



THE TEACHINGS OF ZOROASTER

AND THE PHILOSOPHY OF
THE PARSI RELIGION

S. A. KAPADIA, M.D. LRCP.

Teachings Of Zoroaster And The Philosophy Of The Parsi Religion

S. A. Kapadia



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The Teachings of Zoroaster and the Philosophy of the Parsi Religion Zoroaster, Shapurji Aspaniarji Kapadia, 1910 **The Teachings of Zoroaster** S. A. Kapadia, 2020-09-28 I WILL now tell you who are assembled here the wise sayings of Mazda the praises of Ahura and the hymns of the Good Spirit the sublime truth which I see rising out of these flames You shall therefore HEARKEN TO THE SOUL OF NATURE Contemplate the beams of fire with a most pious mind Every one both men and women ought today to choose his Dread Ye offspring of renowned ancestors awake to agree with us So preached Zoroaster the prophet of the Parsis in one of his earliest sermons nearly 3 500 years ago Imbued from his infancy with deep philosophical and religious thoughts for the welfare and well being of mankind this ancient prophet of Bactria derived his holy inspiration after thirty years of divine meditation on a secluded and inaccessible mountain top of Ushidarena Thus fortified in communion with Ahura Mazda Spitama Zarathustra proceeded to the city of Balkh at the time the capital of the King of Iran Kava Vishtacpa Clothed in pure white flowing vestments bearing with him the sacred fire Adar Burzin Mehr and a staff or sceptre made of a cypress tree this sage of antiquity appeared before the court of Kava Vishtacpa By persuasion and argument he unfolded his religious mission and proclaimed the mandate of Ahura in order to elevate the ancient faith of the Aryas to its lofty and intellectual purity of monotheism Somewhere in the region washed by the eastern shires of the Caspian Sea on the fertile soil of Atropatene the primeval Aryas toiled and laboured in peaceful pastoral pursuit In the early days of Zoroaster homage was paid and prayers were offered to the Supreme Being usually through the recognized symbols of the Deity The heavenly firmament tinted with cerulean hue one limitless vault of refulgence and indescribable splendour the resplendent orb of the rising sun the ethereal gentleness of the beaming moon with her coruscating companions the planets and the stars the verdant earth the swift flowing river murmuring in sweet cadence of eternity and bliss the roaring sea of life and death and the glorious fire of Emyrean all these in the days of the primitive Aryan religion were believed to be so many manifestations of the Almighty God and were accordingly symbolized Things which were originally manifestations of God s good work became in course of time personified assumed shapes of deities in the frail imagination of the devotees and finally came to be adored in lieu of the Great Architect of the world Thus a religious system in itself philosophically sublime degenerated into a system of polytheism

having for its object adoration of idols and visible forms of good and evil spirits reflective of human imagination This was the great evil the crime of ignoring the Creator for the created which our prophet Zarathustra laboured to remedy and to restore the then ancient faith to its pristine purity of Ahura worship was his chief object The Teachings of Zoroaster and the Philosophy of the Parsi Religion Shapurji Aspaniarji Kapadia,1911 *The Teachings of Zoroaster and the Philosophy of the Parsi Religion (Classic Reprint)* Shapurji Aspaniarji Kapadia,2017-10-14 The Teachings of Zoroaster and the Philosophy of the Parsi Religion is an overview of Zoroastrianism written by S A Kapadia This guide is intended as an introduction to the religion to those unfamiliar with the teachings of Zoroaster and the beliefs of the Parsi Kapadia s book is primarily intended for Western readers with little to no knowledge of Zoroastrianism The book begins with an introduction to the Parsi people and a brief discussion of their religious belief prior to the rise of Zoroastrianism From there the book progress to discuss Zoroaster the founder of the religion and a man believed to have been born in what is now Iran Kapadia then spends the remainder of the text providing the reader with an overview of the core beliefs and values of Zoroastrianism from hygienic laws to the sanctity of marriage to the immortality of the soul The Teachings of Zoroaster and the Philosophy of the Parsi Religion achieves its goal of introducing the reader to this religion One who opens this book with little or no knowledge of the religion will surely close the back cover feeling they have gained a good deal of insight Kapadia s interpretations of Zoroaster s teachings are clear and presented in basic language and thus this is a text that could well be used in an educational setting to teach students about one of the world s religions As an introduction to the religion The Teachings of Zoroaster and the Philosophy of the Parsi Religion is a success Kapadia s book providing a worthy overview of Zoroastrianism For those interested in learning about the religion or for teachers instructing a course on spirituality around the world this book is recommended About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works The Teachings of Zoroaster and the Philosophy of the Parsi Religion Shapurji Aspaniarji Kapadia,Zoroaster,2017-07-23 Zoroaster also known as Zarathustra was an ancient Iranian prophet whose teachings developed into Zoroastrianism He inaugurated a movement that eventually became the dominant religion in Ancient Persia He was a native speaker of Old Avestan and lived in the eastern part of the Iranian Plateau but his exact birthplace is uncertain Dating is uncertain as there is no scholarship consensus as on linguistic and socio cultural evidence he is dated around 1000 BCE and earlier but others put him in the 7th and 6th century BCE as a contemporary or near contemporary of Cyrus the Great and Darius I Zoroastrianism was already an old religion when first recorded and it was the official religion of

Ancient Persia and its distant subdivisions from the 6th century BCE to the 7th century CE He is credited with the authorship of the Yasna Haptanghaiti as well as the Gathas hymns which are at the liturgical core of Zoroastrian thinking Most of his life is known from the Zoroastrian texts Zoroaster is recorded as the son of Pourusaspa of the Spitaman or Spitamids Avestan spit mean brilliant or white some argue that Spitama was a remote progenitor family and Dugd w while his great grandfather was Ha ataspa All the names appear appropriate of the nomadic tradition as his father s means possessing gray horses with the word aspa meaning horse while his mother s is milkmaid According to the tradition he had four brothers two older and two younger whose name are given in much later Pahlavi work The training for priesthood probably started very early around seven years of age He became a priest probably around the age of fifteen and according to Gathas he gained knowledge from other teachers and personal experience from traveling when left his parents as twenty years old By the age of thirty he experienced a revelation during a spring festival on the river bank he saw a shining Being who revealed himself as Vohu Manah Good Purpose and taught him about Ahura Mazda Wise Spirit and five other radiant figures Zoroaster soon became aware of the existence of two primal Spirits the second being Angra Mainyu Hostile Spirit with opposing concepts of Asha truth and Druj lie Thus he decided to spend his life teaching people to seek Asha He received further revelations and saw a vision of the seven Amesha Spenta and his teachings were collected in the Gathas and the Avesta He taught about free will and opposed the use of the hallucinogenic Haoma plant in rituals polytheism over ritualising religious ceremonies and animal sacrifices as well an oppressive class system in Persia which earned him strong opposition among local authorities Eventually at the age of about forty two he received the patronage of queen Hutaosa and a ruler named Vishtaspa an early adherent of Zoroastrianism possibly from Bactria according to the Shahnameh Zoroaster s teaching about individual judgment Heaven and Hell resurrection of the body Last Judgment and everlasting life for the reunited soul and body among others became borrowings in the Abrahamic religions but they lost the context of the original teaching

The Teachings of Zoroaster and the Philosophy of the Parsi Religion: An Explanation of Zoroastrianism and Its Connection to Christianity Shapurji Aspaniarji Kapadia,2018-08-28 Kapadia s investigation of the Zoroastrian faith is important for clarifying and defining the important religious tenets native to followers of Zoroaster Zoroastrianism is most famously known as the world s first major monotheistic religion Zoroaster s assertion made in his home country of Persia sometime between 1500 and 650 BC was that there was only One God who governed over everything in the known Earth and wider universe Over centuries Zoroaster s creed became dominant in what is now modern day Iran In the ancient era the belief in a single omnipresent God was radical and profoundly different from the paganism which had come before it Many people including those in Greece and Rome continued to worship a pantheon consisting of many Gods corresponding to the elements of the physical world for many centuries after Zoroaster perished

The Teachings of Zoroaster and the Philosophy of the Parsi Religion - Kapadia S. A. Kapadia,2007-11 Zoroastrianism is a religion much commented upon by a few enthusiastic

Oriental scholars and less understood by the general public Out of the millions of believers of this faith in the by gone ages there now remains a handful of devout followers known as the Parsis I have therefore ventured to put before my readers a brief sketch of the teachings of this divine prophet I hope that the strangers to the faith may find in it food for philosophic enlightenment and the Zoroastrians themselves a subject for deeper and wider researches in the untold wealth of sublime theology and philosophy now locked up in the monumental tomes of the ancient Avesta writings TEACHINGS OF ZOROASTER AND THE PHILOSOPHY OF THE PARSI RELIGION SHAPURJI ASPANIARJI. KAPADIA,2018 Teachings of Zoroaster and the Philosophy of the Parsi Religion S. A. Kapadia,2014-03 This Is A New Release Of The Original 1908 Edition

The Teachings of Zoroaster S. A. Kapadia,2015-08-28 The Teachings of Zoroaster And The Philosophy of the Parsi Religion Wisdom of the East The Teachings of Zoroaster and the Philosophy of the Parsi Religion By S A Kapadia Zoroastrianism is an ancient semi dualistic monotheist religion of Greater Iran Much like the Roman religion for Rome it was adopted in differing forms as the generally inclusive overarching state religion of the Achaemenid Empire and subsequent Parthian and Sasanian or Sassanid empires lending it immense prestige in ancient times As a result many aspects of Zoroastrianism including leading characteristics like messianism either influenced or were inherited by contemporary and later religious systems including Second Temple Judaism Gnosticism Christianity and Islam Zoroastrianism was gradually marginalized or otherwise absorbed by Islam from the 7th century onwards with the decline of the Sasanian Empire Recent estimates place the current number of Zoroastrians at around 2 6 million most live in India and Iran The religious philosophy of Zoroaster divided the early Iranian gods The most important texts of the religion are those of the Avesta In Zoroastrianism the multifaceted creator Ahura Mazda through the Spenta Mainyu Good Spirit Bounteous Immortals is an all good father of Asha Truth order justice in opposition to Druj falsehood deceit and no evil originates from him He and his works are evident to humanity through the six primary Amesha Spentas and the host of other Yazatas through whom worship of Mazda is ultimately directed Spenta Mainyu adjoined unto truth oppose the Spirit s opposite Angra Mainyu and its forces born of Akem Manah evil thinking Zoroastrianism has no major theological divisions but it is not uniform Modern era influences have a significant impact on individual and local beliefs practices values and vocabulary sometimes merging with tradition and in other cases displacing it The Teachings of Zoroaster and the Philosophy of the Parsi Religion Zoroaster,2017-08-18

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Unveiling the Power of Verbal Artistry: An Mental Sojourn through **Teachings Of Zoroaster And The Philosophy Of The Parsi Religion**

In a global inundated with monitors and the cacophony of instant conversation, the profound energy and emotional resonance of verbal beauty often disappear into obscurity, eclipsed by the constant assault of sound and distractions. Yet, situated within the musical pages of **Teachings Of Zoroaster And The Philosophy Of The Parsi Religion**, a captivating work of literary beauty that impulses with organic thoughts, lies an unforgettable trip waiting to be embarked upon. Written with a virtuoso wordsmith, this magical opus courses visitors on a psychological odyssey, softly revealing the latent potential and profound influence embedded within the delicate web of language. Within the heart-wrenching expanse of this evocative examination, we can embark upon an introspective exploration of the book is key themes, dissect its captivating publishing fashion, and immerse ourselves in the indelible impression it leaves upon the depths of readers souls.

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