

Unity of Faiths:

Zoroastrianism

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## **I Zarathushtra the Messenger of God: A Brief History**

“New faiths are grafted upon old ones. All great teachers build upon past traditions. They adapt and refresh the stream of Eternal Ancient Wisdom to fit the needs of the time.”(I. Taraporewala, *The Religion of Zarathushtra*).

There is a lot of controversy among scholars as to when prophet Zarathushtra lived—some date him as far back as 6000 B.C., some as late as 1500 B.C.

Swami has clarified this mystery to Dr. Fanibunda. (The approximate date of Zarathushtra’s life was revealed by Swami to Dr. Eruch Fanibunda, during an interview. Dr. Fanibunda is the author of *Vision of the Divine*. Information paraphrased below is from Dr. Fanibunda’s article, “What Sri Sathya Sai Means to me as a Zoroastrian” in the book *Full Flame* by Dr. Ranga Rao)

Zarathushtra was born approximately 3000 years before Christ: it was a time of great turmoil and violence. The *Dwapara Yuga* (age of Krishna) had ended and the present *Kali Yuga* had started. People had forgotten the simple, eternal Truths of *Sanathan Dharma*, priests were out to make a profit by deluding the common man and there was widespread corruption...

So during this age of turmoil, the soul of Mother Earth, called *Geush Urvan*, is said to have prayed to the Lord to send a savior to stop mankind from destroying the Earth and its creatures. The Lord responded by sending prophet Zarathushtra to help save Mother Earth.

### **Divine Birth**

Zarathushtra’s birth name was Spitama: he was named after the founder of his family. Zarathushtra was the title given after he proclaimed the message he had come to deliver.

*Zara* means golden, *thushtra* is shining star.

In the warrior family of Spitama there was a learned man named Pourushaspa. He was pious and wise. When the proper time came, he was married to Dughdhova, who came from a noble family. She was also deeply pious and devoted. They made an ideal pair. They had five sons, Spitama, later known as Zarathushtra, was the third child.

Zarathushtra’s birth is said to have been via divine conception, similar to the Birth of Christ and Sai Baba. Even while he was in the mother’s womb, he glowed with such spiritual light that everything around was radiant. The radiance increased as the birth approached—the home and neighborhood were filled with splendor.

It is said, “the divine child smiled as soon as he was born, and all of nature rejoiced!”

Hearing about this miracle child made some characters nervous and they set out to destroy him. Infant Zarathushtra was kidnapped and placed on a heap of hay which was set on fire. But the divine energy or angel called *Asha Vahishta* whose symbol is fire, cooled the embers and Zarathushtra was found unharmed by his mother.

Then infant Zarathushtra was kidnapped again and placed on a path where the cattle roamed. This time the angel *Vohu Mano* or Divine Love, in the form of a cow, stood protectively above the baby so the cattle could not trample him.

Zarathushtra did not have a spiritual teacher, he was Self-enlightened: at the age of 15 he retired into a cave to meditate and commune with his Maker. At the age of 25 years he emerged enlightened.

At first he was not well received—but he never faltered or doubted regardless of repeated rebuffs. Sometime later, he left his native province and went to Bactria—land of King Vishtasp. There he performed many miracles and engaged in discussions with the wise men of the court.

There were several set-backs—his enemies plotted against him and had him imprisoned. But in the end, after Zarathushtra healed the king's favorite horse, Vishtasp was convinced of the sincerity and wisdom of the prophet and became a convert to the Zarathushti faith.

This was the turning point. Other members of the royal family and the court accepted him as their teacher and from there on the spread of the religion of Zarathushtra was fairly rapid. Zoroastrian faith reigned supreme in the Persian kingdom for several hundred years.

With the Arab conquest of Persia, came the decline as people were forced to convert to Islam. A few hundred Zoroastrians sought to escape the religious persecution by sailing towards India. They arrived on the West coast of India, state of Gujrat, in the year 721 A.D. In the tolerant and generous lap of Mother India, the Parsis as they came to be known, not only received religious freedom, they had plenty of opportunity to thrive.

**Closure:** As per the records of the Persian historian/poet Ferdowsi, Zarathushtra was killed while praying in a temple. Some Zoroastrian mystics, however, think otherwise:

According to Zoroastrian belief: all thoughts have energy--negative thoughts create negative energy and form a cluster in the North of the universe. When this cluster gets too huge, it brings about natural calamities on earth. At age 77 years Zarathushtra realized his life's mission was over. He decided to end his life by absorbing this negative energy into his physical body, thereby averting natural calamities on earth. In so doing he sacrificed his human body. (Many of us believe Swami gave up His physical body for similar reasons.)

## **II Zarathushtra's composition and salient teachings**

The *Gatha* (meaning songs, similar to *Geeta*) were composed and recited by Zarathushtra in Avesta language. These are inspired, passionate verses, many addressed directly to God. (The entire composition has 17 hymns later grouped into 5 sections.)

The songs open with a lament of despair: with so many conflicting ideas and confusing notions, how is a person to know right from wrong? How is a person to follow the right path, Zarathushtra asks.

Unlike the *Geeta* there is no Krishna to assuage Zarathushtra's anguish. He then ponders and finds the answer himself: each person is to find the answer from within, he says—he/she is to follow the voice of his conscience.

### 3. A) The concept of Asha:

This is the very keystone of the *Gathas*. The deep and fundamental importance of Asha colors all of Zarathushtra's teachings. This word is very hard to translate in English. It is a combination of Truth, Righteousness and Purity. It also implies harmony of thought word and deed. *Asha* is very hard to express in words: it has to be meditated upon and experienced within.

In one sense, *Asha* is the great law, the plan of God according to which he has fashioned the universe. Sanskrit word *Ritm* is close to *Asha* and has similar significance. The word *rishii* is derived from *ritm*—*rishii* is one who follows *ritm*: *Avesta* equivalent of *rishii* is *ratus* or *ashavan*—a teacher who has attained higher level of wisdom by realizing the eternal law of *Asha*.

The path of *Asha* is described in the last verse of *Hoshbam* (this prayer is recited at dawn; *hoshbam* literally means-- awakening of consciousness):

“Through the highest and the best *Asha*, may we have a vision of Thee, may we get close to Thee, may we be in perfect union with Thee.”

So the three stages of vision of God, approach to God and complete absorption in God can be accomplished only thru *Asha*..

The last line of the Book of Yasna, the most important book of the Avesta sums up the teaching of Zarathushtra:

*Aevo pantao yo Ashahe, vispe anyaesham apantam*

Meaning: there is but one Path, the Path of *Asha*—all other paths are false paths.

### 1. B) Prayer: Ashem Vohu reflects Swami's Five Values

Repeated several times in Zarathushtra's *Gatha*, this is one of the three holiest and most sacred verses. The prayer *Ashem Vohu* embodies the salient points of Zarathushtra's teachings. It contains the essence of the *Gathas*. First prayer taught to children, this is also the prayer whispered in a dying person's ears. It contains all the 5 values taught by Sathya Sai Baba.

*Ashem Vohu Vahishtem Asti, Ushta Asti*

*Ushta Ahmaj, Hyat Ashai Vahishtai Ashem*

First, some key words:

This sacred verse begins and ends with the word *Ashem*, derived from *Asha*.

*Ahura Mazda* (God) has six rays or aspects or facets: *Asha* is the first ray. *Asha*, as we have seen, is defined in many ways: it is a combination of Truth, Righteousness (*Satya* and *Dharma*) as well as Purity. *Asha* also implies purity and harmony of thought word and deed. Path of *Asha* is the Path of Knowledge, or Illumination--the *gnyan marg*a of the *Geeta*. Other names of *Asha* are: *Asha Vahishta*, *Ardibesht*, *Adar*. Symbol of *Asha* is fire.

*Vohu* or *Vohu-Mano* is the second ray or aspect or facet of *Ahura Mazda* (God). It represents Divine Love. The path of *Vohu Mano* is the path of Divine Love (*Prema*), Devotion, Adoration or *Bhakti Marg*. A person suffused with Divine Love is compassionate, caring, generous and non-violent towards all of God's creations (*Ahimsa*). He protects and does not pollute the elements.

*Ushta* is happiness, peace (*Shanti*), bliss: it also implies illumination or effulgence.

So this sacred verse means:

**A person who leads his life with Truth, Righteousness and Purity, with harmony of thought word and deed, who is suffused with Divine Love, and compassion for all creatures, who serves with purity, without any ulterior motive or desire for reward—such a person is protected and blessed (by *Asha Vahishta*) with the highest peace and bliss, with an intellect that is effulgent and illumined. Such a person radiates or spreads peace, happiness and illumination to others.**

## 2. A) Ideal of Service to Mankind

Zarathushti religion is a religion of action. As Zarathushtra proclaimed:

“A thousand words may not change a single person, but a single act can transform thousands.”

Zarathustra has clearly said the goal of human life is to tread the Path of Asha and thereby reach God: this can be done through knowledge, devotion or action. There are hints scattered through the Gathas regarding all the three paths—but maximum stress is placed on the path of action.

The entire teaching of Zarathushtra can be compressed into 3 commandments: *Humata, Hukhta, Huvarshata* (good thoughts, good words, good deeds). Of these good deeds are the chief qualification for treading the path of Asha. Seclusion from the world or worldly duties is not encouraged. God has given us abilities so that we may act. He has sent us into the world so that we may perform the task allotted to us. We are to work all our lives and work in the right manner.

### **B) Prayer: Yatha Ahu Vairyo—a reflection of Swami’s “Service to man is service to God.”**

There is a short Zarathushti prayer called *ahunavar*: it appears several times in the *Gathas*. It is part of the daily prayers, recited twice while tying the *kushti* (sacred cord) around the waist. This prayer is the tarak manthra of Zarathushti religion: meaning it is the *manthra* which saves or protects and gets us over the cycle of life and death.

The Zarathushti refugees who sailed from Persia to India in frail, hurriedly built boats in 721 A.D. are believed to have chanted this verse their entire journey and made it safely.

*Yatha Ahu vairyo atha Ratush Ashat-chit hacha*

*Vangheush dazda manangho shyaothananam angheush Mazdai*

*Khshathrem-cha Ahurai a yim dreghubyo dadat vastarem*

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Meaning:

When we use our intellect and choose to follow the path of *Asha* (Truth, Righteousness, Purity, harmony of thought word and deed) we come to realize that Divinity is within us, we are Divine.

As our devotion increases we realize that the universe is created out of Love, and the Lord of Love permeates its every atom.

He who fully understands this Law of *Asha* (Truth), and experiences Divine Love which is the secret of creation, must translate this knowledge into action. He must be immersed in

compassionate service to the Divine appearing as the needy (that includes not only those in need of sustenance but also those suffering with fears, anxieties, loneliness, sadness).

He who is so immersed in Divine Service –unto him will be gifted the *Kshathrem cha Ahurai* that is, Power and Creative Energy of God.

For our Sai family this means:

With the intellect (head) gifted to us, we have made a conscious choice: we believe Swami is the embodiment of Truth, we come to realize that He is Divine and so are we.

We have experienced Swami's infinite, unconditional Love in our hearts and realize that Love is the basis of all Creation.

Now it is up to us to serve Him with our hands—by using the gifts given to us so abundantly—in service of the Divine reflected in all.

With heads, hearts and hands plunged in constant service to the Divine, we become recipients of Swami's infinite Grace--and co-creators of the Golden Age.

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**“You must regard the prosperity and joy of others in the community as your own. Only then will India or any other country deserve prosperity and joy. Your happiness is bound up with the happiness of Society. Your physical, mental and intellectual strength and skills have to be dedicated, not merely to your own progress, but equally to the progress of Society. You must try to benefit yourself and the Society through such service. Use the strength, skills, and spirit of service for such work. A machine gets rusted if it is not put to use; the human machine too gets rusted if it is not put to constant meaningful work. The pulse is not the correct indicator of your being alive; work and activity is the evidence and the value of real living. Your role is to translate your strength into activity along the path of duty.”**

**- Sathya Sai Baba, Divine Discourse, Jan 22, 1982**

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### **Other salient teachings of Zarathushtra:**

Belief in one God. Zarathushtra is often portrayed with index finger of right hand pointing upward to symbolize the belief in one omnipresent, formless God whom he called Ahura Mazda. We must remember the context in which he taught—there was at the time no firm belief in one God.

Zarathushtra describes Him thus: Ahura Mazda is the Being par Excellence, without birth, without change, brighter than the brightest, older than the oldest of creation—one supreme Being, manifest as Truth.

Meaning of Ahura: Swami has given a beautiful explanation of *Ahura*. (This was revealed by Swami to Dr. Eruch Fanibunda, during an interview. Dr. Fanibunda is the author of *Vision of the Divine*. Following explanation of *Ahura* is from the article “What Sathya Sai Means to me as a Zoroastrian”, in a book called *Full Flame*, by Dr. Ranga Rao.)

Swami has said, *Ahu* in Avesta means that which does not change, that is, Truth or *Satyam*.

*R* stands for *ratus*, that is Avesta word for spiritual teacher, so *r* symbolizes wisdom, or *Gynanam*.

*A* stands for *atar* that is Avesta for fire or Divine Energy which is infinite; so *a* stands for that which is endless or *Anantam*.

*Sathyam, Gynanam, Anantam*= *Brahman* (or consciousness out of which arises all of creation)

So Ahura literally means *Brahman*.



a) **Masculine and feminine aspects of Godhead: The Amesha Spentas**

*Ahura* is divine consciousness, that is Divine Father. Masculine gender is used to describe *Ahura*. *Mazda* is the feminine or Mother aspect. *Ahura Mazda* is also referred to as *Mazda Ahura* that is Divine Mother/Father—in my mind identical with Sai (that is Divine Mother) Baba (Divine Father).

With *Ahura Mazda*, that is the Supreme Creator/Father/Mother, there are six other beings mentioned in the *Gathas* --they can be regarded as rays or aspects or energies, called *Amesha Spentas*.

Asha Vahishta is the first ray: implies Truth, Righteousness, Purity, harmony of thought, word and deed. Path of *Asha* is the path of knowledge, or illumination or *gynana marg*

Vohu Mano: represents Divine Love. Path of *Vohu Mano* is the Path of Devotion or adoration, or *bhakti marg*

Khsathra (also called *Vohu Khsathra* or *Kshathra-Vairya*) represents Divine Activity, path of service or *karma marg*

These three are referred to with neuter or male gender--or considered part of the Father aspect of God.

The three below are part of the Mother aspect of God, and referred to as feminine:

Armaiti (paired with *Asha*) represents Faith

Haurvatat (paired with *Vohu Mano*) represents Perfection

Ameretat (paired with *Khsathra*) represents Immortality

### III Symbols of Zarathushti Faith

The elements are God's creations and not to be defiled or polluted. Fire is considered the highest most precious element (and also the only element that we humans have failed to pollute.)

In Zarathushti temples the central focal point is a fire which is kept burning day and night, in a large silver urn. The temple is symbolic of the human body, the fire is symbolic of the spirit within. The fire is kept burning day and night to remind the worshipper of the undying, eternal nature of the spirit.

When praying at home, Zoroastrians also use fire as a focus. Prayers at home may take place before a simple lit candle, oil lamp or a small flame from burning sandalwood in a miniature version of the fire urn. This is called a *diva* meaning light, from the Indo-Iranian root *dev*, which literally means 'shining' or 'effulgent' and is ultimately the root word of 'divine'.

#### **1. The fire-temple**

Originally, Zarathushtis worshipped in the open-- there were no buildings or structures as such: fire was lit on top of a hill and the community gathered around it.

Later temple buildings came into existence. The structures are usually very simple. The building represents the human body, the fire is symbolic of the eternal flame or the divine spirit within.

The oldest Zarathushti temple in India is in Udvada, State of Gujrat, about 100 miles North of Mumbai. The fire enthroned in this temple is believed to have been brought out of Persia by immigrants who sailed to the west coast of India to escape persecution by Arab conquerors, around 721 A.D. The fire continues to burn till today, with prayers offered 5 times a day, every day. The temple itself has been rebuilt many times. (The "birthday" of this fire is celebrated on a holy day in the month of April, when thousands of Zarathushtis visit the temple...In the year 2011 --the 1290<sup>th</sup> birthday of this fire--this holy day "coincided" with Easter Sunday—the day Swami left His physical body)

There are 3 grades of fire temples.

The highest temple is the *Atash Behram*. (*Atash* means fire, *Behram* means victorious) This fire is gathered from 16 different sources including fire from lightening. The ancient Zarthushti priests were believed to be well versed in the art of creating lightening with chants. The consecration ceremonies of this grade of fire takes upto a year. There is a *dastoor* (a learned high priest who gives occasional talks/discourses) in charge of such a temple. The fire is kept burning day and night.

Then comes the *Atash Adran* where the fire is gathered from 4 sources, takes about 2-3 weeks to consecrate. Priests called *mobeds* take turns tending this fire 24/7, with prayers offered 5 times a day, but there may not be a *dastoor* available. The *mobed's* task is to focus on the fire.

The simplest type of fire temple is known as *Dare-Meher*: *Dare* means door to, and *Meher* means loving kindness. *Meher* also means heavenly light or effulgence. The *Dare-Meher* fire, such as the one at San

Jose, is not kept burning continuously, and does not have a priest tending it day and night. It is lit only during certain days/times. A *mobed* or priest performs occasional ceremonies.

Zarathushti worship is very individual: each person makes his or her direct connection to *Ahura Mazda* (God). The priest does not act as a go-between. The task of the priest is to maintain the cleanliness and holiness of the temple with continuous prayers--and sanctify the atmosphere making it fit for each person to have their direct communion with God.

## **2) Sudreh-kushti: the two most sacred vestures of Zarathushti faith.**

Every child, male and female is initiated into the religion at age 7 or 9 during a ceremony called *Navjote* (meaning new light or new life). It is during this most important ceremony that a child starts wearing the Zarathushti 'uniform' of a fighter of inner enemies: anger, envy, greed, pride.

*Sudreh* is a white shirt made of fine, lightweight cotton. It is worn next to the skin. *Sud* means beneficial, *reh* means path. In the front of the shirt there is a small pocket meant to collect good deeds. The pocket is proportionately very small—reminding one of the insignificance of one's good deeds compared to the benevolence of the Lord.

*Kushti* is a sacred cord made of 72 threads signifying 72 chapters of the *Yasna* . (The entire liturgical text is called *Yasna*, of which Zarathushtra's *Gathas* comprise 17 chapters). The sacred cord or *kushti* is then tied 3 times around the waist: signifying the 3 aspects of Godhead: creator, sustainer and destroyer. Bringing the 2 ends together and knotting them in front and back is a reminder to tie oneself tightly to the Lord. The sacred cord is similar to *yagno pavitam* of Hinduism.

## **3) Sacred ash**

Only the priest enters the inner sanctum of the fire temple. After prayers are done, he brings out sacred ash similar to *vibhuti* we are so familiar with. This ash is collected on a long silver ladle, from the cooler edge of the fire, and offered to the worshippers by the priest. It is called *rakhiya* which literally means ash. It also means: that which protects. This is the only *prasad* given to the worshipper at the temple: it is applied as a dot on the forehead, not eaten.

#### **IV Zarathushti Saints**

**Dastur Azar Kaiwan** was born in the village of Istakhar near Shiraz in Iran in the 16<sup>th</sup> century. A saintly soul, he voluntarily left his abode in Mount Demavand to help humanity.

As early as the age of five years, he was engrossed in prayers and meditation and lead a frugal life. His intake of food was believed to be as little as one ounce. A strict vegetarian, he instructed his followers to be kind to animals.

From Iran, Dastur Azar Kaiwan came to Surat, India, along with 12 disciples. From Surat he moved to Navsari, then Patna—which he chose as his spiritual center. His teachings were universal in nature and open for all to follow. People from all over Asia flocked to him from all walks of life and all religions. He instructed them to remain faithful to their own faith. He advocated that worldly knowledge, no matter how vast was not true knowledge: spiritual awareness was necessary for wisdom and peace to blossom. Dastur Azar Kaiwan and some of his close disciples were said to have amazing spiritual powers: they could walk on water or over fire; or change ordinary metals to gold; or disappear at will.

Dastur Azar Kaiwan was known for his power of bilocation or the power of being physically present in two or more places at the same time. He passed away at the age of 85 years in Patna. His relics are believed to have been preserved at a village called Azim Abad situated about ten miles away from Patna. In the tradition of all mystics, his disciples continue to carry out their work in seclusion and generally communicate only with those who have been initiated into the “inner circle”.

#### **2) Dastur Kukadaru**

Dastur Jamshed Sohrab Kukadaru was an able astrologer, a divine healer, a scholar and teacher, alchemist-- and, above all, a simple and pious priest who worked ceaselessly to remove pain and suffering.

Born in Surat in 1831, he lived a simple and frugal life, engrossed in prayer. A strict vegetarian, he ate only one meal a day which he cooked himself using “solar energy”: it is said he would place a vessel of raw rice in the rays of the sun and recite sacred verses from the Avesta --the rice would get cooked to perfection!

*Dastur* Kukadaru's name and fame spread far and wide both in India and abroad. Even today, his portrait adorns the walls of several *Zarathushti homes*. He is said to have performed many miracles during his lifetime: once a three year old with severe case of jaundice was brought to him by his grandmother. Doctors had given up all hopes of saving this child. Dastur Kukadaru made the grandmother sit with the child in her lap. He sat at a distance. Between them, he kept a vessel of water. As he prayed, the water in the vessel started to turn yellow and the child recovered completely.

## **V Zarathushti Festivals and Holy Days**

The Zarathushti calendar is solar: the year is divided into twelve months, 30 days each. Months as well as days of the month have names dedicated to Ahura Mazda, the six *Amesha Spentas* and many of the 33 *Yazatas* (divine beings or angels).

There are at least two versions of the Zarathushti calendar: majority of Zarathushtis settled in India follow the *Shenshai* calendar, with the New Year starting in mid-August.

The *Fasli* calendar on the other hand is similar to the calendar followed by Zarathushtis in Iran: New Year starts with the spring equinox—March 21.

*Ghambars* are six seasonal festivals, believed to have been instituted by Zarathushtra himself. A *ghambar* is a time for all to gather together—rich and poor, old and young—everyone contributes whatever they can for a communal meal. It is a joyous occasion. The meal is cooked by volunteers and everyone sits together to partake of the same food. Free and equal sharing of a meal increases goodwill and strengthens the community. The meal is preceded by a *jashan* service done in front of the holy fire.

*Navroz* marks the first day of the Fasli calendar: it is always celebrated on March 21. It is a day of rejoicing and renewal. Homes are cleaned thoroughly prior to the festival and set up with a *Navroz* table to welcome family and friends: the table typically has a light (usually an oil lamp), fresh flowers, sweets, nuts, sprouted wheat, fresh lemonade or fruit juice, etc. Zarathushtis flock to the fire temples in the morning then visit each other's homes to welcome the new year.

*Pateti* is the last day of the year: a day to reflect on mistakes of the past year and a day to resolve not to repeat them. It also marks the last of the five Holy Gatha days—each day commemorates one of the five *Gathas* or songs composed by Zarathushtra.

*Khordad Sal*: Birthday of Prophet Zarathushtra is on the sixth day of the first month. Followers of the Fasli calendar celebrate it on March 26. In India, Zarathushtis who follow the Shenshai calendar, celebrate the prophet's birthday around third week in August (date varies every year).

Eleven divinities or aspects of Ahura Mazda (*Amesha Spentas* or *Yazatas*) have both a day-of-the-month and a month-of-the-year dedicated to them. On the day on which the name of the month and the name of the day coincide, a special *Jashan* service is held in honor of that divinity. Most important of these are:

Ninth day of the ninth month, dedicated to *Adar* (Fire) and tenth day of the eighth month dedicated to *Avan* (water)

## VI Resources:

### Printed:

- 1) *Vision of the Divine* by Eruch Fanibunda
- 2) "What Sri Sathya Sai means to me as a Zoroastrian" article by Eruch Fanibunda in *Full Flame, Infinite Scenario*, book by Dr. Ranga Rao
- 3) *Divine Songs of Zarathushtra* by Irach Taraporewala (first published in 1951) Dr. Taraporewala was a scholar of Avesta, Sanskrit, English and German.
- 4) *The Religion of Zarathushtra* by Irach Taraporewala
- 5) *History of Zoroastrianism* by M.N. Dhalla
- 6) *Zarathushtra and His Teachings* by K. S. Dabu

### Video:

<http://www.youtube.com/watch?v=jb7NLk297h4>

Zoroastrianism 101—The Fire Shrine and You

[http://www.youtube.com/watch?v=HQ\\_VmdywrZY](http://www.youtube.com/watch?v=HQ_VmdywrZY)

Recitation of Ashem Vohu, Yatha Ahu Vairyo, and the first few verses of the first Gatha

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Zarathushti Song for SSE

(to the tune of "Why fear when I am here?")

*"Ashem Vohu Vahisstem Asti"*

So said Zarathushtra, prophet Zarathushtra, Messenger of the Lord

*"Ashem Vohu Vahisstem Asti"*

Think good thoughts and speak the Truth, let your actions match what you say

Listen to *Sarasha*, the voice of your heart, let your conscience lead your way!

So said Zarathushtra, prophet Zarathushtra, Messenger of the Lord

*"Ashem Vohu Vahisstem Asti"*

So said Zarathushtra, prophet Zarathushtra, Messenger of the Lord

*"Ashem Vohu Vahishtem Asti"*

Fill your heart with Love for all--and do give more than you take

Do not reach for the fruits of your actions, be good for goodness' sake!

So said Zarathushtra, prophet Zarathushtra, Messenger of the Lord

Jai Sai Ram