

WHAT IS "MANTHRA" ?

Extracts from “Zoroastrianism, Ancient and Modern by The Late Ervad Phiroze S. Masani

(Extracts from the Late Ervad Phiroze’s book is continued below. After giving 40 references from the Holy Scriptures on ‘Staota’ and ‘Staota Yasna’, Phiroze sets out 16 principles emerging from them. Of these, six appeared in the last issue. The remaining ten are reproduced below. Phiroze then proceeds to give references from the Scriptures on “Manthra”, and then elaborates them in his masterly style).

(vii) The Staota produced by the Manthra and Ashoi principles of the Law of Zarathushtra are very powerful and capable of disintegrating *the graphs of vibrations and forms unseen created by Daevas* or people of evil thoughts and mal-practices.

(viii) The *Staota* or vibration-colours belonging to and *generated for Ahura Mazda* are the most supreme of all vibrations and colours.

(ix) *Only offerings of Staota or higher vibrations and colours can reach Ahura Mazda and Asha Vahishta.*

(x) *The followers of Zoroastrian Law must be the practitioners of the Staota* produced by the Avesta Manthra, and must stick to this practice at any cost.

(xi) *Staota Yasna is the protector, defender and promoter of the entire existence* of the holy, guiding the whole creation, to that "One Divine Event" or '*Frasho-Kereiti*' i.e. Renovation.

(xii) The *Staota Yasna are the Fundamental Laws* in accordance with which the Original Thought Vibration, or Primum Mobile, the Very First Motion is given by the Causer of all Causes, for the Infoldment and Unfoldment of Spirit into and from matter.

(xiii) The *Sun is the centre or store-house of Staota* or all the higher vibrato-chromatic effects. Hence the Sun is also desired in attunement by means of the Staota Yasna, and the close relation between the Sun, which is the Light of all visible Lights and the Staota Yasna is indicated very easily.

(xiv) The inter-relation, of Ahuna Var, Asha Vahishta, Staota Yasna, Gathas, Aggregate Words, Soul, Fravashi, Havonim, Baresman, Haoma, Thought, Word and Deed of Mazaayacnyan Law-establishes a very strong proof of the effect of Staota present everywhere lying at the bottom of everything. The Gathas and all the collective Words of the Avesta Manthra are based on the Laws of Staota and have correspondence to the Original Staota of the Song Celestial and of the archangel Asha Vahishta presiding over Divine Moral Order of the Universe. The Soul (Urvan) can have the glimpse of the Fravashi through attunement with Baodangha (higher spiritual Consciousness) only by means of Staota. The ceremonial efficacy produced by the aggregate forces of the Havonim or metal tumbler, Baresman or sacred twigs and Haoma or sacred plant is entirely based on the grand Laws of Staota which establish telepathic and Staotic connection between the visible and the unseen planes of the universe. And lastly the underlying element of the Mazdayasnian Law being also the Staota

of Ahuna Var, it is quite evident that the Thought, Word and Deed expounded in that Law should be closely connected with the Staota Yasna.

(xv) Staota Yasna stand as the Most Excellent Seeds or bases of the entire Universe, and the universal unfoldment is possible only through the attunement of all by means of these basic Laws of Staota Yasna. *The Higher Staota must be the chief desideratum of every Zoroastrian soul.*

(xvi) The Universal Attunement or Brotherhood is possible only through the media of Staota, and the one Staota of Ashem practiced holily and in accordance with the Law is equal in its potential or power to the Vibration of Ahura Mazda, to the Vibration of waters, plants, land and the living creation, for the *Staota of Ashem is itself the Fundamentum of the Law of Asha Vahishta. Hence only Staota will achieve the Universal Frasho-Kereti or Renovation of the Entire Universe.*

Besides these, the epithets of Staota or Staota Yasna viz., worth chanting, worth singing, worth attuning, worth remembering, worth practicing, worth learning, worth teaching, and capable of withstanding, canceling and crushing the vibration and colour of Evil Thought, Evil Word and Evil Deed such as are hindrances to Spiritual Unfoldment, and again having a special rhythmic, harmonic arrangement -only stamp on the mind of a sincere student of the Avesta that there is nothing so very desirable during life on earth but the one thing namely the knowledge and practice of Staota Yasna for achieving the Progress or Unfoldment of the Soul, and that more things are wrought by the Avesta Manthric prayers than the philologists dream of.

(Editor's note : Phiroze now gives, on pages 232 to 252 of his Book, as many as 70 references on 'Manthra' : 12 from Gathas, 15 from Yasna (other than Gathas), 10 from Visparad, 29 from 'Yashts' and 4 from other Avesta. Each is translated on the double foundation of the modern science of philology and the ancient Science of Khshnoom – the Zarathushtrian Mysticism. We have not reproduced the passages and their translations here for obvious reasons. What follows is Phiroze's masterly analysis of the Truths emanating from the passages.)

These are some of the references from the extant meagre Avesta that has been spared to us, for the proof of the fact that "*Manthra*" is no ordinary language of everyday use in practical life for social, economic and other means of communication between one person and another.

We see from these quotations at least this fact that "*Manthra*" or the entire Avesta, which has its root-cause the 'Yatha Ahu Vairyo' is formulated entirely on the laws of subtle vibrations, which pervade throughout the entire cosmos. There is not one thing in the entire universe from the greatest to the smallest, visible or unseen, which is not subject to this Fundamental Law of Vibration or motion, of sound produced by vibration or local energy, and of the colour generated by both vibration and sound combined together.

All the Avesta passages quoted above will clearly show to a patient reader that there is produced very powerful efficacy of the mere sound of Avesta Manthra, and the strength of that efficacy depends on the holiness, -requisite with the Avesta Manthra recital-of the reciter's physical, mental, moral-and spiritual constituents – the efficacy of the Manthra recital varying directly with the power of Ashoi possessed by the practitioner of Manthra.

This efficacy is the greatest in the case of the holy prophet Zoroaster who as we have seen is able to clear this earth of the 'daevas' or worst possible vibrations, formulated by the most abominable demoniac men who practiced the worst form possible of Black Magic, merely by means of the one Word of Ahuna Var. The efficacy of Manthra recital varies with different individuals in proportion to the Ashoi observed by them, for Manthra or sound based on the law of meditation always co-operates with the Mithra or thought energy of the reciter, and the Vohu Manangha or healthy thought energy is to be found only in one who observes all the canons of Ashoi.

The Ashoi principles aggravate the intensity of subtle Right Thought Power allied with which the Avesta Manthra produces its own desired effect. Thought and word always co-operate in Zoroastrian prayers, and although Thought vibrations have their own function, and Word vibrations have theirs, yet when both are combined together and when the thought-force is as supreme and elevated as the Manthric (mergy, it produces the precise effect which ought to be produced.

Unless these fundamental laws of thought-waves and word colours are understood by a student of Avesta it is quite impossible for him to account for so many Avesta references to Staots and Manthra and the efficacy of Ahuna Var and the Names of Ahura. Mazda. A student of Avesta must know that Vibration is at the bottom of the Universe, and that life or thought-force or energy or Divine Fire by whatever name we call it, is all pervading, and the Eternal Song Celestial which is ever chiming is the Original Creative Force of Ahuna Var parallel to which Celestial note runs the powerful Word of Yatha Ahu Vairyo the key-note to all the Avesta Manthra in its final efficacy of leading the Soul on to Unfoldment whereby to attain 'Garon-mana' the 'Abode of Song.'

We shall (now) put down all the rules deducible from the quotations given above. These rules may be grouped into some such divisions as (i) *the origin of the Avesta Manthra* (ii) *the vibration as the basis of the Avesta* (iii) *the efficacy of the Manthra in general*; (iv) *the efficacy of the Ahuna Var 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*.

(i) The origin of the Avesta Manthra. -

(1) The Manthra has been formed by Ahura for the sake of the soul's unfoldment.

(2) The Manthra has been revealed to Zoroaster by Mazda when he attains the Power Spiritual for grasping the basic Law of Ahuna Var and Staota.

(3) Zoroaster who is Drujih-proof i.e. protected completely by Ashoi against Druj becomes the apostle of Mazda's Manthra, and this Gathic fact is again verified by the words "Mazdofrasansta, Zarathushtro-fraokhta" i.e. "communicated by Mazda and declared or preached by Zarathuahtra" occurring frequently in the Yasna.

(4) Manthra is the origin itself of the Mazdayasnian Law for the entire universe was formulated after and in accordance with the Song Celestial Ahuna Var.

(5) The Manthra belongs originally to the three archangels Haurvatat, Ameretat and Asha who preside over Spiritual Wholesomeness or Perfection of Soul, Immortal bliss or final

destination of Soul, and Divine Moral Order, the Summum Bonum or the final desideratum for the entire manifested universe.

(ii) The vibration as the basis of the Avesta Manthra.-

(1) The law of universal attunement so frequent in the Avesta can only be understood by the help of the Law of Vibration, which is the Fundament of the Universe. The attunement with one's own Soul and Fravashi, the blessed attunement with Ahura Mazda, Zarathushtra, waters, plants, Amesha Spentas, with Manthra Spenta, with the living

creation, with the entire existence, can be achieved only by means of higher Vibrations and colours produced by these vibrations, -the law fundamental of the structure of the entire Avesta Manthra.

(2) The reiteration of the idea of absorption, grabbing and catching the Manthra Spenta, the Ashem Vohu, the Yasna Haftanghaiti and other efficacious Manthras proves that the Avesta Manthra is entirely based on the laws of subtle vibrations produced by thought and sound.

(DINI AVAZ Vol. 4; No. 4)