

## Yathaa-Yenghhe-Ashem: Behzaad

The modern Parsees are the descendants of the Mazdayasni Zarathoshti race that flourished in Kadeem Iran some well over hundred centuries ago. They were the worshippers of the Great Wise Lord whom they called as "Daadaar Ahura Mazda". According to the Divine Science of Xnoom, a "Mazdayasni" is a "Zarathoshti" too. All these "Urvans" belong to the "Barjeeshi Jhzeeram".

A deep study of the concept of Time-from the Xnoomic viewpoint-creates complications and complexities. It is therefore a bit boring to have a clear understanding of it. Yet, to understand the coming down of the souls on earth is absolutely necessary to understand.

The Zarathoshti Ilme-Xnoom states that the Time Eternal is made up of exceptionally long periods termed as "Zarvaanahe Akamahe". Each of them is so long that it is said to be unthinkable. Again, each "Zarvaanahe Akamahe" is made up of innumerable "Zarvaanahe Daregho Khadaatahe" - a period of 81,000 years. At the end of each "Zarvaanahe Daregho Khadaatahe", a great deluge sweeps over the surface of the earth. Modern science lends support to this deluge and dates it to about many thousands of years ago. Such an event taking place on earth is also mentioned in the Bible - the holy book of the Christians.

Some time before this event betide, some very pious souls move out of the earth and seek shelter in some outer regions. They take some animals and vegetations along with them. At the end of the Deluge period a new "Zarvaanahe Daregho Khadaatahe" comes into being. The souls - along with the animals and vegetations return to earth again. During the beginning period, these souls are known as "Mazdayasni" - the worshippers of Mazda. Each "Zarvaanahe Daregho Khadaatahe" begins with the Mazdayasni race.

Since the new "Zarvaanahe Daregho Khadaatahe" begins with the Mazdayasni race, the first "Deen" (religion) is designated as the

"Mazdayasni Deen". Each one was a Mazda worshipper.

The Divine Science of Xnoom teaches that each "Zarvaanahe Daregho Khadaatahe" is divided into twelve "Hazaaraa". This nomenclature is a mystic term. It is used for a specific period of time. It should not be compared with the Persian word "Hazaar" meaning "thousand". During the first three Hazaaraa very pious Urvaan descended on the "Ga-eti" (our world). But, with the coming of the fourth "Hazaaraa", the "Urvan" with Vohun agglutinated with them were born. "Vohun" is a Xnoomic term meaning "Divine Ignorance". This Vohun made the "Urvan" imperfect and they descended on "Ga-eti" to alchemize it into "Gav" (Divine Goodness). The "Ahriman" got an opportunity to spread its tantalizing tentacles of evil temptations and urges and to win these "Urvan" to its side and lead them to commit sins. These "Urvan" became more and more wicked. It was for this reason, that our "Vaxoore-Vaxooraan" Zarathushtra was sent to contain evil and show the path of "Asha" (purity, righteousness). Thus, the "Mazdayasni Deen" first came into being before Zarathushtra.

The Good "Mazdayasni Deen" is eulogised in the Avesta as:

"O Zarathushtra! The Good Mazdayasni Deen sets free its devotees from all bondage of evil.

It subdues deception, subjugates sorcery and vanquishes those who inflict physical and mental sufferings on the pious. It banishes the sins that prevent the crossing of the "Chinvat Pool" over to the other side and circumstances that can be surmounted with utmost difficulty. It keeps him away from the company of those who are sinful.

*(Vendidad 3:41)*

**Thus spake Ahura Mazda unto  
Zarathushtra:**

"O Zarathushtra! Just as much water flows swifter than little water in the same manner, My

Mazdayasni Deen moves swifter than my other religions in greatness. Just as a huge sprawling tree spreads shade to the undergrowth beneath it, so does My Mazdayasni Deen spreads glory and grace to all other religions. Just as the sky encircles the entire earth so does My Mazdayasni Deen encircle all the other religions. In Greatness and Beauty, the Mazdayasni Deen is the greatest, the best and the most beautiful".

(Vendidad 5:24)

### Rules for the recitation of the Maantra

In Kadeem Iran, the sacred and beneficent Avesta Maantra were not merely rattled off as we do at present. There were certain rules and regulations regarding the recitations. The set of these rules was too long and so it was grouped into two divisions. One of the set was termed as "Pa-iti Fra-saao: while the other was known as the "Ratu-Friti". The set of rules to be observed for the health and hygiene of the "Tanu" (physical body) and the "Ga-ethaa" (internal organs of the body) and for the brilliance of the "A-ipi" (aura) was to be found in the "Pa-iti Fraasao". This set was recorded in the Nask named "Yathaa". The second set of rules was regarding the recitation of the Avesta Maantra at different times of the day and on different occasions. This was partly noted in the Nask named "Mazdaa-i" and partly in the Nask named "Aa".

The observances of these rules at present is not possible, and so only the possible ones are mentioned.

1. During the recital of the Maantra the whole body should be properly covered in white cotton garments. They are: a) Sudreh prepared from white cotton cloth. It should have nine seams only. It should be long enough to touch the knees, b) a pyjama of white cotton cloth narrowing at the ankles, c) a cap made from white cotton cloth or of wool. The female should cover her head with a white cotton scarf. The scarf and the cap should be of double pieces of cloth. The scarf can be folded to have it double; but, in case of a cap made of one piece, a white cotton handkerchief can be placed over the

cap to make double. d) If possible-white cotton gloves on the hand should be worn and likewise, the feet should be covered with white cotton stockings, e) if possible, a wooden "Paavri" (slippers) with a sheet of bronze nailed on it be used instead of leather ones.

2. The place and the time should be the same as far as possible. The best time for reciting the Maantra is between the beginning of the "Ushaheen Gaah" (about 4 a.m. local time) and the first few hours after the sunrise. No Maantra should be recited by the commoners during the 72 minutes after sunset and 100 minutes after midnight local time.
3. Certain rules have to be observed while reciting the Maantra. They are: a) All Avesta Maantra should be recited aloud. All the Paazand Maantra must be recited in soft whispers. b) In the "Haavan Gaah", the beginning of the recital should be in low tone and the words recited slowly. The middle part of the recital should be in a little raised tone and a bit faster. The ending part should be louder and quicker. c) In the "Rapithwan Gaah", the entire recital of the Maantra that is to say from beginning to end - is done in not too high not too low tone. The speed of recital is also the same. d) In the "Uzeeran Gaah", the tone at first is loud, then little soft and finally in a low tone. The speed too is very fast in the beginning then slower and slower till the end. It is just the opposite of the "Haavan Gaah" e) In the "A-ivisruthrem Gaah" the recital is soft and first, loud in the middle and low in the end. f) In the "Ushaheen Gaah", soft at first and loud in the end.
4. Maantra should be recited as far as possible all alone. It should be as far away as possible from the places of dirt, filth, toilets, garbage dumps, etc. Menstruating women should not be in the room.
5. Maantra should not be recited by persons suffering physical wounds which ooze out pus, blood or fluids.

6. No one should talk, eat, drink, laugh or have any fun during the recital of the Maantra.
7. No Maantra should be recited facing the North direction. If "Maah" (moon) is in the north, Maantra can be recited facing the north.
8. Do not move or swing from side to side during recitation.
9. Those who desire to recite Maantra should practise virtues and keep away from vice. Some virtues are: Truthful speech, humility, calm nature, honesty, love compassion, "sepaasi" (worshipping the Lord), patience, temperance, mercy and "Naa-Kasi" (I am not). The vices to keep away from are: Vengeance; anger, wrath, greed, false speech, envy, jealousy, slander, back-biting, lust, quarrel, hate, break of promise, company of evil-minded person and hurting anybody's feelings.
10. In case one is compelled to break the Maantra recitation, he can do so provided he continues from the point of breaking by reciting the kashti prayers once again and then continue to finish the remaining part.

## THE AVESTA

### Maantra

Reciting the Maantra daily is a necessity from the spiritual point of view. Just as food nourishes the physical body so does Maantra nourish the soul. The mind of man is so fleeting that it thinks, thinks and thinks. It seems that there is no end to its thinking. In the light of the Divine science of Xnoom, these "Mithra" (thoughts) assume energy. A Mithra can be "Gospandi" (good thought energies) or "Khrafastri" (noxious thought energies). A person is said to be of Gospandi nature, if he continuously works for acquiring the properties of "Gav" (virtuous characteristics). He is innocent, humble, polite and ever-forgiving the wrongs done unto him. He is a selfless being. He is always ready to give away without any hope of getting something in return. His is the life of eternal sacrifice and duty.

On the other hand, a person of "Khrafastri"

nature is selfish by nature and is wicked enough to harm anyone for his selfish gains. He is always rude and impolite. Arrogance and wrath are his other characteristics.

The Maantra of the Mazdayasni. Zarathoshti Deen are very beneficial. The philologists compare this term with the Sanskrit word "Mantra" and translate it as "holy spells, magic words". They opine that these Maantra composed in Avesta are beneficial.

Maantra is not a mere literature of the Mazdayasni Zarathoshti Deen. According to the knowledge of Xnoom, the Maantra were composed as a Divine Prescription to cure the ills of an imperfect and ignorant "Urvan" of the "Barzeeshi Jzheeram". The Maantra along with the "yasna" was granted to us as gifts by our Asho Zarathushtra. These two are collectively known as "Senghaa" in Avesta.

*(To be continued)*

## Yatha-Yenghe-Ashem: (2) Behzaad

Maantra are in the form of a prescription to cure the disease of Imperfection and Divine Ignorance which is agglutinated to the "Urvan" (Soul). It, therefore, becomes essential to make use of them in a proper manner. Just as we take proper care of our medicines and take them as our doctor advises us without making any changes of our choice, in the same manner, we should take care to use these Maantra as they are. These Maantra act as a tonic and invigorate and bring zest to the Urvan. That is why it is said to be the right nourishment for the soul.

Maantra are useful aids in the attainment of Spiritual Progress. They assist the "Urvan" to gain the virtuous characteristics and get rid of vicious ones and wickedness. It is therefore absolutely necessary to recite the Maantra as they are and should not make any changes in them. Any change upsets the remedial properties so vital for the spiritual advancement of the soul.

It is absolutely necessary to pray the Avesta Maantra. They do not merely serve as food for the soul, they act as medicine to the physical and mental bodies. They also alchemize the "Khrafastri" characteristics into "Gav". These Maantra are also recited as an act of thanksgiving to "Daadaar Ahura Mazda", for all that He was given us from His Bounty. The Maantra also give us courage to face the storms and turmoils that come in our life and to endure the misfortunes that visit us according to our "Keshaash" (reward or punishment for our past deeds).

Thus, it becomes quite clear that Maantra is not a literature of our Mazdayasni Zarathoshti Deen. It is a sacred scripture containing holy spells for the spiritual progress of our "Urvan" (Soul).

It is therefore made use of with care. Moreover, the Maantra are to be recited with simultaneous observation of the "Tarikats" and the principles of Druj-Parezee, Patet-Meher". Without these observations, the desired results shall not fructify to the extent hoped for.

### Druj - Pahrezi and Meher - Patet

The human mind is continually influenced by what his five physical senses observe and feel. These influences may be good or bad. If these are good, the moral values of the person are rated as righteous. Such a state is termed as "Ba-eshaza" in the scriptures. The word "Ba-eshaza" implies "a state of healthy spiritual progress". If they be bad, the moral values are reckoned as bad and immoral. Such a state is termed as "Tba-asha" in the scriptures. The word "Tba-asha" implies "a state of unhealthy spiritual degradation". "Tba-asha" is a sort of Divine Illness or Ignorance while "Ba-eshaza" is a condition of Divine Health and Upgradation. The principles that control these two states are termed as the ten "Andarz". This principle is very difficult to pursue. When the Maantra are recited, the colourful sound vibratory energies - known as "Sta-ot" - are formed and these "Sta-ot" act as a medicine curing the "Tba-asha" in the person. The state of "Ba-eshaza" increases in strength and the brilliance of our "Khoreh" increases too.

So the Maantra act not as an offering to "Daadaar Ahura Mazda" only but - as the Divine Science of Xnoom teaches - also act as medicine, provided that they are recited as they are along with the practice of "Druj-Pahrezi" and "Meher-Patet".

1. Druj Pahrezi:- A set of observances for keeping away from the "Druj" is called "Druj-Pahrezi". To follow these observances is itself a form of prayer - a service unto "Daadaar Ahura Mazda". These observances are enjoined upon every Mazdayasni Zarathoshti to keep his physical and mental self away from evil. Thus, he will keep away from the physical illnesses and diseases which is so vital if one intends to serve "Daadaar Ahura Mazda" and His Good

Creation. Cleanliness of mind and body is of utmost significance to attain the state of "Ha-omi".

2. Meher - Patet: Some persons are prone to tell lies. This is one of the very grave spiritual diseases of the "Urvan". These persons tell lies not only in certain serious circumstances but even at times when not required at all. This spiritual disease is of the tongue. It is very harmful resulting in the deceleration to our onward march towards the state of "Ha-omi". It has to be corrected - and it can successfully be corrected - by: 1) As soon as a lie is spoken, one should confess by drawing the attention of the listener to whom the lie is spoken that he has acquired a bad habit of telling lies. Such a public confession shall bring him great shame. To preserve his honour and self respect, this shame shall aid him in fighting against this bad habit and breaking it. 2) In privacy implore Daadaar Ahura Mazda to bestow upon him His Divine Blessings so that his voice of conscience prevents him to tell lies by pricking his heart and mind. Resolve to tell truth always for each truth is rewarded and each lie is punished.

The composition of Maantra are based on the Principles of Sta-ota. This Divine Science is very vast: but a bird's eye-view is necessary to understand the Maantra.

### 3 Modes of Maantra Recitation

There are three modes of Maantra recitation. They are termed as: 1) Drenjya, 2) Mar, 3) Sraavi Gaathavya Vacha.

1. Drenjya: In this mode, a Mazdayasni Zarathoshti rattles of the Maantra rapidly without knowing the meaning. During recitation, he only concentrates his thoughts that the "Staota" (colourful sound energies so formed) shall act as a "live being" and carry out the desired task and bring about the desired result. It is, therefore, necessary to point out that the

reciter should not move about or swing from side to side as is the habit of many- otherwise, the form of a "live being" shall not take place. The reciter should think of Ahura Mazda and desire to serve Him. During the recitation, one has to stand.

2. Mar: In this mode, a devout Mazdayasni Zarathoshti follows the "Drenjya" mode of recital. The difference is that the reciter sits still in a "Do-zaanu" posture. This is a peculiar way of sitting in which the legs are bent from the knees. (Persian "do" = two + "Zaanu" = knees). In the case of a male, the knees are bent to the right side of the body and in the case of the female to the left. To understand this posture a good example is to see the portrait of the immortal Irani epic - poet, Firdausi Tusi
- 3 Sraavi Gaathavya - Vacha: A reciter knows the "Mithra" (thoughts) of the Maantra and thinks accordingly. He concentrates his "Mithra" to each phrase pronounced. If the reciter practises "Tareekat" and thus develops "Ashoi" within him, his recitations brings the desired results proportionately.

#### The State of "Ha-omi"

The Zarathoshti Ilme-Xnoom teaches that the "Mithra", "Maantra" and "Yasna" are the important limbs of our Mazdayasni Zarathoshti Deen. This trinity is of immense help to all the "Urvan" who are busy working for their spiritual advancement. All the Maantra have to be pronounced correctly so that the "Sta-ota" are formed in the desired manner. Whenever the Maantra are pronounced with their right "Mithra" thought energies are produced. This combination of "Mithra", "Maantra" with "Yasna" develops such a state within the reciter that each and every cell within his body attunes with "Ahu" and starts proclaiming "I am not: Thou and only Thou art." When this is achieved, then only the virtues shall bloom one after the other in all their pristine glory. This state in Xnoomic term is known as "Adab" (grace) and in the sacred scriptures as the "State of Ha-omi."

From the religious point of view, the "State of Ha-omi" is very important. It is indicated at the end of all the "Niyaayash" and the "Yasht."

**Ha-om yo gav baresman hizvo-dangh-ha-angh maanthracha vachach shyothnacha, za-othraabyascha ashukhda-ibyascha vaaghzhibyo.**

The Xnoomic interpretation of the above passage is as follows:

"Ha-omi" is one who possesses the characteristics of "Gav" and strives to transmute whatever "Vohun" is left within the body into "Gav." This "Vohun" is responsible for the Divine ignorance and imperfection of the "Urvan". The "Mazdayasni Zarathoshti Deen" does not teach destruction of Evil but alchemisation of Evil into Good. To achieve this a channel has to be built to act as a medium to receive the currents of Divine Blessings of the innumerable Divine Entities that descend on the "Ga-eti" (our world) incessantly. The one who keeps away from falsehood and sin and strives to achieve "Ashoi" through the practice of "Tareekat" by reciting the bountiful Maanthra along with the "Mithra" and "Yasna" shall become a medium of receiving the Divine Blessings of "Ahura" and His Yazats through the rightly spoken word and thus obtain "Ha-omi".

### **The Azaad Maanthra**

Yathaa Ahoo Va-iryoo, Ashem Vohoo and Yengh-he Haataam are the most celebrated Maanthra of the Mazdayasni Zarathoshti Deen. These three occupy a place of great prominence in the sacred Avesta scriptures. Of these three, the two - viz. Yathaa Ahoo Vairyo and Ashem Vahoo are too well-known.

As soon as the kids acquire some fluency in speech, the devout parents encourage them to recite the two Maanthra along with them daily and before the time they start learning the Navjote prayers, the kids commit these two Maanthra to memory.

### **Yathaa Ahoo Va-iryoo**

**Yathaa Ahoo Va-iryoo athaa ratoosh  
ashaat chit**

**Hachaa Vangha-ush, dazdaa man-angho  
shya-othnaam anghahe-ush mazdaa-i  
Shathremchaa ahuraa-iaa yim dregubiyo  
dadat vaastaarem.**

"Ahunavar" is the right word for "Yathaa Ahoo Va-iryoo". It consists of 21 words. Each of these words is the name of the "Nask". There are 21 "Nask". The Xnoomic interpretation of the "Ahunavar" is as follows:

The Divine Science of Xnoom explains that no one can imagine what the cosmos was like in the beginning. It was something in the state of nothing in a place which could not be called a place at all. Whatever was, it was in a state of stillness and unconsciousness. At a time unknown and a reason too unknown, a Divine Unique existence (**Ahoo**) became manifest and promulgated a Divine Ordinance (**Va-iryoo**). This ordinance produced sound-energies.

These sound-energies brought a sort of consciousness and vibratory motion aided in dispelling stillness and nothingness. Thus, the property of inertia was shattered by these sound-energies. Something that lay concealed in nothingness became manifest. The Divine Consciousness brought forth nine "Ghenaas" (Eternal Divine Spirits).

These nine "Ghenaas" were still in a state of unconsciousness; so a tenth Divine Spirit plus the nine "Ghenaas" combined to form a Divine Spirit termed as the "Fravashi". This "Fravashi" began to serve "Ahoo" and is considered as higher than the "Yazata" (angels). Such is the idea indicated in the sacred scripture-Yasna 19.

Therefore, the promulgation of the Divine Ordinance is called as the "Ahoonavairya". Ilme-Xnoom teaches that "Ahunavar" is also described as "Bagaan". The literal meaning of this word is "God". A "bag" - in the light of Xnoom does not mean "God". It means "an angelic entity working for some good cause in the cosmos". This entity comes out of "Ahoo" and is therefore a part of "Ahoo". "Ahoo" and "Fravashi" along with the aid of the "Sta-ota Yasna" unfold the cosmos as laid down in the Divine Ordinance, "Ahunavar".

When the Divine Ordinance was heralded by "Aho", the sound vibrations were caused and the cosmos was energised. They took the form of the celestial Music (Naad) and a part of the cosmos unfolded. It was spiritual as no physical matter existed. This Celestial Music spread far and wide and filled the unfolded part of the cosmos with it. It protected that part of the cosmos too.

When the cosmos was unfolded further and further, the physical and ultra-physical matter came into being. The Celestial Music occupied all the space in all the physical atoms and living cells too. Its function was, is and will be to strengthen the good elements from the destructive influence of the evil. It is for this reason, an Avesta reciter reciting the prayer of "Sarosh Baaj" repeats the following Maantra thrice:

### **Ahunem Va-irim Ta-num Pa-iti"**

It means, "May the Maantric energies of Ahunavar protect my body and the environment around me.

The Maantra of Yathaa Aho Va-iryo is so composed that if it be recited correctly, the sound energies can link up with the sound energies of the Celestial Music.

The "Fravashi" started to work for "Aho". Just as (Yathaa) the Divine Unique Existence (Aho) promulgated the Divine Ordinance which contained the Principles of the Divine Processes of unfoldment of the Cosmos and its infoldment again (Va-iryo). With this promulgation, the vibratory energies caused to awaken the nine Divine "Ghenaa" from their state of unconsciousness. These nine powers on regaining consciousness started working for the implementation of the "Ahunavar" in the same manner (Athaa) as laid down in the Ahunavar; "Aho" then creates the tenth Divine Power through the "Niru", "A-oj", "Tagi" and "Zor". All these ten Divine Powers take the form of "Fravashi" and heed attentively to the "Ahunavar" and understand thoroughly the Divine Scheme. Then it acts as a deputy (Ratush) and begin its mission to spread righteousness (Ashaat).

The Cosmos became manifest as a result

of this mission of "Asha" and Chit. At this stage another seed was produced by the "Sta-ota Yasna" which had the property of Duality in it. One part had the characteristics of "Gav" and "Aho-parasti" (worshipping of Aho) came into being; while the other part, being with "Dravaa-o", rebelled against "Aho" and refused to honour the Divine Unique Existence (Hachaa).

The part that was known as "Gav" possessed Good Mind (Vanghe-ush dazdaa Manangho) carried on its services of "Aho-parasti" and attained Divine Intelligence and Perfection and got the Divine Radiance (Ra-e). Instead of merging into "Aho", they decided to stay back as Divine Angelic Entities to assist the other part to cure its "Dravaa-o" and transform it into "Gav". The "Aho-parasti" part embarked upon the Good Work (Shya-othananaanm) and with love, patience and care aid the rebellious part. The Cosmos was further unfolded. Along with the "Noori" realms of "Hasti" - the immortal Heaven of Light - the transitional region of the "Nisti" came into being. Further, the "Ga-eti" region was unfolded. It contained ultra-physical and physical matter (Angheh-ush).

The "Aho-parasti" Urvan kept in close touch with the rebellious Urvan and aided them to cleanse off the "Dravaa-o" element within them so that these rebellious Urvan may start working for the fulfillment of the Final Aim (Frasho-gard). Thus, the rebellious Urvan developed implicit obedience to "Aho" and work for it (mazdaa-i). The aim is to obtain the Right (Xathremchaa) to Divine Intelligence and Perfection. Thus, the alchemisation process of turning "Vohoon" into "Gav" bears fruit (Ahooraai). To him who (Aa yim) understands the Principles laid down in the "Ahunavar" and the efficacy of the recitation of this Maantra begins to work for those "Urvan" who are spiritually backward (Dregubyo) and are in need of spiritual alms, which they need in the form of Divine Radiance. The Good Urvan shall indeed give (Dadaat), the Good Guidance and the necessary assistance to the (Vaastaarem).

So, in short, the Yathaa Aho Va-iryo prayer gives an idea about the usefulness of the cosmos  
(Please see page. 12)



(Continued from Page No. 4)

and why it was brought into being. "Asha" along with the appropriate "Maantha" and "Yasna" prepared the seed that gave rise to the Cosmos and also commenced the process of its unfoldment. The "Urvan" who had total "Gav" elements and not a speck of "Vohun" in them decided to stay back and not to merge back into "Aho". It was their opinion that they had all left their original existence together and it would be a right act if they all merge back together. These "Urvan" were far from being selfish. They thought of others and aided those rebellious "Urvan" to get rid of their "Dravaa-o". They acted as "Dazdaa" - that is to say - as Divine Helpers. They worked with these defective "Urvan" and are guiding them to come back to the Path of "Asha" with the aid of their thought - energies. Being fully in possession of the "Gav" elements, they do not know anything except sacrifice.

### Some Quotes on Maantha And Ahunavar

"Just as the Fire burns the dry, hard wood into ash, similarly, the Holy Maantha burns the evil thoughts, evil words and evil deeds from their very roots. They remove all the calamities and chaos around and spread Spiritual Prosperity in every nook and corner of the Cosmos. We praise and venerate such good, triumphant and efficacious Maantha."

(Haa: 71: 5,8.)

"Thus spake Daadaar Ahura Mazda unto Spitama Zarathushtra: 'O, Spitama Zarathushtra! Whenever, in the corporeal world, thou find'st thyself in the grip of great fear of being led astray in the labyrinthine ways of life or any calamity cometh down on thee, then recite these Maantha. Recite indeed the all-prevailing Maantha aloud and with faith'."

(Farvardeen Yasht:20)

"Thereupon, Ahura Mazda said, "Holy Zarathushtra! My Glorious Compositions (Maantha) spread Divine Prosperity, turn evil into good and are loftier than any other creations of Mine."

(Rashne Yasht:2)

Among all the Maantha, "Ahunavar" is the most victorious. Its efficacious Maantha bestow the loftiest triumph. (Zarathushtra). If a man or a woman of high piety of good thoughts, of good words and of good deeds recite this Maantha of "Ahunavar", shall certainly receive Divine Protection from any fear, from any calamity, from the dark foggy night, from any involvement in a quarrel and from the surroundings of wicked beings."

(Sarosh Haadokht)

"Once Angra-Ma-inyush, the chief of the demon folk directed the wicked, deceitful Boo-iti Daeva to approach Asho Zarathushtra and to destroy him in any way. Accordingly, the wicked Boo-iti Daeva approached Asho Zarathushtra. As soon as the demon saw Zarathushtra, he darted forward to kill him.

Seeing the demon coming towards him, Asho Zarathushtra cried aloud: 'O Boo-iti Daeva! I shall destroy thee and thy evil creation. I shall kill all the demons that exist in the Cosmos'.

Thereupon, the chief of the Demons, Boo-iti Daeva asked, "Zarathushtra, how will you destroy our creation? Tell us, what are your weapons with which you shall annihilate us?"

Thus said Asho Zarathushtra, "My weapons are" "Havantasht", "Ha-oma" and the most powerful and the most glorious of all the Maantha - the Maantha of "Ahunavar" as revealed unto me by Asho Daadaar Ahura Mazda Himself. With these weapons, I shall conquer you all and wipe you out from this world.

Thus saying, the bringer of the Message of Ahura Mazda, Asho Zarathushtra started chanting the Ahunavar. Boo-iti Daeva caught fright and fled. His venture turned out to be a dreadful misadventure. He went straight to Angra ma-inyush and moaned aloud, "Thou devoid of intelligence, Angra ma-inyush! That Zarathushtra seems to be our death. He himself seems to be deathless. He is all aglow with dazzling Light.

(This story is taken from the Vendidad Ch. 19)

(To be continued)

# Yathaa - Yenghhe - Ashem : Behzaad

## Ashem Vohoo

Ashem Vohoo Vahishtem Asti, Ushtaa Asti,  
Ushtaa Ahmaa - I Ha-yat Ashaa - I Vahishtaa - I Ashem.

Ashem Vohoo is one of the three most celebrated short Maanthra. Its efficacy is well explained in the Yasna (20). The Divine Science of Xnoom explains that if this Maanthra is chanted correctly, the sky-blue coloured vibratory energies build up a fort-type defence system to keep the reciter away from the evil onslaughts which endeavour to take possession of the body and mind. As a result, the unrighteous thoughts that come out of the mind in the form of energies are trapped into this circular envelope of the "Sta-ota" of the Ashem Vohoo and are gradually transformed into "Gav." There is no such thing as destruction or annihilation in the Mazdayasni Zarathoshti Deen. This sublime religion teaches transmutation of the evil into good or - to say in a better way - vice into virtue. Had these harmful energies arising from the unrighteous thoughts been allowed to drift away they would cause great harm to other persons by causing their mind to commit wrong or to strengthen the evil forces around. It is therefore a solemn duty of a devout Mazdayasni Zarathoshti to recite an "Ashem Vohoo" whenever an unrighteous thought occurs.

The Divine Science of Xnoom teaches that an evil thought, word or deed should be despised and disliked but not the person. He should be won over by love and encouragement, side with the good forces in the Cosmos. With the increase in the "Gav" elements, a person begins to shift away from "Vohoon" to "Gav" elements. He thinks of Ahura Mazda and His Good Creation and not in terms of "I am" - an egocentric mentality.

The Xnoomic interpretation of "Ashem

Vohoo" is as follows:-

Piety (Asha) is a divine power that conducts Divine Order so as to lead the entire Cosmos to its Final Aim (Frasho-gard). It is also the term for the nine Beautiful Divinities (Ghenaa). Each of these nine Divinities possess eight different Divine Powers, thus form  $9 \times 8 = 72$  stages of "Asha". Ordinarily, "Asha" means "righteousness". But, in the light of Xnoom, it is not an abstract notion but a Divine Power in a concrete form. It is a basic foundation of the entire Cosmos together with all the Divinities.

Piety (**Ashem**) is a Divine Power that conducts Divine Order in the Cosmos so as to lead it to its Final Aim - "Frashogard". It is therefore, good (Vohoo). The person who develops this power of "Asha" in him begins to possess "Gospandi" nature that is, he becomes mild as a cow or a sheep and always thinks of the good of others and not of himself. So "Asha" is not merely good it is (**Asti**) the best (**Vahishtem**). It is a power of very high excellence. It is worthy of possessing it. It implies that a person who possesses "Asha" is capable of doing immense good to others. He gradually starts acquiring "Behman" - Good Mind. His thinking and actions are almost the same as of the "Yazad". This type of thinking and actions progress further and become almost the same as of "Ahura" from whom "Behman" emanates. Such a state can only be achieved by developing the power of "Asha". Thus, "Asha" is a beneficial spiritual power for which every devout "Mazdayasni - Zarathushti" should strive for all his life on earth.

"Asha" brings Eternal Bliss (**Ushtaa**).

Such a gift (**Asti**) is bestowed on him only who has acquired "Asha" by his selfless service - rendered most voluntarily - for the aid in spiritual progress of the others. This state of Eternal Bliss (**Ushtaa**) which shall lead to the state of Immortality is given unto him (**Ahmaa-i**) who will endeavour for the acquisition of such "Asha" and which is absolutely necessary for the attainment of "Frashogard". Then (**Hyat**) only this state (**Ashaa-i**) shall bring the utmost piety (**Vahishtaa-i Ashem**) into him. Without "Asha" one is never able to conquer vice and wickedness which keeps him away from "Ahoo" - the One Unique Divine Being.

This is a brief Xnoomic version of the Maanthra of "Ashem Vohoo". Whenever it is recited the glittering sky-blue coloured vibrations of the sound circle around the reciter in the form of a ring and protect him from the onslaught of the evil. These "Staota" strengthens the good in him and transmutes whatever is evil in him into good. Thus "Asare - Roshni" (Good Forces) increase and "Asare Taareekae" (Evil Forces) decrease.

A devout Mazdayasni Zarathoshti is directed to recite as many Ashem Vohoo's as possible so that the "Staota" may spread all around between the land and the sky and usher in Bliss and Prosperity.

**Yengh-he Haataam**

**Yengh-he Haataam Aa-at Yesne  
Pa-iti Vangh-ho,**

**Mazdaa-o Ahuro Va-ethaa  
Ashaat Hachaa,**

**Yaa-ongh-haamchaa  
Taanschaa Taa-oschaa Yazmaide.**

The Maanthra of "Yengh-he Haataam" is described as "Hufraayashtaam". This Avesta word is derived from "Hu" = good + "Fraayo" = forth + Yasht = attune with ("Yaz" = to attune with). Therefore, the word means "the beneficent process shall take further the

reciter of this Maanthra towards the Final Aim, Frashogard."

It is noted in the Yasna (61st Haa) that all these three short prayers are powerful enough to usher in the Frashogard. It is essential that every devout Mazdayasni Zarathoshti should recite them in large numbers frequently. Once the process of attunement with the One Divine Being is established, the rigidity of the "Dravaa-o" weakens and is gradually transmuted into "Gav". The reciter moves further and further towards Him. He sets himself free from the cycle of re-births. The Xnoomic interpretation of "Yengh-he Haataam" is as follows:-

He who (**Yengh-he**) practises the principles laid down in the "Ahuna - Va-irya" progresses towards (**Haataam**) the realm of the Immortal "Noori Hasti (the region of Light) and thereafter (**Aa-at**) becomes eligible for the state of attunement with (**Yesne**) the Unique Divine Being (**Pa-iti**). He is now able to acquire righteousness to be of good nature (**Vangh-ho**) and links up with "Mazdaa Ahuraa" (**Mazdaa-o Ahuraa**). He understands (**Va-ethaa**) well his state of righteousness (**Ashaat**) etc. (Hachaa) with such pious males and females (**Yaa-ongh-haamchaa Taanschaa Taa-oscha**) we attune (**Yazamaide**).

So, the "Yengh-he Haataam" prayer teaches that those Urvan who are progressing towards the Immortal realm of the "Hasti" with its and the other two "Maanthra" and with the practice of the prescribed "Tareekat" become worthy enough to attune with the Unique Divine Being "Ahoo". This attunement is brought about by "Behman" (the Good Mind) which is the conscience of "Ahura Mazda" and He is aware of the fact that these Urvan have developed the Power of "Asha" and are fully qualified to attune.

From the Xnoomic interpretation of the

above three Maanthra it becomes quite clear that "Ashem Vohoo" and "Yathaa Ahoo Vairyo" form the "Mazdayasni Deen" or "Mazdadaat" and the "Yengh-he Haataam" forms the "Zarathoshti Deen" or "Ahurdaat".

#### AAZAAD MAANTHRA

The Maanthra of Yathaa Ahu Vairyo, Ashem Vohoo and Yengh-he Haataam are described as the "Aazaad Maanthra" because these three prayers can be recited any time and any where. It can be recited in any condition and under any circumstances. It can be recited in any emergency, any crisis, opportunity and in any bad or good environment. No other Maanthra-short or long-has this freedom.

1. Yathaa Ahu Va-iryo can be recited by a menstruating female in dire need of aid from Dame Nature.
2. All the three can be recited without going through the "Kasti" prayers.
3. During dire need of help, these three can be recited even if the person is without the "Sudreh-Kasti" or without any clothes on (e.g. bath or for operation in a hospital) or bare-headed or bare-footed.
4. These three can be recited near the toilets, latrines, gutters, garbage dumps or any place of dirt and filth.
5. These three can be recited during the transitory period of time between any two "Gaah".
6. These three can be recited together or any one of them during work, walk or talk.
7. Whenever an evil thought gains to get a foothold in the mind recite "Ashem Vohoo".
8. Recite as many "Ashem Vohoo" as possible in the ear of a dying man and till the commencement of the "Sachkaar ni Kriyaa".
9. Recite an "Ashem Vohoo" at the time of receiving the first news of the death of a "Hamdeen".
10. Recite an "Ashem Vohoo" at the time of performing the "Sezdo" (paying the last respect) to the dead "Baste Kustiyaan".
11. Recite an "Ashem Vohoo" in the pious memory of the Holy "Farohars".
12. Recite an "Ashem Vohoo" after coming in contact - accidentally or unaware - with any dirt or any object of filth.
13. Recite an "Ashem Vohoo" at the time of going to bed or taking a turn in the bed. Such a single "Ashem Vohoo" is considered to be worth 10,000 "Ashem Vohoo" recited at any other time.
14. Recite an "Ashem Vohoo" at the time of leaving the bed early morning. This single "Ashem Vohoo" is worth 10,000, "Ashem Vohoo" prayed at other time.
15. Recite an "Ashem Vohoo" when the flame of an oil lamp (divo, batti) flickers off.
16. Recite an "Ashem Vohoo" after sneezing.
17. Recite on "Ashem Vohoo" before partaking of food and drink. This "Ashem Vohoo" before each meal is worth 10 "Ashem Vohoo" recited at any other time.
18. Recite an "Ashem Vohoo" after drinking the consecrated "Homa" juice. This single "Ashem Vohoo" is worth 100 "Ashem Vohoo" recited at any other time.
19. An "Ashem Vohoo" or more recited every now and then, if possible, during day or night is considered as an act of virtue.
20. Recite "Yathaa Ahoo Va-iryo" before leaving or entering the house.

21. Recite a "Yathaa Ahoo Va-iryoo" before going to meet someone.
22. Recite a "Yathaa Ahoo Va-iryoo" after receiving any joyful tidings or gracing any joyous occasion.
23. Recite one "Yathaa Ahoo Va-iryoo" before occupying a seat just vacated a short while ago.
24. Recite as many "Yathaa Ahoo Va-iryoo" as possible when one finds himself landed in a dangerous situation or in a state of fright or surrounded by attackers.
25. Recite two "Yathaa Ahoo Va-iryoo" and one "Ashem Vohoo" in the beginning and one "Yathaa Ahoo Va-iryoo" and two "Ashem Vohoo" at the end in the following cases:
  - a. When we begin our prayers after the "Kasti prayers" and after ending it.
  - b. Before beginning a work and after ending it.
- c. Before beginning the 101 Holy Names of "Daadaar Ahura Mazda" and after completing them.
26. Those who are illiterate and not able to recite the Avesta prayers from the book or are not able to pray for weak eyesight or any other reason can pray a certain number of "Yathaa" and "Ashem" as follows:-
  - 103 Yathaa for "Khorshed Niyaayash"
  - 103 Yathaa and 12 Ashem for "Hormazd Yasht".
  - 65 Yathaa for "Meher, Maah, Aavaan and Atash Niyaayash"
  - 65 Yathaa for "Ardibehesht Yasht".
  - 75 Yathaa for "Sarosh Hadokht (day)".
  - 103 Yathaa for "Sarosh Yasht (night)".
  - 65 Yathaa for each "Geh"
  - 121 Yathaa and 12 "Ashem" for "Patet".

*Concluded*