

CORRECTION

I take this opportunity to include two corrections of *Talmudic Judaism in Sasanian Babylonia*, generously supplied by Professor Shaul Shaked, Hebrew University, Jerusalem.

1. With reference to the origins of Mani, alluded to on p. 147, Shaked writes:

It is now known, thanks to the discovery and publication of a life of Mani in a Greek codex from Egypt, that Mani grew up in a community of people who were adherents of the gnostic Alchasai. The former widely held assumption that they were a Mandaean group is now definitely disposed of. For a discussion of the problem cf. A. Henrichs and L. Koenen, "Ein griechischer Mani-Codex," *Zeitschrift für Papyrologie und Epigraphik*, 5 (1970), pp. 133 ff.

2. Reference is made to the statement, p. 60, "A fourth central conception was that all Jews were expected to become rabbis. This belief set rabbinic Judaism apart from Manichaeism, Mazdaism, Oriental Christianity, and other contemporary cults, for no one expected that everyone would assume the obligations or attain to the supernatural skills of Manichaean Elect, Mazdean Magi, Christian nuns and monks, or the religious virtuosi and cultic specialists of other groups. The rabbis, by contrast, wanted to transform the entire Jewish community into an academy where the whole Torah was studied and kept." Professor Shaked comments:

This seems to me true and valid. What you are striving to express, if I understand you correctly, is that Judaism (like Islam in a later period) belongs to a type of religion in which there is a single and universal standard of expectation from the individual, although in actual life it is evidently not fulfilled by every member of the community. At the other end of the scale there is Manichaeism as well as Christianity, which set up two different standards, and have two levels of expectation from members of the community. Buddhism is another example for this type of religion. All of these are religions in which the monastic ideal is the higher goal. Zoroastrianism is slightly difficult to define, as it has a hereditary priesthood (like Biblical Judaism), but its basic elements of religious achievement are purity (i.e. the ritual complex) and wisdom—the ideal of intelligent recognition of the tenets of religion. A certain tendency to limit the universal instruction of Zoroastrian scriptures and exegesis is evident, but it seems accidental, not an essential part of the system, and is rather due to historical circumstances.