

THE MAZDAYASNIE CONNECTION

August 21, 2022



ASHO SPITAMAN ZARATHUSHTRA

KHORDAD SAL

Roj Khordad Mah Fravardin is traditionally observed by Parsis as '*Khodad Sal*' - the day of Asho Zarathushtra's advent on earth. On this auspicious occasion, we present some not-so-well-known facts about the most exalted spiritual status and powers of the Prophet of Prophets (*Vakshur-e Vakshuran*) Asho Spitaman Zarathushtra as revealed in the Avesta scriptures (Gatha, Yasna and Yashts) and Pahlavi writings.

The Fravardin Yasht (94) mentions that when Asho Zarathushtra was born, all Nature went into ecstasy. Every atom in the universe danced with divine joy, every flower emanated divine scent, and the entire universe rejoiced with the thought:

Ushta no zāto āthrava yo Spitāmo Zarathushtro -

Rejoice! (Thanks to Thee, O Ahura, that) the savior, Spitama Zarathushtra is born.

Traditionally, his day of birth is roj Khordad of mah Fravardin - hence, known as Khordad Sal.

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1. He was a Yazata who assumed a human form when he came to earth. Asho Zarathushtra's name is invoked in our prayers by reciting a *khshnuman* – a short prayer paragraph for invoking Divine entities, thus indicating that Asho Zarathushtra has elevated status equal to that of a Yazata. Another noteworthy point is that his name is invoked along with that of Ahura Mazda in several prayers. He could converse with Ahura Mazda as evidenced by his conferences with the Deity.
2. He was appointed by Ahura Mazda to relieve the earth and mankind of the malevolent evil forces. He was the Gathic Ratu, lord, apostle, teacher in the most exalted sense – not a mere philosopher.
3. His body was transparent, shadowless, gave a shock when touched and could be rendered invisible at will. When he walked on earth, the light of his glory (*khoreh*) stretched for a quarter of a mile.

BELOW: Bas-relief at Taq-e Bostan in Kermanshah, Iran, shows Asho Zarathushtra (left) blessing the coronation of Sasanian King Ardashir II (r. 379-383 CE) (center) by the Head Priest (right). Asho Zarathushtra's khoreh is depicted by the nimbus around his head and the lotus flower under his feet.

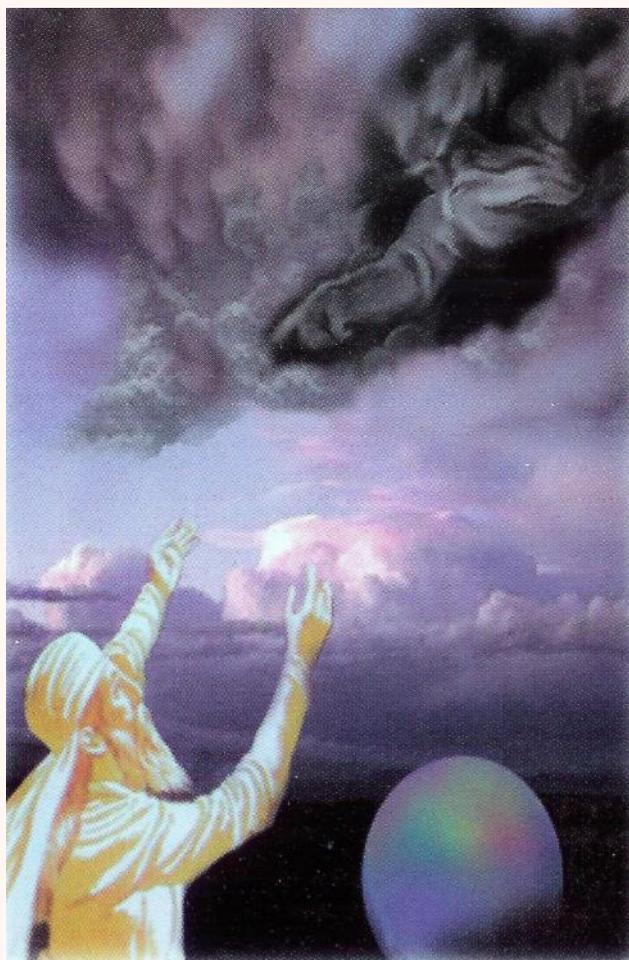


4. The ball of fire in his hand was the fire energy of *Adar-e Burzin Meher*. In the *Shahnameh*, Ferdowsi describes this fire as smokeless and burning without any need for fuel (such as wood, etc.).
5. The stick in his hand, which had nine notches (*Nav-gareh*), was the physical manifestation of his powers. The number nine in Zarathushti numerology indicates perfection (in this case of *ashoi* – holiness). These nine potentialities have been allegorically depicted as his three wives, three sons and three daughters.
6. He was born approximately 9,500 years ago to **Dogdo** and **Paurushaspa** in his father's house (*naman-e Paurushaspa*) in the region of *Airyana Vaeja*.
7. The **Dinkard** states that miracles occurred at the time of the Prophet's birth. Baby Zarathushtra laughed as he was born and the seven nurses (midwives) around him were frightened and retreated. A normal human infant cries at the time of birth because its conscious soul is aware of the trials and tribulations of this world and knows that it will be subjected to struggle and strife on earth. But Zarathushtra was not an ordinary mortal soul. He was a Yazata in human form. He was not afraid for no evil could touch him. Since he was a Yazata, he had no destiny as mortals do. Therefore, the seven planets, symbolized by the seven midwives, had no influence on him; hence they retreated and Zarathushtra smiled.
8. Again, the incidents in Zarathushtra's infancy have been described in a mystical and symbolic language. They narrate the actual combat between the principal forces of evil and the forces of good which commenced no sooner the Prophet was born. The events revolve around the evil sorcerer **Doorasroob's** attempts to kill baby Zarathushtra. But the Prophet being divinely protected, all such attempts were in vain.
9. He accomplished many missions on earth. The main ones were:
 - a. Teach mankind to combat evil – both internal (within self) and external, through the teachings of the Mazdayasni Zarathushti Din (religion).
 - b. Combat the daevas and their evil forces, who were tormenting *Geush Urva* (the soul of the earth).
 - c. Make preparations for the advent of other religions.
10. Aho Zarathushtra did not convert anyone from one religion to another. When he came to earth, there were two groups of people – the **Mazdayasnis** (Mazda worshippers) and the **Daevayasnis** (evil worshippers) who were in constant conflict with each other. The Prophet



reformed the Daevayasnis into Mazda-worshipping people. He retained all the authentic teachings and practices of the ancient Mazdayasni faith, enhanced and improved many of them and rejected the deviant alterations, thus restoring it to its pristine state. Hence, our religion is called the Mazdayasni Zarathushti Daena.

11. Being a Yazata and not an ordinary human, Asho Zarathushtra death was unique in many ways – he did not die as we mortals do. The **Dinkard** narrates the incident of his passing away at the hands of an evil sorcerer named **Turbaratur**, who stabbed the Prophet in his back while he was praying in an Atash Kadeh. As he fell, he flung his rosary (prayer beads) at the Tur, and they both perished. **The above episode is an allegory – a narrative in which the meaning is symbolically couched.** Turbaratur is not a magician as alleged. It was a gigantic, dark accumulation of the evil thoughts, words and deeds of humans, which advanced menacingly to destroy the earth. There was no power so mighty that could combat the evil Tur and disintegrate it except the divinely energized human form of Asho Zarathushtra. The Prophet concentrated the force of his manthra prayers on the evil energy, causing it to break apart and disintegrate. The reaction of the disintegrating Turbaratur was absorbed by his human form which dissolved and the Yazatic light flew away to the heavenly realms. His passing away is known in the Dinkard as “*Vikhiz*,” or ‘rising up.’



In conclusion, we cannot thank our dear Prophet enough for all that he has done, not only for us, Zarathushtis, but for all mankind. He was the first *athravan*, the protector of the Holy Fire, the first *ratheshtar* (divine warrior) who fought with the hostile forces of Ahriman, the first *vastriyosh* (spiritual farmer), who tilled the barren land of man and universe making them fertile; the first to convert the evil daevas into good; the first to attract showers of Divine Blessings on all and inspire Faith and devotion towards Ahura Mazda in man. ■

May we walk on the path he has laid down for us!

May his Light remove our darkness!