

DIVINE SCIENCE OF MANTHRA-PRAYERS

CONTROLLING THE "WOLF" WITHIN AND ATTUNEMENT WITH YAZATIC CHANNELS

'MYSTICAL LEVELS OF MEANINGS IN THE MANTRA – THE TAAVIL

Prayer, in any form, is a communication between we, the humans, at one end, and God, the creator, our father, at the other.

We, the humans, have a ray of God's divine Light within us. That is our divine Self, the Ruvan (the soul). We also have a body in which the Ruvan is imprisoned.

The body has within it a good element and an evil element interwoven with each other. It is like a cloth stitched with two kinds of threads-one white and other black. They react with each other within us. The Master of Religions say that **within the human there is a cow and there is a wolf. The cow wishes that may the human march towards God. The wolf desires that the human should be away from God.** The cow craves to convert the wolf into a cow, by feeding her milk to the wolf. The wolf wants to eat away the whole cow, little caring that it is "the cow who nourishes him. The conflict goes on within us, the non-saintly humans, and the wolf appears to win. Our mental inclination is towards the wolf, because our mind is a part of the body, and the body is lured by its own enemies stored in the wolf, viz carnal passion; anger; greed; intense craving for the worldly objects and for lust and wealth and power; pride and ego and self-praise; envy; faithlessness and Godlessness; shamelessness and who-cares-mania.

The human is sent on numerous journeys on the earth to strengthen the cow and weaken the wolf, and ultimately to convert him to a cow and merge with the original cow. But the wolf strongly resists. He is helped by certain evil forces hovering around. The Founders and Masters and Mystics of all Religions call upon the humans not to fall a prey to the lure of the wolf and to resist the enemies and evil stored within. **The Human mind is too weak to resist. It just loves to be carried away by the currents of the enemies.** It seems **TO ENJOY** to be so swept away. "**SWIM UP THE CURRENT**", the masters command. "RESIST THE EVIL WITHIN, THE TEMPORARY PLEASURE OF THE SENSES HAS THE SEED OF INTENSE PAIN. **IT IS BOUND TO LEAD YOU TO YOUR SPIRITUAL RUIN. (Gatha, Haa 45-3, 53-6.) FLEE TOWARDS ALLAH (Quraan). BEWARE OF 'MARA' - THE EVIL WITHIN. (Dhammapad)**". "But how Oh Lord! The Enemy, the wolf is so powerful", the human cries. "I try to shun the lust and greed and pride, but I fail so often". The Masters reply, "PRAY! BE IN COMMUNION WITH YOUR GOD. THAT WILL GENERATE ENERGY TO RESIST EVIL".

Who is God, at the other end? AHOO- "HE IS". Then there is God, the Creator, Father. Every particle of the universe, including the conglomeration called 'a human being', is destined to march towards Him. That march, as it advances, is called spiritual evolution or progress. It consists in converting the 'evil' within, into 'good'. The body dissolves and the Ruvaan is free from the comings and goings to and from this earth, when the wolf merges into the cow. **PRAYER IS THE CHARIOT ON THE PATH TOWARDS GOD.** (Students, please ponder on the word "Raatheymo" in Gatha 53-6; 44-17; and "Ratham" in Gita 1-21).

How to Pray?

Any communication to Ahuramazd in any form is a prayer. When you think of Him, the connection is established. The thought reaches Him! That's a prayer by telepathy.

When you do some act of selflessness towards any human or animal or plant or inert matter, wherein you are guided by **an urge to give away and not to snatch away**, it is a prayer - prayer by deed, work, Karma.

When you speak the truth or good of others-even those who try to harm you-or say "Oh! my God", it is a prayer-prayer through your tongue, your vocal chord, your speech.

BUT (really a big 'but') we find these prayers by thought, deed and word to be inadequate and difficult. Something happens in between. The thought roams away from God towards other things-even the same lust and other enemies, against whom this war of prayers is sought to be waged.

The good deed is suddenly hindered or arrested by our own mind. The good speech suddenly falters. A reverse pull is generated within us. We are bewildered and annoyed. How and why is this happening?

The Wolf Pulls Back

What happens is that your prayer by thought, deed or word spurs that wolf within. He is aware that the prayer is meant to resist his lure and the temptations which he has spread for you. He is goaded to jump. He bounces and drags your thought, deed and word towards his own mire of dirt. He creates doubts. Oh! is there a God? Such and such professor Bertrand Russell said there is none. Why should I be so selfless and honest and good, when the whole world is not? And why should I speak the truth if it harms me, and that too in this world full of liars? Why should I say "Oh! my God?". Where is He? (This wolf has induced people to say "Oh Gosh" or "Oh Ghosh" instead of "Oh! my God!").

The Prophets, and the Masters and the Mystics are well aware of these habitual exploits of the wolf. They have provided a remedy. **PRAYER BY MANTHRA!** They know the ways of the wolf inside out. They know how to combat him. They know his weakness, and where to attack him. They have therefore manufactured us the weapons to resist him-MANTHRA-PRAYERS - with the help of Their divine technology. They are fully conversant with the divine, non-physical and physical constitution of a human. They have seen, with their divine eye-sight, the vibratory machinery of Ahuramazda, which operates the whole Creation - from the blowing of a dust particle in the wind to the attunement of the Saintly Souls with God.

The Operating Truths

The Divine Technology of the Mystics is this. The Creation begins with the First vibration Ahoonvar or Ahom or 'Word'. It then takes various vibratory forms of Energy from the divine and most subtle to the non-physical and still coarser, the physical, like vapour to water and then to snow. The whole world is a play of vibrations, generated and functioning according to the set laws of "Asha", the Divine Light, Order, Beauty and Truth. The divine Science of these Vibrations is called "Staota Yasna". The earth with all its four inhabitants, the humans, the animals, the vegetation and the inert matter, are the varied and various forms grades, levels and stages of vibrations.

A human is thus an aggregation of various kinds of vibrations. At this moment, with this Parsi Pukar in your hand, everything within you, from head-top to foot-toe, is in a state of fantastic pulsations and vibrations. It is so at every moment. Every thought, every word and every deed generates further vibrations within us and even outside us. When you speak, your tongue and vocal chord and throat and heart and lung all are set to vibrations. Even your non-physical body vibrates. Your speech (or song) then generates vibrations around you and outside you.

Mantra Prayers are based on this divine Science and technology of Speech-vibrations. The words and sentences of the Mantra Prayers are so composed as to set up within you a certain resultant wave of vibrations, which can bring you in attunement with certain corresponding Yazatic Wave-lengths operating in Nature. And through these Yazatic Channels our communication with Ahura Mazda is firmly established. YOUR PRAYER IS COMPLETE. A very very faint outline of the Yazatic channels in the three worlds of Creation was given in the last issue of this humble Parsi Pukar.

Thus as you recite say Khorshed-Meher Niyash, your whole personality assumes vibratory wave-length, which then catches up or joins with the vibrations of the sun shining in the sky and through the sun, with the higher Yazatic channels of Khorshed Yazata and Meher Yazata. The Yazatas are the divine rays of Ahuramazda Himself and therefore your attunement with them ("Yazamaidey") amounts to your attunement with Ahura Mazda.

What about the MEANING?

The remarkable feature of Mantra, as revealed by the Masters, is that the reciting of the Mantra is primary, knowing its meaning is secondary. Its utterance i.e. the chanting is of utmost importance, since it is intended to generate divine vibrations. It is for this reason that the mystical science of divine vibrations which set the Creation in motion viz. "Staota-Yasna" is the basis of Mantra. **Mantra is the transformation of the Nature's very subtle vibrations into words, which can be uttered by the human tongue.** The chanting of Mantra sets the spiritual vibrations in motion within us. They then generate the energy to resist evil. Mantra has thus a specific function to perform. Our Mantra prayers are therefore to be recited according to the

specified rules. They are not something like our talking in some language with God. You can talk with Him in Gujarati or English, Like "Oh God! You are great. Give me health and Wealth". He hears you all right. But He does not need or relish any flattery as we do. Calling Him "Great" may serve as a satisfaction to you, but to Him..... Well! what do we know about Him? And He has his own Laws of Karma to carry out. He may not grant you wealth the way you want it. He is more concerned with your spiritual evolution; how much of, or how far, your wolf has converted itself to a cow is His greater concern. Therefore, 'pray to Him in a language you understand' is not a very good dictate. Your remembering Him or thinking about Him may give your mind a little sprinkle, but not a full bath as Manthra will do. The wolf within is too powerful and too tricky to permit you to sustain your thought about God. The wolf can disturb your concentration and throw it hay-wire in a fraction of a second. It may do the same when you are reciting the Manthra, but **the Manthra has the potency and power to attune you with the Yazatic Channel with a greater or smaller intensity, whatever be the state of your mental concentration.** As the Kanchi Sahankaracharya points out, in Manthra prayer or worship "the proper voicing of the syllables of the mantra and the vibrations created are what matter in bringing beneficial results. The meaning of the mantras come later", ("Hindu Dharma" - Bharatiya Vidya Bhavan, (1995), page 165. Full quotation in Parsi Pukar of November 1995 - block on page 3.)

Is There, Then, No Meaning?

This does not mean that Manthra has no meaning whatsoever. Its very potency has a meaning. And the meaning is as deep as the divine height of Yazata's who are Ahuramazda's own Channels. A word in any Mantra, which has the capacity and power to attune a human with a divine Channel, must have deep vibratory meaning. It is not a language which the humans use in their day to day communication. It is the terminology of the Yazat's. Manthra prayers cannot therefore be translated grammatically or philologically like the language of the mortal humans. Manthra is beyond any human grammar or so called science of languages. Any attempt to translate Manthra prayers as if they are ordinary literary writings is doomed from the very start. There is a meaning in every word but it is too deep to be deciphered through the limited arts and sciences of we, the mortal non-saintly humans, whose range of experience is highly limited. Deciphering the Manthra requires the knowledge of higher spiritual sciences based on the supreme science of Staota Yasna. Only the Saints Sages and Seers are conversant with those Sciences.

An excellent presentation of these Truths flows from the mystical pen of Sri Aurobindo:

"The Mantra----- is **a word of power and light** that comes from the overmind inspiration or from some very high plane of Intuition. Its characteristics are a language that conveys **infinitely more than the MERE SURFACE-SENSE** of the words seems to indicate, a rhythm that means **even more than the language** and is born out of the Infinite and disappears into it-----" [Glossary of Terms---- (1978)].

Mantra, therefore, has meaning not one but several. **There are levels of meanings in any word or line or passage of a Manthra scripture. The Science of deciphering the meanings is known as "Taavil".** The grammar of Taavil is different than what the material philologists have tried to construct on the basis of their own guesses and speculations. **The Western Oriented translations of our Prayers will not, therefore, depict the Truths and Teachings inherent in them.** You would just wonder at the seemingly primitive, historical and geographical translations brought to us by the Westerners. They are not clear themselves. **For instance, there are more than 45 translations of Gatha, each bewilderingly different from the other. Vendidad and Niyash's and Yashta's are made to appear as if they are the so called primitive man's babbles. The Western translations have the pompous pretext and pretence of being superior to the original framers of the Manthra!.**

Have we got any Taavil translations of the Avesta? Yes, We have. **Those based on Ilm-e-Khshnoom, by Phiroze Masani and Dr Faramroz Chiniwala.** The latter has translated all the existing Avesta and most of the translations and versions are published and being published. They alone show how deep, how meaningful and how efficacious are our Manthra Prayers. This humble Parsi Pukar brings to you the glimpses of the Taavil, from time to time.

*** THE SIX MAIN TOPICS ON THE MANTHRA PRAYERS . ***

The late Ervad Phiroze Shapoorji Masani, the erudite scholar, has in his "Zoroastrianism, Ancient and

Modern" given 70 references about Manthra from our Holy Scriptures - 12 from the Gatha, 15 from Yazashney, 10 from Visperad, 29 from Yashta and 4 from other Avesta. He has then analysed these references in 6 headings and written out elaborations of each. The total number of points distributed amongst the 6 headings are 33! Here are the 6 headings:

- i) The origin of Avesta Manthra;
- ii) The vibration as the basis of Avesta;
- iii) The efficacy of the Manthra in general;
- iv) The efficacy of Ahunavar in special;
- v) The Manthra serving as a powerful weapon against subtle visible or unseen evil influences;
and
- vi) The relation of Avesta Manthra with other fundamental things."

Such collection of references from the existing Scriptures and such masterly analysis of their contents have not been made by any Western or West oriented Parsi scholars. They were all carried away by the western paradigm that only the Gatha and that too a part of it - contained the true Zoroastrianism and the rest of our Scriptures were the mumbo Jumbo of "the later priests" - a paradigm that is not only false but a faith-killer. Ervad Phiroze Masani who had won medals and prizes in the western studies, had the eye to see their wild and often inconsistent guesses and speculations and the futility of their life-less and faithless dry "translations," which in case of the Gatha were as many as the translators and all bewilderingly different from each other. His search for the genuine elaboration of our Daena led him to IIm-e-Khshnoom, and his aforesaid book is a revelation for all the seekers of truth that Khshnoom is the only key to our Religion and to all that is in it and all that is preserved and lived by the Parsis for 12 centuries in India and throughout the Iranian Empire.

Just ponder over the 6 headings. They are adequate to give you, dear reader, an idea of the divine nature of Manthra Prayers.

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