

## Rationale Of Zoroastrian Prayers

It has been often questioned what is the use of repeating certain set prayers ? Avestic prayers which the devout Parsis go on repeating from day to day.

Let it be clear that the process of repetition is necessary in all spheres of life for making a thing one's own or for perfection to be reached in any matter.

In this connection may be mentioned the practice of repeating one name of God or a mantra known as jap. The literal meaning of jap is to keep ( a very valuable thing ) in guard.

Before going in the rationale of the process of repetition let us first understand what it is that we are called upon to guard and make our own. The sages and the saints including the prophet devoted considerable time of their life to it. What are these fundamental eternal facts of the universe and our being that we are asked to protect? The understanding of the scheme of the universe with reference to certain ideologies and axioms propounded in the scriptures is considered essential before we proceed further. Life which is eternal, Omnipresent, Boundless, and immutable which is one without a second and which is Existence, Knowledge, Bliss ( Sat-

chit-ananda ) is denominated in the Avestic scriptures as Ahura Mazda. The word comes from the root ah = to be and da = to know meaning Absolute Existence, which is Omniscient or all knowing. In order to understand this monotheistic concept a simple analogy of gold and ornaments will be helpful. The different designs created from our imagination are given and form different ornaments like bangles necklaces etc. although all throughout the things remain gold. The formal or corporeal universe of name and form is just like ornaments, appearing to be manifesting and disappearing when changed whereas actually there has been no change in life as in gold. Another concept is also necessary to be understood. In the world of name and form or corporeal existences the smallest organism or microcosm is a replica of the highest organism or macrocosm. The involution of life into matter is so exact that the smallest organism is linked to the great Power House of Life (Ahura Mazda) as the same is fully immanent in the smallest particle of matter. Thus it is stated God has centre everywhere and circumference no where.

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appeal to them however is not to allow their hearts to rule their heads. As Abraham Lincoln said, " The problem is not a question of God and religion fitting into our plans, because the very reason of our existence is to accommodate ourselves to his plans". In the first place these children defy the religious customs and practices of the religion and then on the other hand they also want to cling on to certain rights and benefits. As educated children they should know - "one cannot have the cake and eat it as well".

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evaluation of the qualitative analysis of five different "Aabaadi". These five "Aabaadi" cannot be developed one after the other but all simultaneously. They are :- (1) "Aabaadi-e-Tan" : (Health Prosperity) (2) "Aabaadi-e-Hamkhishi" : (Social Prosperity) (3) "Aabaadi-e-Ekhlaaki" : (Moral Prosperity) (4) "Aabaadi-e-Zamiri" : (Mental Prosperity) (5) "Aabaadi-e-Ruhaani" : (Spiritual Prosperity)

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#### Concept of Polarity

All the corporeal organisms from the smallest to the biggest including the universe has a sevenfold constitution. These sevenfolds are however not like peels of onion, one over the other, but

interpenetrate, through and through leaving it open for the pole of spirit or the pole of matter to dominate the organism. It is for this peculiarity that one organism when coalesced with the pole of matter experiences multiplicity - sense of separateness, fiction of an ego, misery and sorrow while another organism coalescing with the pole of spirit can experience oneness - conscient Existence, Bliss and fullness of life.

In the avestic scriptures these two poles of spirit and matter are designated as Spenta and Angra manyus both emanating from Ahura Mazda ( Yasna Ha 30 ).

Out of these two a progeny of angelic and demonical powers and qualities rise up which are fully described in the scriptures - the former sustain and maintain fullness of life, unity of consciousness and Bliss or Sat-Chit-Ananda; while the latter bring about thinning of life, sense of separateness indicated by hatred, jealousy, enmity, illwill, egoism etc., typifying misery, ill-being and disruption.

In each organism the mechanism is such that there are two types of movements - towards the core of one's being - the centripetal and towards objective grossness or centrifugal. They are known in the scriptures as the processes of yazamaide and dravandi respectively.