

Esoteric Insights into Zoroastrianism

ADDITIONAL REFERENCES

FROM “THE THEOSOPHICAL GLOSSARY” BY H. P. BLAVATSKY

“**Zarathustra** (*Zend*). The great lawgiver, and the founder of the religion variously called Mazdaism, Magism, Parseeism, Fire-Worship, and Zoroastrianism. The age of the last Zoroaster (for it is a generic name) is not known, and perhaps for that very reason. . . . But the Occult records claim to have the correct dates of each of the thirteen Zoroasters mentioned in the *Dabistan*. Their doctrines, and especially those of the last (*divine*) Zoroaster, spread from Bactria to the Medes; thence, under the name of Magism, incorporated by the Adept-Astronomers in Chaldea, they greatly influenced the mystic teachings of the Mosaic doctrines, even before, perhaps, they had culminated into what is now known as the modern religion of the Parsis. Like Manu and Vyasa in India, Zarathustra is a generic name for great reformers and law-givers. The hierarchy began with the divine Zarathustra in the *Vendidad*, and ended with the great, but mortal man, bearing that title, and now lost to history. There were, as shown by the *Dabistan*, many Zoroasters or Zarathustras. As related in the *Secret Doctrine*, Vol. II., the last Zoroaster was the founder of the Fire-temple of Azareksh, many ages before the historical era.”

(p. 384-385)

“**Ormazd** or *Ahura Mazda* (*Zend*). The god of the Zoroastrians or the modern Parsis. He is symbolized by the sun, as being the Light of Lights. Esoterically, he is the synthesis of his six *Amshaspend*s or Elohim, and the creative Logos.”

(p. 242)

FROM “THE SECRET DOCTRINE” BY H. P. BLAVATSKY

“Tradition points to a grotto, a vast cave in the deserts of Central Asia, whereinto light pours through its four seemingly natural apertures or clefts placed crossways at the four cardinal points of the place. From noon till an hour before sunset that light streams in, of four different colours, as averred – red, blue, orange-gold, and white – owing to some either natural or artificially prepared conditions of vegetation and soil. The light converges in the centre around a pillar of white marble with a globe upon it, which represents our earth. It is named the “grotto of Zaratushta.””

(Vol. 1, p. 464)