

Contrastive Study of “Time” in Iranian-Indian Mythology

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Abstract

The main aim in the study is to compare and contrast the textual contents and the formal structures that are involved in the myth of ‘time’ in Indian and Iranian mythologies. Three questions will be replay: What are the divisions of time? What is the function of time in the mythical system in both myths of Iran and India? And what is the formal structure in this myth in the both mythologies? Data collection for this article has been done with a documentary approach. The Primary sources involved the Avesta and the RigVeda and secondary sources (include: 31 books, related article) were reviewed, after data gathered from those, the data analysis has been done in this study.

Comparison of two myths is done with following mythical three indices: 1. Structure (trinity) 2.Binary Oppositions 3.Archetypal patterns time. In the Iranian myth, like the Hindu myth time is divided into three and then again four part horizontally. In Hindu myths, time is cyclical. Lord Brahma in Hindu mythology is referred to as the creator. The Zoroastrian concept of time is linear not cyclical. In the creation myth Unlimited/limited and Numeric /Divine time are cosmic oppositions; Golden Age / Iron Age indicate sociological opposition.

Keywords: Time myth, Indo-Iranian mythology, Vedic mythology, Avesta mythology, Structural mythology.

Introduction

A creation myth, by definition, contains statements about time and space. There is a beginning, and this beginning is taking place somewhere. In cosmological terms, its statement can be opposed to that of a steady state theory, claiming the world to be eternal. In the latter, both time and space exist continuously, with neither beginning nor end; whereas the creation myth may - or may not - have a clear beginning to both. Since a lot of creation myths are rather vague or indefinite about the beginning, a more elaborate definition is needed.

In traditional societies, myth represents the absolute truth about primordial time. According to the myths, this was the time when the Sacred first appeared, establishing the world's structure. Myths claim to describe the primordial events that made society and the natural world being that which they are. Eliade says that all myths are, in that sense, origin myths: myth, then, is always an account of a creation (Eliade, 1963, 6). Many traditional societies believe that the power of a thing lies in its origin. If origin is equivalent to power, then it is the first manifestation of a thing that is significant and valid (a thing's reality and value therefore lies only in its first appearance).

The mythical age was the time when the Sacred appeared and established reality. For traditional man, (1) only the first appearance of something has value; (2) only the Sacred has value; and, therefore, (3) only the first appearance of the Sacred has value. Because the Sacred first appeared in the mythical age, only the mythical age has value. According to Eliade's hypothesis of Sacred time, "*primitive man was interested only in the beginnings (...) to him it mattered little what had happened to himself, or to others like him, in more or less distant times*". Hence, traditional societies express a nostalgia for the origins, a yearning to return to the mythical age. To traditional man, life only has value in sacred time (Eliade, 1967).

There is profane time, and there is sacred time. According to Eliade, myths describe a time that is fundamentally different from historical time (what modern man would consider normal time) In short, says Eliade, "*myths describe (...) breakthroughs of the sacred (or the supernatural) into the World*" (Eliade, 1963, 6). "*The mythical age is the time when the Sacred entered our world, giving it form and meaning: The manifestation of the sacred ontologically founds the world thus, the mythical age is sacred time, the only time that has value for traditional man*" (Eliade, 1961, 21).

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The Indo-Iranian myths are a branch of Aryan myths. The term Aryan has generally been used historically to denote the Indo-Iranians because Aryan is the self designation of the Indo-Iranian languages and their speakers. The early Indo-Iranians are commonly identified with the bearers of the Andronovo culture and their homeland with an area of the Eurasian steppe. Historical linguists broadly estimate that a continuum of Indo-Iranian languages probably began to diverge by 2000 BC, if not earlier (Mallory, 1989, 38-39) preceding both the Vedic and Iranian cultures. The earliest recorded forms of these languages, Vedic Sanskrit and Gathic Avestan, are remarkably similar, descended from the common Proto-Indo-Iranian language.

Purposes of Study

The main aim of this study is to compare and contrast the actual contents and the formal structures that are involved in the myth of time in Indian and Iranian mythology. Three questions will replay: What are the divisions of time? What is the function of time in the mythological system in both myths? And what is the formal structure in this myth in the both mythologies? In a general classification any coherent mythological system consists of four mythical hierarchy layers which composition according subject and time sequence as follow: the myth of the universe image, creation mythology (include time myth), human, hero and ritual myth and resurrection myth. In a reduction process in myth, the cosmos system (in macro size) at last ends to social system on earth. The Avestan and Vedic time is a part of creation myth that has some common structure and element. Comparison of two myths is done with following mythical three indices: 1) Structure; 2) Binary Oppositions; 3) Archetypal patterns.

Data collection for this article has done with documentary approach. The Primary sources involved the Avesta and the Rigveda and secondary sources (include: 28 books, related article and internet documents) were reviewed. After data gathered from those, the data analysis has been done. In the both books, Av. (Avesta) and Rv. (Rigveda), the image of the universe are expressed several times; however, the researcher has also used of other sacred texts same Budahishen, Brahmanas and Puranas.

1. Time in Indian Mythology (The Hindi Divisions of Time)

The astronomical time cycles mentioned in ancient Hindu astronomical and Puranic texts are remarkably similar to each other. Old Indian measures are still in use today, primarily for religious purposes in Hinduism and Jainism. They also are employed in the teachings of Surat Shabda Yoga. The Hindu cosmological time cycles are described in Surya Siddhanta in verses 11–23 of Chapter 1. Vedic and Puranic units of time span from the Truti (microsecond) to the mahamanvantara (311.04 trillion years). Hindu theology considers the creation and destruction of the universe a cyclic process.

The World's Ages are the Yugas of Brahmanism. Of this elaborate system . . . no traces are found in the hymns of the Rigveda. Their authors were, indeed, familiar with the word Yuga, which frequently occurs in the sense of age, generation, or tribe. The first passage of the Rigveda in which there is any indication of a considerable mundane period being noted is where a first or an earlier age (Yuga) of the gods is mentioned when 'the existent sprang from the non-existent'. . . (Mandala, 10/129). In one verse of the Atharvaveda, however, the word Yuga is so employed as to lead to the supposition that a period of very long duration is intended. It is there said: We allot to thee hundred, ten thousand years, two, three, four ages (Yugas). Professor Muir traced references in the Brahmanas to the belief in Yugas as Ages, but showed that these were isolated ideas with which, however, the authors of these books were becoming familiar (Muir, vol. i, 1861, 29-30). When the system of Yugas was developed by the Indian priestly mathematicians, the result was as follows: Vedic and Puranic units of time span from the truti (microsecond) to the mahamanvantara (311.04 trillion years). Hindu theology considers the creation and destruction of the universe a cyclic process.

- The astronomical time cycles (on macro level)
- Time Measurement Unit (on micro level)

The Astronomical Time Cycles

The three main divisions of time employed in the Hindu Scriptures are Yuga, Manvantaras, and Kalpa. These will now be described: There are four Yugas, which together extend to 12,000 divine years. The Vishnu Purana Time measurement section of the Vishnu Purana (Book I Chapter III) explains the above as follows: 2

Ayanas (six month periods, see above) = 1 human year or 1 day of the devas.

- 4,000 + 400 + 400 = 4,800 divine years = 1 Krita Yuga
- 3,000 + 300 + 300 = 3,600 divine years = 1 Treta Yuga
- 2,000 + 200 + 200 = 2,400 divine years = 1 Dwapara Yuga
- 1,000 + 100 + 100 = 1,200 divine years = 1 Kali Yuga
- 12,000 divine year = 4 Yugas = 1 Mahayuga (also called divine yuga)
- 1000 Mahayugas = 1 kalpa = 1 day (day only) of Brahma
- (Two kalpas constitute a day and night of Brahma)
- 30 days of Brahma = 1 month of Brahma (259.2 billion human years)
- 12 months of Brahma = 1 year of Brahma (3.1104 trillion human years)
- 50 years of Brahma = 1 Pararddha
- 2 parardhas = 100 years of Brahma = 1 Para = 1 Mahakalpa (the lifespan of Brahma)(311.04 trillion human years)

One day of Brahma is divided into 10,000 parts called charanas. The charanas are divided as follows:

Table 1. Division of one day of Brahmins into Charanas

Four Yugas	Charanas
Satya Yuga	4 charanas (1,728,000 solar years)
Treta Yuga	3 charanas (1,296,000 solar years)
Dwapar Yuga	2 charanas (864,000 solar years)
Kali Yuga	1 charanas (432,000 solar years)

One Mahayuga, or Great Age, including the four lesser Yugas, therefore, being 12,000 divine years = 4,320,000 years of mortals. A thousand such Mahayugas are day of Brahma, and his nights are of equal duration; a Kalpa, therefore, or Day, of Brahma extends over 4,320,000,000 ordinary years. Within each Kalpa 14 Manus reign; a Manvantara, or period of a Manu, therefore, is consequently one-fourteenth part of a Kalpa, or day of Brahma.

In the present Kalpa, six Manus, of whom Swyambhuva was the first, have already passed away; the present being Vaivasvata. In each Manvantara (period of a Manu), seven Rishis, certain deities, an Indra and a Manu, and the kings, his sons, are created and perish. A thousand systems of the four Yugas occur coincidentally with these fourteen Manvantaras, and consequently about 71 systems of four Yugas elapse during each Manvantara, and measure the lives of the Manus and the deities of the period. At the close of this day of Brahma, a collapse of the universe takes place, which lasts through a night of Brahma, equal in duration to his day, during which period the worlds are converted into one great ocean, when the lotus-born god (Brahma), expanded by his deglutition of the universe, and contemplated by the Yogis and gods in Janaloka, sleeps on the serpent Sessa. At the end of that night he awakes and creates anew.

A year of Brahma is composed of the proper number of such days and nights, and a hundred of such years constitute his whole life. The period of his life is called Para, and the half of it Pararddha, or the half of a Para. One Pararddha, or half of Brahma's existence, has now expired, terminating with the great Kalpa called the Padma Kalpa. The now existing Kalpa, or day of Brahma, called Varaha (or that of the boar), is the first of the second Pararddha of Brahma's existence. The dissolution which occurs at the end of each Kalpa, or day of Brahma, is called naimittika, incidental, occasional, or contingent.

The dissolution of existing beings is of three kinds: incidental, elemental, and absolute. The first is

naimittika, occasional, incidental, or Brahmya, as occasioned by the intervals of Brahma's days; the destruction of creatures, though not of the substance of the world, occurring during the night. The second is the general resolution of the elements into their primitive source, or Prakriti, the Prakritika destruction, and occurs at the end of Brahma's life. The third, the absolute, or final, Alyantika, is individual annihilation, Moksha, exemption forever from future existence. The process of destruction is described as follows:

At the end of a thousand periods of four ages the earth is for the most part exhausted. A total death then ensues, which lasts a hundred years, and in consequence of the failure of food all beings become languid and exanimate, and at last entirely perish. The eternal Vishnu then assumes the character of Rudra, the destroyer, and descends to reunite all his creatures with himself. He enters into the seven rays of the sun, drinks up all the waters of the globe, and causes all moisture whatever, in living bodies or in the soil, to evaporate, thus drying up the whole earth. The seas, the rivers, the mountain-torrents, and springs are all exhaled, and so are all the waters of Patala, the regions below the earth.

Thus fed, through his intervention, with abundant moisture, the seven solar rays dilate to seven suns, whose radiance glow above, below, and on every side, and sets the three worlds and Patala on fire. The three worlds, consumed by these suns, become rugged and deformed throughout the whole extent of their mountains, rivers, and seas; and the earth, bare of verdure and destitute of moisture, alone remains, resembling in appearance the back of a tortoise.

The destroyer of all things, Hari, in the form of Rudra, who is the flame of time, becomes the scorching breath of the serpent Sesha, and thereby reduces Patala to ashes. The great fire, when it has burnt all the divisions of Patala, proceeds to the earth and consumes it also. A vast whirlpool of eddying flame then spreads to the region of the atmosphere and the sphere of the gods, and wraps them in ruin.

The three spheres show like a frying-pan amidst the surrounding flames, that prey upon all movable or stationary things. The inhabitants of the two upper spheres, having discharged their functions, and being annoyed by the heat, remove to the sphere above, or Maharloka. When that becomes heated, its tenants, who after the full period of their stay, are desirous of ascending to higher regions, depart for the Janaloka (Wilkins, 1900, pp 353-55).

The Vayu Purana gives more explicit teaching on this subject: Those sainted mortals who have diligently worshipped Vishnu and are distinguished for piety, abide at the time of dissolution in Maharloka, with the Pitrs, the Manus, the seven Rishis, the various orders of celestial spirits and the gods. These, when the heat of the flames that destroy the world reaches to Maharloka, repair to Janaloka in their subtle forms, destined to become re-embodied in similar capacities as their former, when the world is renewed, at the beginning of the succeeding Kalpa. This continues throughout the life of Brahma; at the expiration of his life, all are destroyed; but those who have then attained a residence in the Brahmaloika, by having identified themselves in spirit with the Supreme, are finally resolved into the sole existing Brahma.

The Vishnu Purana continues as follows: Janarddana, in the person of Rudra, having consumed the whole world, breathes forth heavy clouds. Mighty in size, and loud in thunder, they fill all space. Showering down torrents of water, these clouds quench the dreadful fires which involve the three worlds, and then they rain uninterruptedly for a hundred years and deluge the whole world. Pouring down in drops as large as dice, these rains overspread the earth, and fill the middle region and inundate heaven. The world is now enveloped in darkness, and all things, animate and inanimate, having perished, the clouds continue to pour down their waters for more than a hundred years.

The four Yugas mentioned above—viz. the Krita, a Dvapara, and Kali have characteristic qualities. The Krita is the golden, and Kali the Iron Age. The Mahabharata gives these characteristics very distinctly. Hanuman, the monkey-god, is the speaker, describing the four ages to Bhimasena, one of the Pandus.

The Krita is that age in which righteousness is eternal. In the time of that most excellent of Yugas (everything) had been done (Krita), and nothing (remained) to be done. Duties did not then languish, nor did the people decline. Afterwards through (the influence of) the time, this Yuga fell into a state of inferiority. In that age there were neither gods, Danavas, Gandharvas, Yakshasas, Rakshasas, nor Pannagas; no buying and selling went on, no efforts were made by men; the fruit (of the earth was obtained) by their mere wish; righteousness and abandonment of the world (prevailed). No disease or decline of the organs of sense arose through the influence of age; there was no malice, weeping, pride, or deceit; no contention, no hatred, cruelty, fear, affliction, jealousy, or envy.

Hence the Supreme Brahma was the transcendent resort of these Yugas. Then Narayana, the soul of all beings, was white. In that age were born creatures devoted to their duties. They were alike in the object of their

trust, in observance, and in their knowledge. At that period the castes, alike in their functions, fulfilled their duties, were unceasingly devoted to one deity, and used one formula (Mantra), one rule, and one rite. They had but one Veda.

In the Treta Yuga, in which sacrifice commenced, righteousness decreased by a fourth, Vishnu became red; and men adhered to truth, and were devoted to a righteousness dependent on ceremonies. Then sacrifices prevailed, with holy arts and a variety of rites. In the Treta men acted with an object in view, seeking after reward for their rites and their gifts, and no longer disposed to austerities, and to liberality from (a simple feeling of) duty. In this age, however, they were devoted to their own duties and to religious ceremonies.

In the Dvapara age righteousness was diminished by two quarters, Vishnu became yellow, and the Veda fourfold. Some studied four Vedas, some three, others two, and some none at all. The scriptures being thus divided, ceremonies were celebrated in a great variety of ways; and the people, being occupied with austerity and the bestowal of gifts, became full of passion (Rajasi). Owing to ignorance of the one Veda, Vedas were multiplied. And now from the decline of goodness (Sattva), few only adhered to truth. When men had fallen away from goodness, many diseases, desires, and calamities, caused by destiny, assailed them, by which they were severely afflicted, and driven to, practise austerities. Others, desiring enjoyments and heavenly bliss, offered sacrifices. Thus, when they had reached the Dvapara, men declined through lack of righteousness. (Vishnu purana, 630-33).

In the Kali, righteousness remained to the extent of one-fourth only. Arrived in that age of darkness, Vishnu became black; practices enjoined by the Vedas, works of righteousness, and rites of sacrifices ceased. Calamities, diseases, fatigue, faults, such as anger, etc., distresses, anxiety, hunger, fear, prevailed. As the ages revolve, righteousness again declines; when this takes place, the people also decline. When they decay, the impulses which actuate them also decay. The practices generated by this declension of the Yugas frustrate men's aims. Such is the Kali Yuga, which has existed for a short time. Those who are long-lived act in conformity with the character of the age. In the Bhishmaparvan there is a paragraph in which it is said that Four thousand years are specified as the duration of life in the Krita Yuga, three thousand in the Treta, and two thousand forms the period at present established on earth in the Dvapara. There is no fixed measure in the Tishya (Kali).

It should be noticed that the immense duration of the ages as quoted above from the Vishnu Purana is peculiar to the Puranas. In the text of The Mahabharata no mention is made of the years comprising the different Yugas being divine years, though the earlier books certainly favor far more extravagant notions of chronology than those which Western nations accept.

It is interesting to notice that in the account of the Krita Yuga, or the Age of Righteousness, it is said that the castes were alike in their functions. This must evidently mean that the modern caste distinctions did not then exist, and that all were devoted to the worship of one deity with one rule and one rite, evidently pointing to the time when their forefathers were monotheists. And in the judgment of the writer this happy condition was in the age of which the prevailing characteristic was righteousness.

2. Time in Iranian Mythology (The Iranian Division of Time)

The idea of sacred time is as old as human history itself as well as being attributed to a time before human history began. It is a time known as the creation time. Sacred time is unlike the time associated with daily activities but is rather a time affiliated with a reverence for heaven and earth, honored and held in the highest esteem, and definitely not to be sullied by actions counter to the messages conveyed by actions or events considered to be a part of that sacred time when the universe was born; the creation time. In Iranian mythology similar Indian myth sacred and astronomical time divided into two sections:

- The astronomical linear time (on macro level)
- Time Measurement Unit (on micro level)

The Astronomical Linear Time

The Indian and Iranian mythology have given a wide extension to the conception of a struggle between light and darkness, this being the development of myths dating back to Indo-European times and found among all Indo-European peoples. Besides the cosmogonic stories in which monstrous giants are killed by the gods of sky or storm we have the myths of the storm and of the fire. Dualism in Zoroastrianism is the existence of, yet complete separation of, good and evil. This is recognised in two interconnecting ways:

- Cosmically (opposing forces within the universe)
- Morally (opposing forces within the mind)

Cosmic dualism refers to the ongoing battle between Good (Ahura Mazda) and Evil (Angra Mainyu) within the universe. To share time in these classes based on dualism and Millenarianism. It is a perfectly dualistic system. There are two cosmic myth of time in Iranian myth: unlimited /limited time in Zoroastrian and Zurvan in Zorvanism.

Unlimited/limited time in the creation myth of Zoroastrian:

The Zoroastrian concept of time was linear. Av. mentions two kind of time,

- Unlimited that is eternal, boundless and sacred. In Av. This time come associated with Zurvana and Vayu or Vay as follow: Yasna72/10, Khorde Avesta/sorush/5-worship sun/8 ...
- Limited (finite), that is 12000 years age of world and created by Ahura Mazda. This time is related to the creation that is described In the Avesta specific in Vandidad/29/2/19, 29/1/19and 13/2/19.
- Also is Mentioned in the Bundahishn(The Primal Creation), a ninth century Pahlavi book. From the Bundahishn ChapterI, 18-26:
- Ohrmazd, before the act of creation, was not Lord; after the act of creation he became Lord, eager for increase, wise, free from adversity, manifest, everorderin aright,bounteous,all-perceiving.
- First he created the essence of the gods, fair (orderly) movement, that genius by which he made his own body better] for he had conceived of the act of creation; from this act of creation was his lordship.
- And by his dear vision Ohrmazd saw that the Destructive Spirit would never cease from aggression and that his aggression could only be made fruitless by the act of creation, and that creation could not move on except through Time and that when Time was fashioned, the creation of Ahriman too would begin to Move.
- And that he might reduce the Aggressor to a state of powerlessness, having no alternative he fashioned forth Time. And the reason was this, that the destructive Spirit could not be made powerless unless he was brought to battle.
- Then from Infinite Time he fashioned and made Time of the long Dominion: some call it finite Time. From Time of the long Dominion he brought forth permanence that the works of Ohrmazd might not pass away. From permanence discomfort was made manifest that comfort might not touch the demons. From discomfort the course of fate, the idea of changelessness, was made manifest, that those things which Ohrmazd created at the original creation might not change. From the idea of changelessness a perfect will (to create) material creation was made manifest, the concord of the righteous creation.
- In his unrighteous creation Ahriman was without knowledge, without method. And the reason and interpretation thereof is this, that when Ahriman joined battle with Ohrmazd the majestic wisdom, renown, perfection, and permanence of Ohrmazd and the powerlessness, self-will, imperfection and slowness in knowledge of the Destructive Spirit were made manifest when creation was created.
- For Time of the long Dominion was the first creature that he fashioned forth; for it was infinite before the contamination of the totality of Ohrmazd. From the infinite it was fashioned finite; for from the original creation when creation was created until the consummation when the Destructive Spirit is made powerless there is a term of twelve thousand years which is finite. Then it mingles with and returns to the Infinite so that the creation of Ohrmazd shall for ever be with Ohrmazd in purity.
- As it is said in the Religion, "Time is mightier than both creations-the creation of Ohrmazd- and that of the Destructive Spirit. Time understands all action and order (the law). Time understands more than those who understand. Time is better informed than the well-informed; for through Time must the decision made. By Time are houses overturned- doom is through Time-and things graven shattered. From it no single mortal man escapes, not though he fly above, not though he dig a pit below and settle therein, not though he hide beneath a well of cold waters.
- From his own essence which is material light Ohrmazd fashioned forth the form of his creatures-a form of fire-bright, white, round and manifest afar. From the material (form) of that Spirit which dispels aggression in the two worlds-be it Power or he it Time-he fashioned forth the form of Vay, the Good, for Vay was needed: some call it Vay of the long Dominion. With the aid of Vay of the long Dominion he fashioned forth creation; for when he created creation, Vay was the instrument he needed for the deed".

There are four periods, which together extend to 12,000 human (or solar) years. Bundashin has described, during creation myth about it. The World's Ages are twelve millennium of this system, no traces are found in the hymns of the Av. The period of the age of universe is as follow:

Table 2. Iranian mythical period of world age (finite time)

Four Period of World Age	Time Period
1. the world in a non-material, spiritual state(Mega)	3000 solar years
2. the world material existence(Getig)	3000 solar years
3. great heroes defeated monsters and demons	3000 solar years
4. present age(ending with the need for a savior)	3000 solar years

Universal history came to be seen as divided into four periods of 3,000 years each:

- The first 3,000 years began when Angra Mainyu caught a glimpse of the realm of light in which Ahura Mazda dwell, and he became determined to destroy it. Ahura Mazda set out to battle against him, but Angra Mainyu fled back into the darkness. It was then that Ahura Mazda set about creating the world in its menog, or non-material, state. Towards the end of this first world age, Angra Mainyu created legions of demons to help him in his attempt to destroy the realm of light.
- A treaty was made between Ahura Mazda and Angra Mainyu to share sovereignty for 9,000 years before a final, decisive battle. Afterwards, Ahura Mazda recited a sacred chant which revealed that Angra Mainyu would be defeated in the end. A stunned Angra Mainyu fell helpless back into the darkness where he remained for the next period of 3,000 years. (Hultgard, 1998, 45-6).
- During this second world age, without the disturbance of Angra Mainyu, Ahura Mazda brought the world into its getig, or material, state. It is at the end of this second world age that Angra Mainyu had some success in attacking the good creation of Ahura Mazda. This is when he created an evil counterpart to all of the elements of the good creation, so that the world became a mixture good and bad elements.
- The third period of 3,000 years was largely a period of heroes and legends. It was a time when great heroes defeated monsters and demons, a period of pre-history full of tales of a legendary nature. (Kreyenbroek, 2002, 37)
- The fourth and final world age is the present age, and it began with Zarathustra. It is itself further divided into three periods of 1,000 years each. Each of the 1,000-year periods begins somewhat optimistically and deteriorates over time, ending with the need for a savior. Each of the three saviors will be a son of Zarathustra who will be conceived when a virgin bathes in a lake. The practicing Zoroastrians today have divided the last period into four lesser periods, each being symbolized by a metal.

In Zand-i Vohuman Yasht saying this way:

- First, the golden, that in which Ohrmazd displayed the religion to Zartosht.
- Second, the silver, that in which Vishtasp received the religion from Zartosht.
- Third, the steel, is the reign of the glorified (anoshak-ruban) Khosraw son of Kobad the period within which the organizer of righteousness, Adurbad Mahraspandan, was born.
- Fourth (present period), the period mingled with iron is this, in which is much propagation of the authority of the apostate and other villains, along with destruction of the reign of religion, the weakening of every kind of goodness and virtue, and the departure of honour and wisdom from the countries of Iran. In the same period is a recital of the many perplexities and torments of the period for that desire of the life of the good which consists in seemliness. Perfect is the excellence of righteousness.

In the iron period (the last and present period), Zoroastrian tradition believe in three future saviors, one for the end of each 1,000-year period that comprise the last 3,000 years of the world. Each of the three saviors will be a son of Zarathustra. Zoroaster, his first wife had one son and three daughters; by his second, two sons; and by Hvovi, no earthly children were born. But here again, legend come in, to say that Hvovi shall become the mother of three sons: hushedar, hushedar- mah, and Soshyans (named Astvat-ereta).

The third and most important savior-figure will be known as the Saoshyant, and he will come at the end of the present age in order to bring in the complete renovation of the world, which is known in Avestan as

Frashokereti, and in Pahlavi as Frashgird. When the Saoshyant appears, the sun will stand still for thirty days and nights (Kreyenbroek, 2002, 39).

He will form an army and go to battle against the demons and the wicked. It is not by physical strength alone, but by the performance of ritual ceremonies that the Saoshyant will gain victory over the wicked forces. Ahura Mazda himself, along with the Amesha Spentas, will come to the earth to take part in this final decisive battle. Each will destroy their wicked counterparts. For example, Vohu Mana (Good Mind) will defeat Aka Mana (Evil Mind). Angra Mainyu will be pushed back into his realm of darkness to remain there forever, unable to create any more havoc in the newly perfected world (Hultgard, 1998, 54-5). Thus will end the time of mixture.

Zurvan (god of Time): Zurvan is the Persian god of infinite (boundless) time, space and fate. The deity is traditionally represented as being nameless (the name Zurvan being an appellative title), without gender and passions, and neutral in regard to good and evil. However, in certain strains of Zoroastrianism, Zurvan is also the father of the good deity, Ahura Mazda, and the evil deity, Angra Mainyu, also known as Ahriman. Zurvan simply means "time" and time is a key part of Zoroastrianism, which divides it into the time of creation, the finite time of history (Time of Long Dominion) and the eternal time after that (Boundless Time). At the end of finite time, Ahuramazda destroys the evil creation, and restores the world to its pristine state before the Evil Spirit realised what was happening the kingdom of God.

This term is misleading, because it is unlikely that any Zoroastrians worshipped Zurvan; worship was always reserved for Ahura Mazda alone (Boyce, 1957, pp304-316). The Iranian word Zurvan (Time) is known from the 12th century BC but not in any mythological context.

It is a sophisticated idea and there is no way of knowing that the concept did not exist before Zoroaster and have some role in his scheme, but it is not mentioned in the Gthas. There is no hint of any worship of Zurvan in any of the texts of the Avesta, even though the texts (as they exist today) are the result of a Sassanid era redaction. (Zaehner, 195, 48; Duchesne-Guillemin, 1956, 108). In the texts composed prior to the Sassanid period, Zurvan appears twice, as both an abstract concept and as a minor divinity, but there is no evidence of a cult. In Yasna 72/10 Zurvan is invoked in the company of Space and Air (Vata-Vayu) and in Yasht 13/56, the plants grow in the manner Time has ordained according to the will of Ahura Mazda and the Amesha Spentas. Two other references to Zurvan are also present in the Vendidad, but although these are late additions to the canon, they again do not establish any evidence of a cult. Zurvan does not appear in any listing of the Yazatas (Dhalla, 1932).

The classic Zurvanite model of creation, preserved only by non-Zoroastrian sources, proceeds as follows: In the beginning, the great God Zurvan (God of time & boundless time) existed alone. Desiring offspring that would create heaven and hell and everything in between, Zurvan sacrificed for a thousand years. Towards the end of this period, androgynous Zurvan began to doubt the efficacy of sacrifice and in the moment of this doubt Ohrmuzd and Ahriman were conceived: Ohrmuzd for the sacrifice and Ahriman for the doubt.

Upon realizing that twins were to be born, Zurvan resolved to grant the first-born sovereignty over creation. Ohrmuzd perceived Zurvan's decision, which He then communicated to His brother. Ahriman then preempted Ohrmuzd by ripping open the womb to emerge first. Reminded of the resolution to grant Ahriman sovereignty, Zurvan conceded, but limited kingship to a period of 9000 years, after which Ohrmuzd would rule for all eternity (Zaehner, 1955:419-428).

Discussion and Conclusions

In the lore of human cultures there are two major types of myths, which are easily detectable, although it is not rare that they intermingle:

- Explanatory myths, where circumstances in nature - all the way from the creation of the world to the color of certain birds - are given reasons in events having taken place in the distant past.
- Adventure myths, where heroes tirelessly proceeding on their quests are performing their grand feats, others are struck terribly by the most tragic events, tribes are finding their land, fighting a mighty foe, and so forth. These characters may be human beings, animals or the kinds of super humans usually labeled gods - no matter, as long as the myth in question - is mainly an adventure story.

Myths of creation (and also the myth of time) do unquestionably belong to the first category, in as much as they portray the making of the world, even in those cases where that primal process of events includes the feats of individual heroes in adventurous tiding. All creation myths are cosmological, but the reverse is not always the

case.

All cosmological myths are myths of change in the world order, and of those some are myths of primary change of world order. All creation myths are myths of primary change of world order, and vice versa. Then we have a definition for creation myths, relating to the criteria and classifications given above: creation myths are myths of primary world change. The narrowing down to creation myths can be made in this manner. (Stenudd,1994).

In a general classification any coherent mythological system consist of four mythical layer which composition according subject and time sequence as follow: The myth of the universe image, creation mythology, human, hero and ritual myth and resurrection myth. In a reduction process in myth, the cosmos system (in macro size) at last ends to social system on earth. Comparison of two myths is done with following mythic all three indices: 1.Structure 2.Binary opposition 3.Archetypal Patterns.

1. Structure

Trinity: The time classification actually reveal the first trinity in the Avesta And the Rigveda. In both the myth time was first divided into three sections then again divided into four. All divisions follow of the mathematical order and structure. Some body believes that, Past, Present and future are the base of trinity term and division of mythical items into three sections. The past is the symbol of golden and welcome era. Present is not an ideal time. The future carrier the ideal and welcome past era. In future social reforms and evolution will occur. This is the verdict: Light will come into world instead darkness, lives by the truth comes into the light.

Time prior of the creation process

Praja-Pati, the Creator in the Rigveda, appears as a “golden embryo” but later, in the Athervaveda, he is the son of “Time” (Kala).In Bundahishn such say, Ohrmazd, before the act of creation, was not Lord; after the act of creation he became Lord, eager for increase, wise, free from adversity, manifest, everorderin aright, bounteous,all-perceiving. the Iranian word Zurvan (Time) is known from the 12th century BC but not in any mythological context. The Zoroastrian concept of time was linear not cyclical, but the Zurvanites fitted the cycles into the “time of long dominion.”

To Zoroastrians this world is a battlefield between two opposing forces, good and evil. The world is currently in a temporary stage of "mixture" where in both evil and good co-exist. But this is not how Ahura Mazda originally created the world, nor is it how it will always be. From the beginning, two spirits have existed, totally unlike each other, completely opposed in every way. Ahura Mazda is all-good and Angra Mainyu (known in Pahlavi as Ahriman) is all-bad. No evil ever comes from Ahura Mazda, and no good ever comes from Angra Mainyu (Nigosian, 1993, 84).

2. Archetypal Patterns

This researcher has borrowed the term archetype from the C. G. Jung and M. Eliade theory.But the aim is not explanation this myth by their views. It is merely propose an idea in order to express the common formats which be repeated in the Iranian, Indian and the myths of another cultures. These statements are fixed invariable. They constantly appear everywhere and whenever and shaping the myths content in themselves.

The notion of archetype is of crucial importance in Eliade's historical-religious perspective, although he never provides a clear definition. Starting from the first occurrences of the term archetype in 1937, and taking into account. Three meanings of the notion of ‘archetype’ can be identified in his works, where it is used systematically since 1942. The first of these three meanings is the ‘descriptive’ meaning (the archetype as the expression of an ‘archaic ontology’, possessing a ‘Platonic structure’); the second is the ‘existential’ meaning (the archetype as a consequence of boundary situations that a human being discovers at the moment of reaching an awareness of his or her own position in the universe); the third is the ‘morphological’ meaning (the archetype as a structural and structuring element of the religious phenomenon).

This researcher’s finding is not the narrative and story (which is Considered by structuralism, on the contrary, exactly the elements and tools that appear beyond of the narration structure. These structures present and appear not only in myth but also in all of the fields of folklore such as oral literature, ritual and traditions. In the mentioned myth of universe image there are common four archetypes: numerical structure (three & seven), circular (and centralist), sanctity (inviolability) and finally equalize of sizes.

- The number Four (4): The divine manifestation numbers are significant with the use of symbolic aspect. Number three, four, six, seven, twelve, forty and multiples of these numbers in the tradition of myth have symbolic image. Numbers have taken a variety of symbolic meanings among different ethnic groups. But all of them are covered by transcendental, mental, abstract and mysterious meaning.

The world's ages in both myths divided into four sections. in Indian mythology: Satya, Treta, Dwapar and Kali Yuga, which together extend to 12,000 divine years; In Iranian myth Universal history came to be seen as divided into four periods of 3,000 years, which together extend to 12,000 human (or solar) years. The World's Ages are twelve millennium of this system. Duration of these periods are equal. While in Indian myth duration of the periods follow a decreasing trend.

- Endless Time: In both myths time is divided into two categories, unlimited and limited. In fact In Iranian time myth duration of all four periods are equal, but in Indian limited is endless time that is sacred and divine time. While limited time related to only material and non spiritual world.
- Sexless time: Zurvan and Praja-Pati, are sexless. Because, Praja-Pati has delivered universe and Zurvan, god and demon (Ahura and Ahriman) by himself, which means half man and half woman.
- Millennialism: is also a doctrine of medieval Zoroastrianism concerning successive thousand-year periods, each of which will end in a cataclysm of heresy and destruction, until the final destruction of evil and of the spirit of evil by a triumphant king of peace at the end of the final millennial age (supposed by some to be the year 2000). "Then Saoshyant makes the creatures again pure, and the resurrection and future existence occur" (Zand-i Vohuman Yasht 3/62).
- Golden Age: comes from Greek mythology and legend and refers to the first in a sequence of four or five (or more) Ages of Man, in which the Golden Age is first, followed in sequence, by the Silver, Bronze, and Iron Ages, and then the present, a period of decline. By extension "Golden Age" denotes a period of primordial peace, harmony, stability, and prosperity. The Indian teachings differentiate the four world ages (Yugas) not according to metals, but according to quality depicted as colors, whereby the white color is the purest quality and belongs to the first, ideal age. After the world fall at the end of the fourth, worst age (the Kali Yuga) the cycle should be continued, eventually culminating in a new golden age.

In the Iranian myth there are two types of golden age. The first is the first 3,000 years that began when Angra Mainyu caught a glimpse of the realm of light in which Ahura Mazda dwelled, and he became determined to destroy it. Ahura Mazda set out to battle against him, but Angra Mainyu fled back into the darkness. The second is the golden age in the first 3000 millennium of the last 3,000 years.

- Eternity (disambiguation): in metaphysics of eternity might be summarized by the question: can anything be said to exist "outside of" or independent of Time/Space, and if so how and why? This term is only in the Iranian myth that is related to resurrection. In Zoroastrian after final judgment everybody can exist in eternity situation; but in hinduism is impossible. According to the sacred text of Hindu after two kinds of periods of dissolution, pralaya, at the end of a kalpa(when both the physical and subtle worlds are destroyed); and mahapralaya at the end of a mahakalpa(when all three worlds: physical, subtle and causal are absorbed into Siva) everything is destroyed.
- Linear and cyclical time: Time Cycles and Wheel of time that regards time as cyclical and quantic consisting of repeating ages that happen to every being of the Universe between birth and extinction. In Hindu myths, time is cyclical. Brahma in Hindu mythology is referred to as the creator. A thousand catur yugas are said to make up the daylight hours of a single day of Brahma's life. ancient Hindu cosmology, describe which the universe goes through repeated cycles of creation, destruction and rebirth, with each cycle lasting 4320 million years. This cyclical nature of time as believed in Indian mythology refers to time as 'anaadi' or that without a beginning.

The Zoroastrian concept of time is linear not cyclical, but the Zurvanites fitted the cycles into the time of long dominian. In the mythologies of India and the world was not to be reformed, but only known, revered, and its laws obeyed (Campbell, 1991, 191). In contrast, in Zoroastrianism, the current world is corrupt... and to be reformed by human action. According to Campbell, this progressive view of cosmic history can be heard echoed and re-echoed (Campbell, 1991, 192).

Mircea Eliade believes that mythology of linear time in Zoroastrianism originated with eschatological elements.

According to Eliade, these elements include ethical dualism, the myth of a savior, and "an optimistic eschatology, proclaiming the final triumph of good (Eliade, 1978, 302).

Numeric and Divine time: numeric is chronological time and Divine, literally "the right or opportune moment," relates specifically to metaphysical or Divine time. In the Hindu myths there are both type of time, numeric and divine; but in Iranian myth any act is measured only with numeric time.

3. Binary Opposition

The myth of the time independently (no linkage with the creation myth) has not narrative and story aspect, but has all kinds of the binary oppositions. Claud Levi Strauss defined three kinds of binary opposition: Cosmic, Geographical and Sociological. According to Joseph Campbell we can add the transcendental (post-cosmic) myth to this categorist. Present picture of the time belongs to cosmic myths. There is a significant point, that is presence of oppositions obey a linear and reduction process. There are two types binary oppositions in both, Cosmic, and sociological. In the creation myth Unlimited/limited time, Numeric/Divine time are cosmic oppositions; Golden age / Iron age are sociological oppositions.

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