

AHU & AHURA MAZDA

By Savak S. Madon,

Why do they waste time and energy over such trifles like the words Ahu, Ahura Mazda etc. etc? The Supreme Being, the Lord, the Almighty, God remains the same person whether we call him Mazda or Ahura or Ahura Mazda or Ahura Mazda-Khoday or Ahu. We may also quote Shakespeare in our defence that,

“What’s in a name,
that which we call rose,
by any other name would smell as sweet”.

Certainly it would have the same fragrance; but is it not true that the condition precedent is that, it ought to be the rose in the same unchanged static condition? This is not the case while the ‘Almighty’ is named differently at different times. It does mean that different words are used for some specific purpose, and Zoroastrian Ilm-e-Khshnoom alone can explain with a plethora of descriptions and their deeper philosophy, which enable us to understand that Mazda, Ahura, Ahura Mazda etc., are used to denote various stages of the Lord and his various activities at some particular stage of cosmogenesis, or **BUNDAHISHNA**. Out of the dozens of points involved in this subject, one of the most fundamental and one of the most mysterious and difficult ones we may restrict ourselves by pointing out the narrowest aspect of this vast field of cosmogenesis.

We know that in the **Khordeh Avesta**, there is **Hormazd Yash**, where there are some choicest names of Ahura Mazda and among them, twenty have much significances attached to them. The first of them is “Ahum” i.e. I am or I exist then “of great Multitude” “Omni-present”

But surely we are taken aback, when we come to defining “Ahu”; it appears to be ultimately some negative approach as taught by Ilm-e-Khshnoom. It says that this Lord, whom Avesta calls “**AHU**” has no name of its own. Then who is this “Ahu” and who is “Ahura Mazda”? Many will laugh at the assertion. Our common sense can only say that something like imperceptible unbelievable Darkness and perfection is Ahu. Quite absurd, still not untrue, because in Khshnoomic technical terms, Ahu is called “**SHEDAN — SHED**” Dark of darkness i.e. Darkness at its zenith, but this darkness is not of any sort of Malignant, Wicked nature. Here, darkness does not mean want of Light. Ahu is such that even Yazatas and Ameshaspands do not recognize him. Hence, their ignorance to recognize him justifies his darkness i.e. none can see him as if he permanently dwells in darkness. He is so unapproachable that he is all darkness and nothing else.

The conception of Ahu is then such that no attributes can be applied to him. He has no Father, Mother, Son. Still he is the Lord of all. He is not mingled or associated with anything still he is not ignorant about anything. He is the impersonal of impersonal. No name can be attached to him and so the word “Ahu” does not describe him in any manner, but is used to denote that to point out that “there somebody exists” from “Ah=to be”. This Ahu then is the source of everything. He is the impersonal God. “**NIRAKAR — ISHWAR**” who is “**ANAMATHWAO**” = unthinkable and “**AFREZYAMNA**” = unfathomable.

Still to have a faint, vague idea about this infinite, indefinite Ahu, we can consider him

to be a boundless ocean, which is motionless; this vast ocean that therefore no energy no movement, this is the first and fundamental principle about Ahu. In the whole Universe each and every thing must have a "KEHERP" = some form however invisible it may be to us, but Ahu is above this principle. Dr. Framroze Chiniwala appropriately uses only one sentence for this that without "Keherp" there can be no Universe and if one tries to think about such an inconceivable environment, one will go mad. It's like trying to touch the sky with our Hands.

This Ahu "anamathwao" 'afrazyant' is not Ahura Mazda, because Ahura Mazda has various attributes to define his divine powers. Ahu is Just like a vast ocean quite Motionless as if in deep slumber but when he first thinks about creating the cosmos, for the first time there was some movement, operation, action in just a drop of that motionless ocean, "Ahu".

It then began to shine. This beam of first light is so powerful that it itself turned into light of lights, hence this light is now "KSHAETAN KSHAET" (light of lights) Ahu. As a result of meditation of this second phase of Ahu i.e. KSHAETAN KSHAET — Ahu, there seems to be a great island springing up from this ocean like Ahu, which is called in Avesta as "Khao Afrazymna" which itself is full of wisdom, still this "Khao" is unable to understand this light of lights, as it is so extraordinarily glittering and so this "Khao" is much confused about his own birth and about this unbearable light of lights.

Therefore, this light of lights — Khshaetan — Khshaet — Ahu decreases his power by 1/10th of the original, but that "Khao" still can't bear this also. Ahu continues to decrease his power by 1/10th every time and at the tenth attempt that Khao is able to grasp that

light of lights. That Khao now understands what all this means in short 1/10,000,000,000 (one upon 10 zeros) part of the original 'Khshaetan khshaet' is now easy for the Khao to understand and grasp this light of lights (Ahu).

After this grasping many stages follow one by one and several "Great events" which in the Gatha are referred to as "Para Maze aonghho". At last we have to stop at "Anhuma". It is the first "Chithra" = "thing", "seed", in which for the first time there appears the mixture of good and evil, the good part is obedient to Ahu, the other revolting against Ahu. The good part grasped the flow of benedictions of Manthra spenta from Ahu, the evil couldn't; thus the good part becomes the first Ruwan (soul) of Ahura Mazda. In other words, Anhuma thus improved and purified becomes Ahura Mazda, and that Ahura Mazda himself has 1/1,000,000,000 of just one drop of that motionless ocean, impersonal Ahu. Very clearly speaking, Anu, Anamathvae, Impersonal God when it becomes personal God, Sakar Ishwar it is only 1/1000000000 part of one drop of that ocean like Ahu! And this Ahura Mazda now proceeds towards improvement of the other evil part and thus begins the classification and divisions of Rawan (soul) into 27,729 parts and of innumerable parts. Instead of going into these details, we only intend to note the powers etc. of Ahura Mazda, according to Hm-e-Khshnoom.

In the Mazdayasni Zaratoshti Daena, Ahura Mazda is considered as free from defects, all powerful and the creator of the whole Universe, Ahura Mazda holds within himself nine great divine powers in three trinities which are worshipped; Visparad chapter (Karda) 13 as Tisharo They are: (1) Athra (Fire), (2) Niru (3) Zarwan Yavaecha Yavaetat (the

longest eternal Time'), (4) Fravashi, (5) Ahuna Vairya, (6) Staota Yasna, (7) Keherpa, (8) Ukhda Vachangh (source of Mathematics) and (9) Aeva — Ahakhshta (Power of Numbers). He has immense, various powers, thus. He Himself possesses Multiplicity, but all these harmoniously blend into one-Unity.

To avoid any confusion and to refrain from any ambiguity arising out of this Khshnoomic philosophy, which we have digested above, we should not forget that "Ahura Mazda" is not the first aspect of this Ahu in chithra, i.e. Personal God. "Ahura", "Mazda", "Mazda Ahura", "Ahura Mazda" all these are very elaborately differentiated from one another; hence "Ahura Mazda" cannot be said to be the most appropriate word according to Ilm-e-khashnoom but for convenience and simplicity, I deliberately used the most common word "Ahura Mazda". I hope khshnoomic scholars will pardon me for my discretion in this matter.

For this Ahura Mazda, Hormazd Yasht gives freely so many attributes to justify His all prevailing nature. Ram Yasht gives some more, and there are also 101 names, beginning with Yazad and ending with Frashogard. Ervad

Phiroz S. Masani in his very tiny booklet gives the Avesta equivalents or the Avesta sources of these names. I can't help reminding the readers, that an attempt has been made to collect 1001 names of Ahura Mazda by Ervad Kaikobad, Edulji Karkaria, and Jehangirji Chiniwala has taken up this matter in the Parsi Avaz very appreciably. Even for this personal God, Ahura Mazda, who is only a Microscopic part of that Impersonal God, Ahu, it is certainly impossible for anybody to estimate all his Divine Powers and to know him fully, so all the more it's beyond our expectation to think about Ahu, when Yazatas and Ameshaspands fail to understand Ahu.

(For further study please read Dr. Faramroze Chiniwala's "Khshnoom Nikiz-e-Vehdin Vol. I pg. 17 to 28, 165 — 166, 506 — 507; Vol. II pg. 1,2,4,10,262,170,210,211, also same author's "KHURDEH Avesta Ba Khshnoom" pg. 371 to 404, his "Vicharashi-i-Vidavadatmat Azaint" pg. 17, & 65i to 667, & "Fasli Farvardegan" Silver Jubilee Volume part II pg. 151 to 172 and the same subject discussed in other Khshnoomic books).