

# Research of Zoroastrianism in Space with Symbolic Significance-overview

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**Abstract.** Zoroastrianism, which in Chinese history was called “xianjiao”, Zoroastrianism is also called “baihuojiao” and its founder was Zoroaster around the 10th century BC for his worship of fire. Which pursues the dualistic theory of god is the religious history of the world from polytheism to 2 god theory into the representation of the religious, good and evil dualism that god has a good god and evil, o good god for he mazzy, the evil god leads people to Angela Manuel doctrine limited darkness, to live with the light, to yearn for the goodness of god to teach and festivals have their own calendar and a complete sacrifice and funeral ceremony, as early as the 6th century BC, the Persian, many dynasty was revered as the church of England has more than 2500 years, after twists and turns, it is said that there is still no fewer than 150000 Christians in Iran and India The study of this religion is one of the necessary conditions for studying Iranian culture and the religious culture of the world.

**Keywords:** Zoroastrianism; Iranian; Belief; Etiquette; ShengYu.

## 1. Introduction

Based on the development process of zoroastrianism, this paper makes an in-depth analysis of zoroastrianism from the three dimensions of faith, ritual and holy realm, so as to comprehensively understand the spirit, behavior and spatial connotation of Zoroastrianism.

Faith: since ancient times, the word faith has been placed in the higher level of human spiritual pursuit. The emergence of religion is the concrete embodiment of human faith concentration. Zoroastrianism was the most influential religion in the early period of western Asia, especially in ancient Persia. Its ideas, rituals and followers are still handed down in the world, and it has a history of more than 2,500 years since the achaemenid dynasty in 550 BC. Its though, etiquette and followers of ancient Persia, Iran now, and even to Europe, Asia, etc., are all produced great influence, cultural, economic, history, etc are left its mark, ancient and modern Chinese and foreign scholars through the unremitting exploration and study of the Zoroastrian generally formed a complete system, basic on the origin of the teaching, communication, and custom, the evolution doctrine, there is more detailed, especially the international scholars, the study of the Zoroastrian has more than 200 years! However, the study of zoroastrianism by ancient and modern scholars at home and abroad mostly stays at the level of thought, etiquette and so on.

Cult: from the micro point of view, religious cult is the manifestation of believers' behavior to express their religious belief. From the macro point of view, the cult is a code of conduct to maintain the purity of religion. The reason why zoroastrianism can last for thousands of years is related to the guidance and restraint of the cult on the believers. Zoroastrianism, as the representative religion of the two gods, breaks out of the bondage of polytheism and creates the dualism of good and evil, advocating that everything in the world has two sides. It respects Ahura Mazda as the good god, representing light and beauty, and Angela manute as the evil god, representing darkness and impurity. The teachings guide people to banish darkness and seek light and warmth, so zoroastrians make it their sacred duty to worship fire. Ever since the first flame was lit, it has been burning for 2500 years! In addition to the ritual of fire worship, the ritual of sky burial is unique to zoroastrianism. This is a special form of burial because zoroastrians worship natural elements such as fire and water, which they believe should not be touched by the filthy body after death, so zoroastrians created a unique form of burial.

Sacred region: the word "sacred region" comes from the concept of "scene region" put forward by professor zhao bing. Professor zhao bing first coined the concept of "landscape" in the 1980s to define the area of landscape experience. "Landscape" is always associated with geographical units

and ethnic activity space, and pays more attention to the landscape experience within specific spatial boundaries. The most meaningful landscape experience is sacred mountain and holy water, which belongs to the field of sacred space. Professor Zhao Bing gave a more accurate definition of "sacred area" in 2016. "Sacred domain" is not only a three-dimensional space in the physical sense, but also a place for people to make a pilgrimage by projecting the spiritual belief of the ethnic group in a symbolic way with some specific address landform as the carrier. The study of Zoroastrianism's "holy realm" is still a blank in the academic circle.

Zoroastrianism originated in Persia and is one of the oldest religions in human history. Sacred fire worship is the core of Zoroastrian sacrificial activities, the sacred fire ritual is varied, and various ceremonies are applicable to different occasions. Zoroastrianism prescribes three different levels of the sacred fire, with strict adherence to the doctrine from the establishment to the sacrifice. As Zoroastrianism spread around the world, its influence became more and more profound. Ancient Persia Achaemenian empire period, Zoroastrianism is revered as the state religion, its religious connotation with advancing constantly stretch time, around the 4th century BC, Zoroastrianism, the phenomenon of the fire temple worship, the improvement of the system to make it emerge in endlessly, all kinds of classic doctrine Christian religious life is also more standardized and rigorous.

Parts of modern Iran Yazd still retain some of the Zoroastrian tradition, sacrifice life habit, but under the impact of the great wave of modern social life before there is no rigorous, at the same time because of its complicated fire worship ceremony, the fire remains to keep still incomplete, religious culture has a long history, in view of this, more and more scholars involved in the Zoroastrian research, but even so, the study of the Zoroastrian or slightly insufficient. On the one hand, it is hard for outsiders to see the beauty of ancient age and complicated ceremony. On the other hand, this kind of research requires scholars to master a wide range of knowledge, including ancient Indo-Iranian linguistics, graphics, archaeology, religion and history.

This article in the Zoroastrian faith, cults, and saint area "as the research object, focus on the Zoroastrian in" the spirit level, behavior level and space level ", the characteristics of the carding predecessors' research, combined with the archaeological discoveries, tries to Zoroastrianism is summarized in the spiritual beliefs, cult behavior and the underlying source behind the saint area space, etc. In order to have an in-depth understanding of Iranian culture and further promote the in-depth cooperation and cultural exchanges between China and Iran.

## **2. Domestic Research Status**

In 1984, Mr. Huang Xinchuan published an introduction to Zoroastrianism, which was the first article in China to introduce Zoroastrianism in detail. The contents include the life story of the prophet Zoroaster of the sect, the classic of the sect, the havistas, its mythological system, ceremonial customs and hierarchy, as well as its spread and influence in China. To explore the teachings of this religion, Mr. Yuan Wenqi published a monograph "Dual Deism: A Study of Ancient Persian Religious Mythology", which collected a wealth of data, including almost all the basic materials of Zoroastrianism and Manichaeism, most of which were translated from the original Persian classics. Therefore, it is probably the first treatise on Persian religion, myth and philosophy in China, which is of great historical and realistic significance for understanding the eastern religious culture and the cultural exchanges between east and west. In 2002, Mr. Gong Fangzhen and Mr. Yan Kejia wrote a book called Zoroastrianism, which translated Zoroastrianism from Zoroastrianism to Zoroastrianism. The region includes Persia, central Asia, China, India and so on. The book is China's first systematic and comprehensive introduction to the history of Zoroastrianism, the information is very rich. In the study of Zoroastrianism in Persia, the works of Chinese scholars are not very adequate, which is because most scholars are not familiar with the language knowledge of ancient Persia and central Asia, and cannot directly interpret the original documents of Zoroastrianism. This study suggests that in order to better understand Zoroastrian thought and evolution, it is indeed necessary to go to Iran - the ancient Persian region - and to India - the land

where the Parsi live - for a more accurate and in-depth understanding of zoroastrianism. The plan to travel to Iran to visit zoroastrianism before and after the Spring Festival has not been realized due to various reasons, which is also a major regret of this study.

### **3. Research Status Abroad**

The accepted classic of zoroastrianism is the avesta, and the oldest part of the gassa is considered by the academic circles to be the work of the master Zoroaster himself. The book explains that the basic doctrine of zoroastrianism is to honor ahura Mazda as the supreme god; Advocate the dual god theory of good and evil, good and evil to be the world's two main sources, good, wisdom, sincerity, purity and creation are good god pronoun, is the source of light and life; Hypocrisy, evil, filth, ignorance and destruction are synonymous with evil god and are the root of darkness and death.

Second, 《A Stronghold of Zoroastrianism》, by professor Mary Boyce, is an exemplary study of religion using historical anthropology. Professor Mary Boyce is a world-renowned Iranian scholar and Zoroastrian expert, whose outstanding academic skills and achievements in zoroastrianism have earned her a high position in the international academic community. At the same time, she was meticulous in academic research and devoted to her work. His classical works are often translated into many languages and are read by scholars all over the world. In particular, she went deep into Zoroastrian villages in the remote mountains of Iran and conducted a year's field survey. With her original materials, in-depth analysis and excellent insights, she greatly expanded people's understanding of zoroastrianism and became a must-read book for Zoroastrian researchers.

The rise of Zoroastrian studies in the west in modern times actually originated from the discovery of the Indian Zoroastrian Parsis. So far, the main basis for the study of this religion is also the preserved materials of the Parsi era. Although with the development of The Times and the change of the region, the Parsi people in India have slightly changed their religion, they still stick to the ancient Persian tradition to a large extent. In a way, it is a living fossil of ancient Persian zoroastrianism.

This research is to book the efficiency. the tower to understand the ideological basis of Zoroastrianism, with "A Persian Stronghold of Zoroastrianism, introduced the content as the main research route, at the same time, combining the Zoroastrian believers today the most densely populated cities - yezd for practical research site, for their faith, cult, especially its special funeral ceremony connotation, constitute the main idea of this study.

### **4. Research and Innovation**

Starting from the attitude of "knowledge", this paper analyzes the domestic and foreign research status of zoroastrianism, found that most studies have not the Zoroastrian history and associated with significant changes of the world, such as occurred during the 15th and 16th century Renaissance ideal to try to make the Christian holy Roman church and secular the perceptual reality of the society, calling the awakening of the human nature and the prosperity of literature and art; The reformation criticized the dirty and dirty reality of the Roman church with the good Christian ideal, which contributed to the rise of the Germanic nation and the great split of the Christian world. With the advent of the industrial revolution, most religious villages broke their self-reliant, self-organized way of life, and Zoroastrian villages were no exception. Such historical changes are bound to have an impact on the evolution of Zoroaster to a greater or lesser extent. This study attempts to strengthen the connection between the two, to put the evolution of zoroastrianism into the melting pot of historical changes, and to understand zoroastrianism and its holy space from a more comprehensive and macroscopic perspective.

Meanwhile, in the context of "One Belt And One Road", Iran played an indispensable role on the ancient silk road. From the perspective of geopolitics, economy and culture, Iran is an important node of China on "One Belt And One Road", and China's construction of "One Belt And One Road" needs Iran's support and participation. In the exchanges between the two countries more closely, in

the cultural collision is more intense, understand Iranian culture must understand the developing course of zoroastrianism, the study also hopes to more comprehensive research to learn more about zarathushtra, "area" Iran node construction problems, put forward the reference and reference.

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