

11. Unto that mountain is given the protection of the waters, so that water streams forth from there, in the rivulet channels, to the land of the seven regions, as the source of all the sea-water in the land of the seven regions is from there.⁹⁹

The Zoroastrian Tree of Life is further described as the “white *Hôm* the healing and undefiled, [which] has grown at the source of the water of *Arêdvîvsûr*; every one who eats it becomes immortal, and they call it the *Gôkard* tree, as it is said that *Hôm* is expelling death; also in the renovation of the universe they prepare its immortality therefrom; and it is the chief of plants.”¹⁰⁰

The primeval mountain is said to have gradually made its appearance, rising up past the stations of the stars, moon, and sun, and finally reaching the “utmost height”:

1. One says in the Scripture, “The first mountain that grew up was [Alburz of divine destiny and thereafter all the mountains grew up] in eighteen years.”

2. Alburz grew ever till the completion of eight hundred years: for two hundred years up to the Star station, two hundred years [up] to the Moon station, two hundred years [up] to the Sun station, and two hundred years [up] to the utmost height of the Sky.¹⁰¹

Zoroastrian Stories Relating to the Fall

Although Zoroastrianism ignores the story of the taking of forbidden fruit, there is a story of how Yima—who, in early accounts, stood in the place that Gayomard later occupied as the primal man—sinned in pretending to be a god,¹⁰² and caused human beings to lose their immortality.¹⁰³ Other traditions emphasize the idea that the evil “primeval contender” was responsible for having struck the blows that “made Gayomard mortal.”¹⁰⁴ In his combat, he “stood upon one-third of the inside of the sky, and he sprang, like a snake, out of the sky down to the earth,”¹⁰⁵ taking “as much as one-third of the base of the sky, in a downward direction, into a confined and captive state, so that it was all dark and apart from the light.”¹⁰⁶ Then, celebrating his victory, the evil one cried: “My victory has come completely, for the sky is split and disfigured by me with gloom and darkness, and taken by me as a stronghold; water is disfigured by me, and the earth, injured by darkness, is pierced by me; vegetation is withered by me, the [primeval] ox is put to death by me, Gâyômard is made ill by me.”¹⁰⁷

Although “the contentious promise-breaker injured the life of [Gayomard], and produced a burdensome mortality,”¹⁰⁸ the male and female “progenitors of the undeformed human

99 F. M. Müller, *Bundahis*, 18:1, 9-10, pp. 65, 66-67.

100 F. M. Müller, *Bundahis*, 27:4, p. 100. In another place it reads: “5. The tree of many seeds, having been produced from all those seeds of plants, grew up in the ocean *Frakhvkart*, wherefrom the seeds of all the species of plants are growing. 6. Near to that tree, the Gokaren tree was produced, in order to keep away ill-shaped decrepitude; and the complete exaltation of the world arose therefrom” (B. T. Anklesaria, *Bundahishn*, 6D:5-6; cf. F. M. Müller, *Bundahis*, 9:5-6, p. 31).

101 B. T. Anklesaria, *Bundahishn*, 9:1-2; cf. F. M. Müller, *Bundahis*, 12:1, p. 34 and F. M. Müller, *Zad-sparam*, 7:6, pp. 174-175; see also 1 Corinthians 15:40-42, D&C 76, J. E. Seaich, *Ancient Texts 1995*, pp. 568-577, 660-661. For a detailed overview of Zoroastrian cosmology, see G. L. Windfuhr, *Guardian Spirits*.

102 F. M. Müller, *Yasts*, p. 293 n. 6 re: 19:(7):34.

103 S. A. Nigosian, *Zoroastrian Faith*, p. 19; see A. Ferdowsi, *Shahnama*, pp. 7-8; F. M. Müller, *Yasts*, 19:(7):35-36, 38, pp. 293-295.

104 F. M. Müller, *Dadistan-i Dinik*, 37:44, 46, p. 94.

105 F. M. Müller, *Bundahis*, 3:11, p. 16.

106 F. M. Müller, *Zad-sparam*, 4:1, p. 164; cf. Revelation 12:14, D&C 29:36.

107 F. M. Müller, *Zad-sparam*, 4:3, p. 164.

108 F. M. Müller, *Dadistan-i Dinik*, 64:5, p. 198.