

THE THREE CONTINENTS OF CREATION - THE DIVINE, THE NON-PHYSICAL AND THE PHYSICAL.

'YAZAT'S, THE CONSCIOUS CHANNELS OF COMMUNICATION TOWARDS AHURAMAZADA

We are trying to understand the other end of our prayer communication: Ahuramazda.

Following points are made out. Firstly, the intellect or "common sense" of an ordinary non-saintly human is incapable of understanding God; He is to be experienced; any attempt to intellectualise Him leads to atheism. Secondly, the concepts of God we find in different Religions and Mysticisms appear to us to be conflicting and irreconcilable; polythiesm, monothiesm; Niraakaar, Saakaar (formless and having a form); is and is not (like Hinduism and Buddhism) - are all misleading labels, as in the story of the elephant in the dark. Thirdly, we CAN have some mental construction of God, provided that we must be prepared to digest apparent contradictions and inconsistencies as a part of God's Truth; as Chesterton so imaginatively pointed out, in his famous book "Orthodoxy", that the Christian Cross has its arms openly extending in all the four directions, yet there is a little contradiction in the center.

The best course for us, the Parsis, if we at all want to dabble intellectually in the Truth about God, is to try to grasp some of its rays as revealed in our Daenaa. We are attempting to do that, here.

The starting point is: "Ahoo". For Him the only statement which can be made is: "He Is". 'Ahoo' in "Yathaa Ahoo Vairyo" is He. No name, no adjective, no cause, no form; a No-thing that is.

Rosicrucian Expression of "He Is"

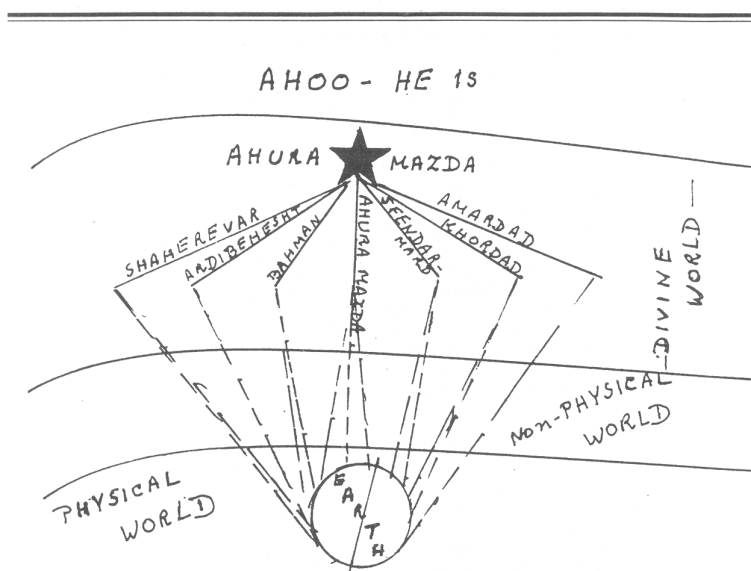
We have seen, in the last issue, how this Truth is touched in different Religions in different ways. This humble writer has found its best expression in the Rosicrucian Mysticism. It is a branch of Christian Mysticism. Rosicrucians have an occult brotherhood. There are indications that it is blessed and guided by certain Christian Masters, probably from their orbited abode in the Alps mountains, like the Zarathoshti Aabeyd's in the Daemaavand mountains. In a book, "The Secret Doctrine of the Rosicrucians" (first published in 1949 and reprinted many times) the following passage occurs. It will give you some mental construct of the Truth about Ahoo.

"The Eternal Parent was wrapped in the sleep of the Cosmic Night. **Light** there was not: for the Flame of Spirit was not yet rekindled. **Time** there was not: for change had not re-begun. **Things** there were not: for Form had not re-presented itself. **Action** there was not: for there were no Things to act. **The Pairs of Opposites** there were not for there were no Things to manifest Polarity. **The Eternal Parent, causeless, indivisible, changeless, infinite, rested in unconscious dreamless sleep.** Other than the Eternal parent there was Naught, either Real or Apparent." (Part II - p.23).

The author of the book, Magus Incognito, devotes 20 pages to explain the above "First Aphorism." We do not go into that here. Your mind, my dear reader, may form its own imaginative frame on reading the passage. It will at least dawn on you that no Religion can be without mysticism.

Let us now go a step further in the Zarathushtrian Mysticism. Our aim is to try to understand, as much as we can, the Truths behind our Manthra-Prayers.

Please have a look at the picture on next page. "AHO" - "HE IS", is on the top. Just below that there is a curved line. It is the "Veil", the screen between Ahoo and the Creation below. Little downward is Ahuramazda, the Creator God. In IIm-e-Khshnoom, the authentic myst-



icism of our Daenaa, several events are described, which occur below the veil and lead to the existence of Ahura mazda. These events are known as "Paraa Mazey yaaongha-ho", in Gatha Haa 30-2. We omit these events.

The figure shows three curved lines, and three Worlds, the Divine World, the Non-Physical World and the Physical World. Our temporary guest house, the Earth is in the third world. (Not in the present political sense).

'Ameshaspent's and 'Yazat's

The Divine world is called "Hasti". It is made of Divine Light, entirely different from the light of our earthly experience. (There is no $E=hc$ in the Divine Light.) The source of the Divine Light is Ahuramazda Himself. Like a beacon or light-house His divine Rays stream down in infinite variety. The Daenaa declares that the primary and predominant Rays emanating from Ahuramazda are seven. They are named: 'Ameshaspent's. You will please see that from the source, Ahuramazda, three lines come down on your left and three on your right. The former are shown as Bahman, Ardibeheshta, Shaherevar, and the latter, Sfarmard, Khordaad, Amardaad. The vertical line going down from the source has the same name, Ahuramazda. Thus, from the Source, seven Rays stream down.

These seven 'Ameshaspent's have **Divine Consciousness** in them. They are not just attributes of Ahuramazda, as the Western Scholars say in their attempt to stick to their monotheistic paradigm. **'Ameshaspent's are the rays of divine Light emanating from Ahuramazda, and if He is divinely conscious, His Light Rays are also bound to be so.**

Further below in the Divine World, you will please see rays emanating from the end-points of each Ameshaspent-line. They are now the sub-channels from the main Rays and are percolating down in the non-physical and physical worlds. The collective name for the seven main channels and their sub channels is **'Yazata's**. This term therefore includes 7 'Ameshaspent's.

Yazat's in Our Calendar

In the Parsi calendar, 30 days in a month are given the names of these 'Yazat's. The first seven are from Ahuramazda to Amardaad, the 7 Ameshaspent's. Each Ameshaspent has its own deputies or Coworkers, called 'Hamkaar's, distributed amongst the rest of the 23 days in the calendar. They are as under:

Ameshaspend	Hamkaars	
1. Ahuramazda	Daepaadar, Daepmaher	
	Daepadin	3
2. Bahman	Mohor, Gosh, Raam	3

3. Ardibeheshta	Aaadar, Sarosh, Baheraam	3
4. Shaheyreyvar	Khorshed, Meher, Aasmaan, Aneyraan	4
5. Sfendaarmard	Avan, Din, Ashishvangh, Mareyspend	4
6. Khordaad	Tir, Fravardin Govaad	3
7. Amardaad	Rashney, Aastaad, Jamiyaad	3

7 23

This is the reason why our Khordeh Avesta Prayers are associated with the 'Roj' i.e. the day in the calendar. For instance, Aavaan Niyash should be surely prayed on Roj's: Sfendaarmard, Aavaan, Din, Ashishangh, Maraspend; Atash Niyash, on Ardibeheshta, Aaadar, Sarosh, Baheyraam. The Light of a particular Yazat is more predominant on the day of that Yazat.

Going back to the story of Creation, the Divine Light Rays streaming down as Yazat's pass through the three continents, the Divine, the non-physical and the Physical. As they enter the non physical world, they become coarser, that is, their coefficient (measure) of divinity comes down, and in the physical world, they are transformed to the light of our experience. There is another way of expressing this: the Divine world is constituted of the Divine Light of Yazata's. The non-physical world is made up of subtle matter, much more refined than the matter of our experience. The physical world is the world of our experience which is made up of 92 (now 112) elements of physical matter.

Grades of Divinity

Everything on our earth has therefore within it the divine spark of the Yazatic light in different measures. It may have different degrees of divinity, or different degrees of coarseness. More the coarseness, less the divinity, and vice versa. All the material objects which we come across, every particle of matter, every grain of sand, every leaf, every plant, every tree, every animal, every bird, every fish is thus a materialisation of the divine light of Yazat's. **So also every human.**

How is it that the Light Divine loses some or more degrees of its divinity and becomes coarser and coarser? The only answer we can have, at our present stage, is that this happens because of the presence of an evil element in the Creation. This is God's Mystery, beyond our comprehension.

But one thing we are aware of. There is a lot of evil in the world, particularly in the humans. We have seen that the dissolution of evil within us is our aim and goal, and the Teachings and Commands of Ahura coming to us through His Messengers constitute the method of the dissolution. **One of the commands for us is our Manthra-Prayers.**

As the figure shows, Yazata's are the channels of communication between we, the earthlings, and Ahuramazda. To contact Him, we have to come on a Yazatic channel. **Our 'Niyash's and 'Yashta's are the means of getting on the channels and through them attuning ourselves with Ahuramazda. In the Divine power House of God's creation, 'Yazata's are the connection-Lines. Through them our Prayers reach Him.**

There is another beautiful Truth in store for us. On our earth, there are certain physical objects and things the divine sparks within which are connected with certain individual 'Yazat's. The main such objects or things are five. In our life we come into contact with them every day. Each of these five is connected with one particular Yazat, and is assigned one Niyash. We have thus the following five Niyash's, each of which is a prayer communication with Ahuramazda, through the particular Yazat.

Niyaish	Object or thing of the Experience
1. Khorshed	Sun
2. Meher	Sun's rays
3. Mahbokhtaar	Moon
4. Aavaan Ardivisur	Water
5. Atash Niyaish	Fire.

The names of the Niyaish's are actually the names of the Yazat's. Thus Khorshed, Meher, Mahbokhtaar, Avan Ardivisur are the names of the Yazata's whose divine Lights are frozen in the sun, Sun's rays, moon and water. The Yazat, of the 5th, Atash Niyaish, is 'Aadar Yazat; whose light is hidden in all fires in different measures. As you recite Khorshed Niyaish, you attune yourself, through the physical sun of our experience, with Khorshed Yazat, who is a divine channel emanating from Ahuramazda. So you do through the moon and Mahbokhtar Yazat, through water and Aavan Yazat, through fire and Aadar Yazat. In other words, while reciting a Niyaish you invoke the divine spark in the related object of our experience; that invocation starts a current in the related Yazatic channel; and that current attunes you that Yazat as also Ahuramazda. The five objects are referred to by a significant expression: "The five custodians of Yazatic Light."

Our Khordeh Avesta has also 23 '**Yashta's**. Of these 20 'Yashta's are invocations to 20 of the 30 Yazat's of our calendar, like Ahuramazda, Ardibeheshta, Khordaad..... Sarosh..... Baheraam..... Jamyaad. Haptan Yashta is the collective invocation of seven 'Ameshaspent's together. Siroja Yashta invokes all the thirty Yazat's of the calendar collectively, plus three more, Hom, Bareyja and Daham.

One important point to note is that the 33 Yazat's are not the only divine Rays of Ahuramazda. There are numerous others Channels, Sub-Channels, Sub-sub channels like a cascade of rays. Wherever in Avesta prayer, you come across the word "Yazemaidey", take it that a channel or sub-channel is invoked. The word contains the smaller word 'Yaza', which means "to be attuned with", "to be in unision with", "to be in 'yoga' with", "to be one with", "to be immersed in",,. The word 'Yazmaidey' proclaims that you have now caught up the particular Yazatic channel.

The word of a holy scripture is not a mere grammatical expression, it is a mantra, Manthra. Every Religion says this.

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