khosraw will be Lord of the Seven Regions, the Soshans will be Mowbadan Mowbad.

50. And then Kersasp will go (forth) with that mace of good width, and Tus will stand before him and will put an arrow in (his) bow; he will say to Kersasp: 'Praise the Religion, that is

perform the Yasna with the Gathas, throw away the mace, for if you do not praise the Religion and throw away the mace, then I shall shoot this arrow at you!

51. Because of (his) fear of Tus's arrow, Kersasp will praise the Religion and throw away (his) mace.

52. All people will be upholders of Religion; they will be loving and benevolent to one another.

53. All people living after that will not die.

54. (As for) those (who are) dead, the Soshans, and the makers of the Renovation who are his helpers *will raise them in (their) dead bodies.

55. Ohrmazd will summon bones from the earth, and blood from the waters, and hair from the plants, and spirit from the wind; he will mix one with the other and he will create the form which each has [*i.e.* in this present life].

56. The Soshans will perform one Yasna, he will raise one fifth of the dead; with the second Yasna a fifth, with the third Yasna a fifth, with the fourth Yasna a fifth, with the fifth Yasna he will raise all the dead.

57. And every person will recognize (others), saying: 'This (is) my father' and 'this (is) my brother!' and 'this (is) my wife!' and 'this is someone of my family!'

58. There will once again be enjoyment of all food and all the things from which (there is) pleasure and comfort and enjoyment for mankind, just as Ohrmazd created (the world) in the primal creation.

59. There will be a thousand times as many foods and tastes as there are now. 60. He who (so) believes will eat, and he who does not (so) believe will not eat.

61. Ohrmazd will make this earth twice as great (in) length and breadth as it is now, and the human form will be made with the loveliness which they saw as most fair and good in the world.

62. A man will be given the very same padixshay wife whom he had in the material world. 63. He who had no wife, will then be given a wife. 64. The woman who had no husband will then be given a husband.

65. That man and woman who did extraordinary (good) deeds in the physical body, they will be given one to another.

66. And when they raise up the dead, those who perpetrated *injury and *harm to those of the *Good Religion and acted *with violence, they will all die; for three days they will lie down dead.

67. And then they will be restored, and those other margarzan (sinners), every one dead will be restored, except those *thinking and also *doing evil against the Yazads.

68. There was an authority who said: 'The dead will be raised up again, they will confess and for every margarzan (sin) which they committed, then shall their heads be cut off once, and they

will be thrown back to Hell, and the punishment of 9,000 years will be shown to them'.

69. And at dawn after the third night Spandarmad will stand up and say: 'Punishment for all of them! And as for the other sinful ones, who were not margarzan sinners, they are to be punished for the sins they committed!'

70. And Shahrewar will melt the metal of all the mountains in the world, it [*i.e.* the molten metal] will reach (up to) mouth level at the place of the test, and all mankind will pass through that (molten) metal, and by this the sinful will finally become cleansed of their sins.

71. And for them the pain will be just as if molten metal were released on them in the material world. 72. For the righteous it will be easy, as if they take them into warm milk.

73. Before the Soshans will raise up the dead, on his authority an army will be mustered; they will go into battle with the demon Heresy.

74. He will ask the demon Heresy: 'Demon, your task against the belief of the Mazda-worshipping religion was that you committed a sin in the body which then said this: "I am the agent". Surely your task is pointless [?], is it not?' 75. And it will say: 'I am the offspring of the Evil Spirit, whose task is not pointless [?], nor is mine'.

76. The Soshans will perform one Yasna; that demon will slither away to the place where it is now; from that place it will slither back, and it will slither (over) this earth on the four uppermost sides, and the uppermost one third (of the total area).

77. The earth will cry out: 'I cannot endure this demon, which is indeed hidden, I cannot endure its habitation in me, for its seizes me with such scarification and tears me like the four-legged wolf when it tears the belly of beneficent animals from them and seizes their young.

78. 'So go forth, (you) who are Mazda-worshippers, and seek the remedy for this!' 79. Accordingly the Mazda-worshippers will muster an army and they will perform a Yasna. 80. That demon will slither from that place where it is. 81. And it will slither to the middle third part of this earth, and to the furthestmost [*i.e.* lowest] third part. 82. The earth will cry out just as I wrote above.

83. And that demon will slither from that place, it will go to that (other) place where it is now, and it will seize the demon Gozih, and will tell him: 'The creations of the Holy Spirit wish to inflict punishment on the creations of the Evil Spirit. I will never agree to (let) the creations of the Holy Spirit punish the creations of the Evil Spirit'. And both will slither off at once from that place.

84. And they will slither to the lowest third part, the furthestmost third part of this earth, and the earth will cry out in the same manner (as I wrote above).

85. And the Mazda-worshippers will likewise perform a Yasna, and through their Yasna (it will) not (be) possible to withstand them.

88. And then Shahrewar will release molten metal into that hole where they entered (the world), and it will go in after them. 87. Those demons will thus fall from this earth to Hell, just as a stone, 88. when it falls or is thrown into water, quickly sinks to the bottom of the water. 89. Then when punishment is inflicted on the wicked ones, the Sosans will perform one act of worship and one-fifth of the other demons will be destroyed, and he will perform a second act of worship one-fifth (will be destroyed), (with) a third act of worship one-fifth (will be destroyed), (with) a fourth act of worship one-fifth (will be destroyed) and he will perform a fifth act of worship and all the demons will be taken away.

90. Wrath and Greed will (each) say to the Evil Spirit: 'I shall devour you, ignorant Evil Spirit for your creation has been seized from you and the thief (has suffered) no harm and it is not possible for me to survive'.

91. First demon-created Greed will devour Wrath of the bloody club, and second he will devour demon-created Zamestan, and thirdly Sej of the furtive movement, and fourthly Zarman short of breath, until (only) a few yet live.

92. The Evil Spirit will say to demon-created Greed, and demon-created Greed (will say) to the Evil Spirit: 'I shall devour you, ignorant one, for the Yazads seized the evil creation from you'.

93. The Evil Spirit will stand up and go to the Holy Spirit; thus he will say: 'This creation was created by me, and demon-created Greed, who is my creation, now says that you wish to devour me; I shall take you to judgment'.

94. Ohrmazd will stand up with Srosh the righteous, and Srosh's righteousness will smite Greed. Ohrmazd (95) will expel the Evil Spirit out of the sky, with the hateful darkness and the evil which he first brought when he invaded, and he will expel all (of it) from the sky through the hole through which he [*i.e.*, the Evil Spirit] invaded. And that hole will make him so stunned and senseless, (that) after that (his) stupefaction will remain.

96. There was one who said: 'The eternally-existing ones will make him powerless by killing his form. The Evil Spirit will be no more: no (more) of his creation!'

97. At that time, when the wicked will have been punished and will have passed through the (molten) metal, there will be the Assembly of Isadwastar and reward and punishment will be given to every person (according) to the number of good deeds he has done.

98. They will perform one act of worship and the earth will rise by three spears (in) height, with the second act of worship it will rise by 300 spears (in) height, with the third act of worship (it will rise by 3,000 spears in height), with the fourth act of worship it will rise by 30,000 spears (in) height, with the fifth act of worship it will reach the star station, and Garothman will descend from the place (where it is now) to the star station.

99 Then Ohrmazd and the Amahraspands and all the Yazads and mankind will be in one place, and the star too and the moon and the sun and the Victorious Fire will all be in the form of a

man who is strong, and they will all be in the form of a man, and they will come to the earth.

100. Then it will be entirely the creation of Ohrmazd.

101. And after that it will not be necessary for him to perform any action, and mankind, in the likeness of a body of 40 years of age, will all be immortal and deathless, and ageless, and without feeling or decay.

102. And their work will be this, to behold Ohrmazd and to pay homage, and to do for the other lords all (things) which seem to themselves very peaceful. Everyone will love others like himself. And the goodness of the Future Body, apart from what (I have) written above, is such that it can neither be known nor described through limited human knowledge and reason.

103. All the beneficent animals will exist once again, and (also) the taste of meat. Female will be caused to merge again into female and male into male until they have been merged once again in lineage back to the Uniquely-created Ox.

104. Then the body of the Ox will be fashioned in the spirit state, it will be merged into the body of men. It will leave the taste (of meat) in the body of men.

105. If, after that, meat eating is not necessary, it is because the pleasure of the taste of all meats will remain in the mouth at all times; and then the body of the Ox will return to mankind, and it will exist bodily in the material world.

106. And man and woman will have desire for one another, and they will enjoy it and consummate it but there will be no birth from them.

107. And the principal kinds of plants will be restored, and there will be no diminution of them, but every place (will be) like the spring, resembling a garden in which (there are) all (kinds of) plants and flowers; and with the wisdom of this world it is not possible to comprehend and know its wondrousness and worthiness and pleasantness and purity. (From Pahlavi Rivayat, ch 48. based on tr. of A.V. Williams, 1990.)

Other Prophecies (from Zand-i Vohuman Yasht)

- There will be seven ages, called the golden age, the silver age, the copper age, the brass age, the lead age, the steel age, and the iron age.
- By the winter of the tenth century (41), crops will not yield seed, plants will be small, people will be stunted and lack skill or energy.
- All people will worship greed and be of false religion. They become fat of body and hungry of soul (56).
- Clouds and fog will darken the whole sky.
- A hot wind and a cold wind will come and carry off all fruits and grain.
- The rain will not fall at its due time.

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