

## **THE MANTHRA PRAYERS OF ZARTHOSHTI DIN**

### **KHSHNOOMIC REVELATIONS ON THEIR EFFICACY, MEANING AND MESSAGE.**

Many of us, the Parsis love to recite Avesta Manthra Prayers. Although we do not know anything about their meanings, something happens within us when we chant them. We get a feeling of peace and ecstasy.

Mantra is the Sanskrit equivalent of Avesta Manthra. Every Dharma (Religion) has its own Manthra's. A holy Scripture of any Religion is a composition of words and sentences structured by its Founder and His Deputies. These Manthric compositions have two phases : (i) their efficacy and effect within the chanter and out in Nature, and (ii) their meanings attempted to be derived from etymology and grammar of their language. The efficacy arises out of the vibrations generated by the very act of pronouncing them. These vibrations are not merely the sound waves in air; they spread out in unobservable regions of Nature extending beyond the three dimensions absorbed by our consciousness, namely length, breadth and height. They travel instantaneously to the non-physical and divine territories outside us as also within us. They take up subtle and unobservable formulations, which exert some pre-ordained work within us and beyond us. They attune our inner selves to the divine Entities out there in Nature.

The second phase of the Manthra's is their meanings. This is quite a slippery ground so far as Avesta is concerned. Translations are varied and often appear to be childish if not senseless. This happens because they have mystical meanings and deal with the divine dimensions and sacred Entities. They are like sealed chambers, which cannot be opened by mere grammar, etymology and philology. It is only when the mystical and spiritual aspects are revealed that we find their amazing and astounding meaning and message. Such revelation emanates from IIm-e-Khshnoom, the authentic mysticism of the Zarthoshti Din taught by the divine Masters - 'Saheb-Delaan's - to Beheramshah Shroff (1858-1927) and written by his close disciples. Framroz Chiniwalla (died in 1962) was the one who wrote out Volumes and Books on the mystical and spiritual revelations of the divine Institutions of our Din including Manthra-Prayers. With the application of the Light of IIm-e-Khshnoom, the dark patches of our Din are suddenly visualised as the dazzling gardens of immense beauty and fragrance. The seemingly dry and childish translations rendered by grammar and etymology are seen to be converted into a Naigara of spiritual and devotional waters.

The Zarathoshti Din points out through many Avesta textual passages that the meaning and message of any Manthra Prayer has three limbs:

1. Mystical and Spiritual Knowledge about Daadaar Ahuramazda's Truth, observable and unobservable;
2. A practical rule of life to be led and lived on our globe; and
3. A thrilling expression of love and devotion towards Ahura, His Creation, His Messengers, Paigamber Asho Zarathushtra and Zarthoshti Din.

We may call these three Gnyan, Karma and Bhakti in the Hindu terminology, or IIm, Amal and Vaham in the Zarathoshti terminology. "Vaham" is related to "Vahamaaicha" which occurs in almost every Avesta prayer in the four words; Yasnaaicha Vahamaicha, Khsnaothraaicha Frastayecha.

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The two phases of Manthra Prayers, namely (i) efficacy and (ii) Meaning - Message are interconnected; the latter contains the hidden currents of the former. The words pronounced during the Prayers do have effect within us and beyond us and this is related to the Meaning-Message contained in the words. However, the Science of this efficacy is not known to us. That Science is called Staota-Yasna or Iim-e-Staota. Ustad Saheb Baheramshah Shroff did have quite some knowledge of it. The whole of this Science is known only to Ashavans. This is obvious because the formulations and structures which are generated by chanting of the Manthra Prayers, are formed in the unknown and unobservable regions of Nature. They are generated in the atmosphere around the chanter i.e. in his or her Aipi, and then spread out in the dimensions lying beyond our non-saintly consciousness.

But one rule of Staota Yasna Science taught to us is that the person reciting the Manthra must have some idea about the spiritual meaning and message of the words uttered. The dry meaning derived from the Grammar and etymology which we have in our normal philological translations, does not enlighten us on the spiritual, mystical and occult meanings and messages hidden in the Prayers. Manthra or Mantra are not ordinary worldly literature. Each of their words is a storehouse of spiritual energy, and throb with the blessings of the divine Composers : The Prophets and Saoshyants and their nominated Deputies. That energy and that throb are transmitted in the whole personality of the chanter, and spread out in Nature to reach its proper ordained place. Manthra Prayers are dialogues with the higher white Energies of Nature i.e. 'Yazat's. They are divine communications and communions with 'Yazat's. Therefore their dry etymological meanings cannot convey any divine message to our hearts. Those are just intellectual and academic university exercises taken up to obtain degrees and doctorates and not to loose one-self in spiritual and devotional currents. Do those translations infuse those devotional tremors in you, like say Psalms in the Holy Bible, or Suras of the Holy Koran or the Shlokas in the Holy Gitaa? You may get some occasional glimpse of faint devotion - from the translations of some solitary passages here and there. But you don't get that lightening and heart throb of devotion. They are like the wires of a circuit not joined with the power switch. No current runs in.

Iim-e-Khshnoom is that power switch connected with a divine Power Station. If this mystical Science of Zarthoshti Din is infused in the dry translations of our Manthra, the effect is amazing. The same dry Manthra will be seen and experienced to shower rains of devotion on your parched heart. You have to understand the Khshnoomic meaning and message of your Prayer and pass their thoughts in your mind while reciting.

Framroz Chiniwalla, the chief disciple of Ustad Saheb Baheramshah Shroff has written a big volume: "Khordeh Avesta baa Khshnoom." It contains the word-to-word translation with the Khshnoomic meaning and message of our main prayers: Kushti Prayer, Sarosh Baj, 5 Gah's, 5 'Niyash's and 3 'Yasht's. The translation is based on present day grammar and etymology, but has the Khshnoomic 'Taavil, which you can pass through your mind while reciting. The book is in Gujerati and has to be read with concentration. Each word, line and passage contains all the three limbs: Knowledge, Practice (i.e. the Rule to live) and Devotion - Iim, Amal, Vaham; Gnyan, Karma, Bhakti. It is just impossible to pass in mind the thought associated with each word. All that we can have in the present galloping times is a short summary of the thoughts imbedded in a passage. Page 4 of this Issue sets out the thoughts associated with our shortest Prayer: Ashem Vohu.

**- K. N. D.**

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