

OUR SMALL PRAYER: "YATHA AHOO VAIRYO," ALSO CALLED "AHOONVAR".

ITS MEANING, MESSAGE AND THE THOUGHTS ASSOCIATED WITH EACH LINE.

Our Holy Prayer Book Khordeh Avesta has a small Prayer of just 21 words. It is known as "Yatha Ahoo Vairyo" - which are its first three Holy Words. It is also known as Ahoon-var.

We observe that the Prayer - Bandagi - of Ahoon-var is recited in specified numbers in various Prayers of Khordeh Avesta. In the Kushti Prayer two 'Ahoon-var's are recited while tying the two front knots of the Kushti, and one Ashem Vohu while tying the back knots.

In Sarosh Baaj Prayer, 5 'Ahoonvar's and 3 'Ashem's are to be spoken. So also in Patet Pashemani. In Hosh-Baam Prayer of the Dawn 5 Ahoonavars are brought on the tongue at one place, and at another place: 'Ahoonavars 21 and Ashem Vohus 12.

In Avan Ardvisoor Niayesh - 10 'Ahoonvar's are recited. In Hormazda Yashta 10 'Ahoonvar's and 10 'Ashem Vohu's are uttered.

It is clear that the two are, like all other Avesta Prayers, "Manthra"s, or "Mantra"s, having certain mystical and spiritual effect within the person uttering them, and out in Nature and Universe. (Please see Parsi Pukar last Issue.) The rule that the Yatha and Ashem Prayers are to be recited in different numbers at different places within the Avesta Prayers, shows that the mystical Science of Numerology applies to all Manthra's or 'Mantra's. This Science is called "Ilm-e-Aidaad" - All the other Religions also have similar Numerology in their Mantras.

One distinctive feature of Ahoonavar Prayer is that each of its 21 words, is the Avesta name of 21 "Nask"s, irrespective of its etymological meaning or grammatical context.

What is 'Nask'?

Paigambar Asho Zarathushtra was a Yazat (i.e. A Divine Ray of Ahura's Light) in the human form. He had "seen" and experienced all the "Staota" i.e. Divine Vibrations of the working and operation of the whole of the Creation of Ahura Mazda. He then made vibratory copies of the original working and operation of the whole Nature in 21 Video type formulations. These were not "books" written in the words of any human language. They were picture like vibratory patterns of Nature's Realities. These 21 vibratory non-linguistic Nasks were called 21 Nasks of "Fashusho Manthra". They were then transcribed into 'Manthra's, which can be spoken by the human tongue. These speech-transcriptions were called the 21 Nasks of "Manthra Spenta". The Manthra's in the Prayers, which are at present with us, are founded on these Manthra Spenta Nasks; but what is left with us is a small fragment of the whole - almost **1/21st** part.

The Ahoonvar Prayer is therefore a list of the titles of the 21 Nasks. But it is not just a list. The Prayer has a meaning and message. It is a narration of the whole of the Nature's Truth and Realities in highly compressed and minuscule words - a kind of nano Mantric formulae of spoken words. The narration has in it the Mystical Science of Nature, its elements, and operation. It also has a message to we, the humans on the globe about how to lead, our day to day life. It is also a devotional prayer, a "bandegi" - an address to Ahura Mazda emanating from our heart and reaching Him. It is a Mantric composition! the recitation of which touches the innermost chord of our personality and generates an unseen vibratory protective orbit around us. It is a mystical song of our march - our journey,

towards our Mukti, Salvation, Frashogard - towards Ahura Mazda Himself.

These are some of the Truths and Axioms relating to the Ahoonvar Prayer. We are now ready to understand, to a feeble extent, its divine Meaning and Message.

The First Line of Eight Words:

**Yatha¹ Ahoo² Vairyo³ Atha⁴ Ratush⁵
Ashat⁶ Chit⁷ Hachaa⁸.**

Let us try to delve into each word. To start, we take the word number 2 - "Ahoo". It means the Most Supreme Existence, Unthinkable and Unfathomable; the human mind is incapable to have any idea about Him. All that it can say is: "HE IS". Thus far and no further.

(The words Ahuraa, Mazdaa, Mazdaa Ahuraa, Ahura Mazda, which occur in Avesta, have different connotations and levels. We will not delve into this deeply mystical Branch of the Din.)

The next word is "Vairyo" (No.3). It means (i) command or decree, edict mandate or proclamation, also (ii) plan, chart, diagrammatical drawing or design; also (iii) the first vibration, "Staota" Shabd - Word, the Mystic Sound.

These two words, Ahoo² and Vairyo³, declare that there is one 'Ahoo', Who is beyond any thought or conception or comprehension or conjecture or imagination or visualisation; Who is unfathomable, immeasurable, Super-Unknowable beyond Infinity. A command or plan or the first vibration, Staota, Word resonated and emanated from Him: "Be It"; "let the Creation be", and the Creation, the Cosmos (Srushti) was "genesised", - came into being and started formulating.

The first word "Yatha¹" means "as" or "when". So it is said in the first three words of Ahoonvar: "As (or when) Ahoo's Proclamation emanated and resonated....."

What happened?

"Atha⁴ Ratush⁵: Then⁴ "Ratu⁵" emerged.

Who is "Ratu"?

"Ratu" is "Fravashi," the "Grand Mother" of Creation.

"Fravashi" is perhaps the greatest riddle of the present-day Western Studies of our Religion. If all the references to Fravashi occurring in all the existing Avesta and Pazend Holy Scriptures and all the writings in Pahalvi, Persian and Gujerati on Fravashi are collected at one place, the emerging picture is a gigantic cloud of confusion which changes its shape at every moment. Only IIm-e-Khshnoom gives a clear picture, (particularly) in Framroze Chiniwalla's "Fravardin Yashta," - Frashogard Volume30 – January to June 1941, double Issue 3-4, which itself is a book of 514 pages, wherein in the I part, every word of Fravardin Yashta is translated and elaborated, and the relation of Fravashi with Muktdad days is set out in its II part.

Let us, here, take a comparatively easier picture of Fravashi. She is the first Divine Entity in the Creation, a Personification of Implicit Obedience towards Ahoo, and a storehouse - a treasury - of divine blessings to be showered on the Creation in the process of formation.

The first five words of the Ahoonvar Prayer thus declares:

As¹ Ahoo² proclaimed His Plan³, then⁴ Ratu Fravashi⁵ (emerged).

What happened then?

"Ashaat⁶ Chit⁷"

Asha⁶, the Law and Truth, immutable, emerged and

then came out a Cosmos, Creation of various things" (Chit).

The word 'Ashaat⁶' has in it the word Asha (Ash), which has seven connotations: Law, Order, Beauty, Truth, Righteousness, Purity, Freedom. (Please see the article on "Ashem Vohu" in Parsi Pukar Vol. 11-1 July-Aug-Sep. 2005 - published in February 2006.)

The Holy Declaration of Ahoonvar, thus, is:

Ahoo proclaimed His Plan³ (Vairyo)

Fravashi, Ratu⁵, then emerged; the Divine Grand-maa of the Creation.

Then emerged Asha and various other "thing's" of Creation.

This covers the first seven words in the first line of Yatha Ahoo Vairyo... Prayer. Only "Hachaa" now remains in the line.

A lot of mystical information is encoded in the two letters word, 'Hachaa'. The root of the word is "to go after" - to follow. The implication is that the Creation which is Created is to return, to go back, to the First Source, after a long journey.

Why this: germinate, grow and go back? We don't know. It is beyond our capacity to know Any attempt to know it will lead us astray; we will be dragged away in the mire of self-boasting and ego. That is the caution sired in Gatha 43-12. (Please see Framroze Chiniwalla's "Yazashney - ni - Booland Kriya" page 231). So let us abandon the questions: Why this Universe? Why this Creation? Why me? Why all these hassles and tussles, trials and tribulations, pleasures and pains, smiles and tears, love and hatred? Don't ask. Those 'why's are beyond us. At present our only question should be: having given all these conflicts and dualities, what should I do? Follow the 'din', is the answer given all throughout our Holy Scriptures, and age-long traditions. The Universe has come into being through His command and His plan. The procession is going back to Him. (Hachaa). Join the grand procession of the Return to Him. He is calling us. He has moulded the golden path. Start walking on it.

The word "Hachaa" hides in it another information. This coming out and going back is a curious duality. It slows out of a certain event that takes place as the Creation proceeds from its First Source. That event is the coming into being of evil - "Dravaao"!

Evil? Why? Again, we don't know, and are incapable of knowing. All that we observe in life on this earth is that there IS Evil and there IS Good. There is a killer, Hitler and there is the Serving Angel Mother Theresa. There is within us a permanent conflict between good and evil. We swing between love and hatred, a satanic ego and a divine humility. The Din assigns a duty on us to be loving and humble, to be with Armaiti and Hutoxi. THAT is the path of Truth leading to Him. That

is Hachaa - for you and me.

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The second line of Yathaa Prayer, Vanghaheush...Mazdaai, further describes the growth, progress and evolution of the Creation from its Source and to its Source.

The third line: "Khshathre mchaa... Vastaareym" sets out the duty of the human beings to march on His Path and help the whole Creation to do so.

We will walk in these green meadows of Ahoonvar, hereafter.

- K. Navroz

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**WHAT IS THE BEGINNING AND THE AIM OF
AHURA'S CREATION AND COSMOS?**

**Grand Mother Fravashi; The 'Yazata's; Vohu Man, the Divine
Consciousness; Asha, the Path of Truth.**

Who Are These Humans On Earth? What Are They Doing?

We have in our last issue analysed the meaning of the first line (composed of eight words) of the "Yathaa Ahoo Vairyo" Prayer.

"Yatha¹ Ahoo² Vairyo³"

AS¹ Ahoo² (the Unfathomable and Unthinkable) proclaimed His Plan³.

"Athaa⁴ Ratush⁵".

When⁴ emerged Ratu, (Fravashi, the Grand mamma of Creation).

Ashaat⁶ Chit⁷

Then emanated 'Asha⁶' (the Divine, Immutable Law, Order, Beauty, Truth, along with other "Things"⁷, other Divine Entities)

"Hachaa⁸"

All this is to return⁸ ultimately to Him.

Here in one line of 8 words, the grand proclamation of the Beginning and End, the Cause and Aim, of the infinitely large Creation is banged out, of which we the humans, are an infinitesimally tiniest of the tiny point.

In the remote past of the past, the First Sound of Creation was set to Vibration. First emerged the Grand Mother Fravashi and then broke out the Dawn of Truth - Asha - with the Light of other Shining Divine Entities.

The Creation flashed into existence. The Music : "BE IT" spread out. It will reverberate in boundless time and then return to its Source.

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Now, the second line: "Vanghaheyoosh ----- Mazdaai". It has six words. It now promulgates how the Creation was actually formulated out of the Divine Dawn of Light.

"Vanghaheyoosh⁹ Dazdaa¹⁰ Mananghoh¹¹"

Then came out the 'Yazata's¹⁰, the Rays and Channels of Ahura's Light⁹ of Divine Consciousness¹¹.

Shyothenaam¹² Anghaheyoosh¹³ Mazdaai¹⁴.

Yazata's with Their exertions (work)¹² shall take the Creation (the seen and unseen universe¹³) back to Mazdaa¹⁴.

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The Cloud of Confusion

Here, let us have a little but relevant diversion. The translation, the meaning of words and the message inherent in the first two lines of the Yathaa Ahoo Vairyo set out above are entirely different from its numerous translations which are based on the Western philological studies and the Western philosophies and thinking of the later 19th century. Dr. Irach J. S. Taraporewalla has, in his "Divine Songs of Zarathushtra", given a collection of as many as 34 translations of Yathaa Prayer and added his own 35th.

Reading them and trying to understand and arrive at the ultimate meaning and message of the 21 words Prayer is an almost impossible job. There is a variety of meanings spread out like a spectrum of different colours. It is evident that each translator himself had to face tremendous difficulty in arriving at a final consistent meaning. It is not clear to whom do the words "Aho" and "Ratu" refer; what do the words "Ashaat" and "Vanghaheyoosh Mananghao" signify? The words "Chit", "Hachaa", "Aa", "Yim" – each presents its own etymological and conceptual barriers. There is a "shepherd" or "farmer", and "clothes to the poor" in the third line, which raise social, economical, political and even communist questions, like: why should there at all be a single human with tattered clothes needing charity in the good God's world?

Some refer to Aho as the ruling king, and Ratu his guiding priest. This has a historical flavour like: the priest misleading the king and the king insisting on his own divine rights. Some translate Aho as God and Ratu as Prophet Zarathushtra. Some say the latter is the provider of clothes to the poor. Most of the translators do not refer to Asha and Vohuman as Ameshaspends, but only as virtues of God and man. There are a few, very few who have brought in saints, (even St. Michael - Bishop Martin), spiritual Strength and Energy, Harmony and Will.

The common undercurrent seems to be God, Good Mind, Moral sermon, Charity, a dry spiritless essay, not worth the shower of praises poured on the Ahoonvar Prayer all throughout in Khordeh Avesta, Yazashney Haa's 9, 19, 61, 72 and several other Holy Texts. It seems that every divergent translation depends, firstly on how the translator was brought up by his mother, and secondly what speculations, guess works and paradigms were injected in him in his University career.

This applies to the translations and understandings of all our Holy Scriptures. They are more of University thesis than divine Message and Teaching to be infused in our life and mind, and the throb of spiritual love and devotion in our heart.

WHERE IS THE AUTHENTICITY?

That is why we need such translations as are emanating from an authentic and authoritative spiritual source and have the sanction of the Zarthoshti Ashavans, Aaabeds, Holy Saints, Masters and Gurus. We do not have them in our observable world, but hundred years back Ustad Saheb Baheramshah Shroff proclaimed before the Parsis of India the presence of such Ashavans in certain unobservable part of our earth in the vicinity of the Holy Mount Daemavand, and placed before us the spiritual and mystical crux of our Din and all its teachings, tarikats and Institutions. He declared by himself and through his disciples the meanings and messages of all our Manthra Scriptures and other Writings.

The presentation of Yatha Ahoo Vairyo Prayer, here, is founded on the authentic translation coming to us from the above divine source which is known as IIm-e-Khshnoom.

I have thought it necessary to divert from the main stream of the meaning and message of Yathaa Prayer to emphasise that our Din cannot be understood, and the spiritual, devotional and mystical Truths set out therein cannot be absorbed and imbibed without infusing IIm-e-Khshnoom in your day-to-day life and in your intelligent study. Majority of the Parsis - scholars, students the learned and unlearned, amateurs, laymen, alike have ignored IIm-e-Khshnoom for various reasons. I do not propose to list them here. One thing can be said however that the main reason is **the lack of intense desire to search the Truth, and go wherever it leads, without being rigid and adamant to stick to one's pre-built notions and pre-conceived prejudices.** This is exactly the definition of modern science. The adoption of this objective craving for the search of truth has led to its discoveries and inventions, and now to a confession that modern science is at the end of its journey and that it has now no capacity to probe further in the Truth and Mysteries of Nature.

What then is the meaning and message of the first two lines of the Ahoonvar Prayer?

1. In the remote past of the Past Ahoo, the unfathomable and unthinkable caused to be proclaimed the Divine Plan of Creation to come. It was the First Sound of Music, which spread the vibrations, which were to be the foundations of the Creation.
2. As the First Vibration thronged, Ratu, the Fravashi emanated. She was the Grand-Maa of the Creation.
3. Then germinated several "things" (Yazats, Ameshaspends and other Divine Entities).
4. They, the Divine Entities were the rays and channels of Light - called Yazatic Light and had in them the Divine Yazatic consciousness ("Vanghaheyoosh Mananghaho" - Vohu Mano)
5. They, by their work and exertions formulated Mazda's Universe and are now taking it back to Him (Hachaa).

Thus these first two lines of 14 words, very tersely narrate the Beginning and End of Mazdaa's Creation - from the thronging of the First Sound to the merging of the whole Creation in the First ONE.

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The third line "Khshath reymchaa Ahurai ----- Vaastaarem" sets out in highly coded mystical words the mechanism of, how the Creation goes back to Ahura through the human beings who come on the earth. In other words, it is the answer to the question: how do we the humans go back to merge with the Supreme One Ahura? What road we travel? What Path we tread?

The Path of Truth

Gatha Vahishtoisht, Strophie 2 names this Path as "**Ereyzoish Patho**", the Path of Divine Light, the Path of Asha, the Truth. As we live our life day by day, we are in effect walking on this path leading towards Ahura. Whatever be our belief, faith, frame of mind and thought process, we are treading the Path every day, from one morning (Hoshbaam) to the next, whether we know it or not. Every Religion declares, "Remember! Life is a journey towards God."

We are all on the Path at some point of space and time, and every second we go further, some slow, some fast. The beginning of our journey was in darkness. But as we tread on, the darkness goes on vanishing gradually. There are lamps all the way and they become brighter and brighter as we walk on. Each step is our spiritual upliftment, a journey forward.

At any point on the Path, there are humans, some walking ahead of us and some behind us. In other words, there are human souls more spiritually advanced as also less spiritually advanced. The third line of Yatha Ahoo Vairyo proclaims that those who are more advanced should help and guide those who are at the back. This is expressed as : the poor with the tattered clothes must be provided by rich, with good clothes; the hungry should be provided with grains and food by the walking-ahead farmers.

In more concrete language, IIm-e-Khshnoom teaches that there are 27 steps on the Path towards Ahura. That is to say, there are 27 spiritual levels to reach Ahura. At the lowest, there are people like me and you, with all the tussles and struggles of our worldly Karma. The light of the lamp on our step is dim. As we go up the further steps, the light becomes brighter and brighter. The souls on the higher steps become saints, sages, Dervishes. Still higher, they become Ashavans, getting more and more spiritual power and authority, which is termed as "Khshathra" in Avesta. (Shareyvar Ameshaspand is in charge of this Divine Power and Authority which actually emanates from Ahuramazda. Khshathra is the subject matter of the 4th Gatha, Vohu Khshathra).

The first word of the third line of Yathaa Ahu Vairyo Prayer is "Khshathremchaa". It points out to the Power and Authority of the 'Yazata's referred to in the second line, as having the Divine Consciousness of Ahuramazda. The third line declares this: Khshathra, the Divine Power and Authority of Ahura is vested in the 'Yazata's. The human souls climbing the steps leading to Ahura are also awarded the Khshathra in greater and greater degree as they ascend higher and higher steps. It is the duty of every such Khshathra holder to help and guide those who are on the steps lower to them. It is the duty of every spiritually richer human to provide clothes to the spiritually poor; of spiritually satiated to provide food to the spiritually hungry. That is the mechanism of Ahura for the human souls to march towards Him and merge with Him.

In the next Issue we will try to decipher this message from the seven words of the third line.

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**QUESTION: HOW DOES THE CREATION
GO BACK TO AHURA?**

**Answer: By Man Loving Man; By the Spiritually "Rich"
Helping The Spiritually "Poor"**

We are on the third line of the 'Yatha Ahoo Vairyo' Prayer.

The first line reveals the secret of the Origin of Creation and its aim. The One Ahoo, for Whom nothing can be said except that "HE IS", proclaimed His Divine Plan of Creation through the first Sound of Music - "Naad" or "Ahoonvar". As that First Vibration thronged, FRAVASHI, (Ratu) the Grand-ma emanated. Then germinated Ameshaspands, Yazats and other Divine Entities. They structured the Creation as ordained in the Plan. So promulgated the second line. The word "Hachaa" in the first line declared that the Creation shall one day, go back to its Source.

The third line then is the proclamation how that final aim of the Creation shall be achieved, what shall be the mechanism to achieve it.

**"Kshathreymchaa¹⁵ Ahuraai¹⁶ Aa¹⁷ Yim¹⁸
Dreygubyo¹⁹ Dadat²⁰ Vaastaareym²¹.**

First, the meaning of each word:

Kshathreymchaa¹⁵ : The hidden key-word is "KSHATHRA". It means: Power, Authority, Dominance, Kingdom. ["Khshathra Vairya" is the name of the fourth of the 7 Ameshaspentas. [It is one of the greatest mistakes of the Western Studies to teach that Ameshaspent's are merely the abstract names or the virtues of Ahuramazda. This guesswork arises out of the Western confusion about "monotheistic" and "polytheistic" Religions current amongst the human kind, and also out of what is known as "Newtonian Cartesian Paradigm." That Paradigm is a notion that everything in the universe is different from everything else. All the Religious, mystical and spiritual thoughts of the world is exactly contrary. Every thing is connected and related to, and even contained in, everything else. Nature is a holistic and not a disjointed or fragmented Reality. There is God in every particle of the Creation. This is a universal teaching of all Religions. It is the Western Godless bias that has carried away its thinking in conceptually dividing Religions with such pompous terminologies like monotheism and polytheism.]

Ameshaspenta's and Yazat's are Entities of Divine Light emanating from Ahura. They are living conscious Entities who have been assigned the tasks of bringing the whole Creation - observable and unobservable both-in existence and taking it back to Ahura.

Khshathra Vairya (Shaheyrewar) is one of the Ameshaspends, who is the Entity of Divine Power and Authority of Ahura. This is indicated by the next word 'Ahuraai.'

Ahuraai¹⁶ : Means, for Ahura, related to Ahura, with Khshathra; the word indicates: the Power, Authority, Dominance, Kingdom of Ahura.

Ahura normally is meant as God. However in Avesta different words are used for what we generally term God. There are words like Ahura, Ahura Mazda, Mazda

Ahura, Mazda. We have seen that the word no. 2 - Ahoo - in the first line of Yatha Ahoo Vairyo Prayer, just means **"One Who Is."** We are taught in the Din that He is unfathomable, unthinkable "Anaamantvao - Afrazayant." We cannot describe Him, define Him, comprehend Him, even think of Him, except just saying, "HE IS." [The word "Asuna" in Gatha Ha 28-10 expresses this Truth.]

The other words : Ahura, Mazda etc. referred to above, indicate the entities emanating from Ahoonvar, the First Plan or the First Word. Other Religions refer to this very Truth in different ways. The very first beautiful sentence of the Gospel of John (1:1) **"In the beginning was the Word and the Word was with God and the Word was God,"** is a very significant mystical pointer towards this highest Truth.

Aa¹⁷ : That which is exactly determined according to His Law. [Kavasji Kanga has assigned the meaning "etc.", Taraporewalla as "Indeed". However, such a powerful Mantra cannot have such escapist words. Each word of Yatha...Prayer is the name of one of the 21 Nasks - the Manthra - Books of Divine Knowledge. Here 'Aa' is the expression of Ahura's Divine will, which runs into every vein of the Creation.

"Yim"¹⁸: To the person who deserves.

"Dreygubyo"¹⁹ : Means : For those who are spiritually poor and needy (who exerts to attain spiritual elevation (progress) - desires earnestly to be rich in spiritual wealth.

"Dadat"²⁰ : Gives away.

"Vaastaareym"²¹ : To the spiritual farmer (Minoi Khedut) who is treading and advancing on the Divine Path, a tiller who cultivates the soil of his own body, who exerts to alchemise the Druj in him to Gava, who is travelling and progressing on the Path of Ahura : "Erezoish Patho" (Gatha Ha 53-2).

Four Truths are embedded in the third line - (7 words: 15 to 21).

1. Ahura is the Lord of the Creation. He is the Ruler. His is the Divine Power, Kingdom and Dominance. One of His Deputies is Khshathra Vairya - Sheherevar Ameshaspand, who is in charge of Ahura's Power. He culminates Ahura's Divine Power and spreads over His Creation. He ensures the strict observance of the Laws and Rules of Ahura's Power. He has the Authority to punish the breach of any Law. But he punishes with love, not vengeance; with mercy, not cruelty; with intent to deliver from the harsh Karmic bonds and not just to impart pain.

This is the message of the two words "Khshathreymcha Ahuraai."

2. The next Truth is : Every human being is evolving spiritually. He is walking on the Path of Ahura. Each human is at different points on the path. Some are nearer to Ahura Mazda, some are far away. There are some who have forgotten God. There are some who exert to walk on the Path; but they stumble and tumble, yet do not lose faith in Ahura; they have intense love and devotion for their Prophet.

3. The third Truth in the last line is : Those humans who are well advanced on the Path, help those poor and needy who fumble on the Path. They are assigned this duty by their Masters and Gurus, who are further ahead of them. Every human, wherever he or she be on the Path, has been assigned the duty of helping the needy and rushing to give his hand to the falling or the fallen.

The needy are denoted by the word "Dreygubyo". The word "Vaastaarem" points out to the advanced, spiritual farmers, who give spiritual food to the spiritually hungry and infuse in them the energy to tread the path. The allied word "Vastryaa" occurs in Gatha Ha 29-1. European scholars have given it the meaning "herdsman" or "shepherd". This is based on their theory that Zoroaster belonged to the primitive shepherd age and taught primitive agriculture to the then "jungle" people; and that is why Avesta had the words denoting 'cattle,' 'fields,' 'pasture,' 'fodder' and 'herdsman'! This is one of the several theories of the Western studies which have reduced what they call Zoroastrianism from sublime to ridicule. As the late Irach Taraporewala lamented, "It is very strange that Christian scholars from the West should forget about the "Good Shepherd" of the Bible." The Holy Book proclaims, in Psalm 23: **"The lord is my Shepherd.....who restoreth my soul,..... He leadeth me in the paths..... and i will dwell in the house of the Lord for ever."**

4. The fourth Truth in the last line of the 'Yatha' Prayer is unimaginably sublime. It declares that it is man - the human - who is leading, and will lead, God's Creation to its ultimate goal, Mukti, i.e. Merging with Him.

This is most effectively stated in the Holy Quran. In the Surah AI-Ahzab (33:72), Allah is quoted as saying:

"Lo! We offered the TRUST unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. AND MAN ASSUMED IT."

The "trust (amaan)" here is to take the whole Creation towards Allah, "would you discharge that trust?" asked Allah to the heavens and the earth and the hills; but they said, it was beyond their capacity to bear it. But it was Man who said he would fulfill that TRUST.

That made Allah pronounce, in Surah Qaf (50-16), the glorious and celebrated statement:

"We verily created MAN and We know that his soul whispereth to him, and We are nearer to him than his jugular vein."

What an expression of Love between God and Man!! Subhan Allah!

It is man who makes the Creation tread on the path of the Divine Beloved!!

How does man do it? By gifting spiritual food and garment to the spiritually poor, hungry and needy. Whatever be his or her position on the divine Path, let he or she take "the food and garment" from those who are ahead of him or her; and let he or she give away "the food and garment" to those poor and needy who are behind him or her - on the spiritual path. That is the grand secret of salvation of the whole Creation, taught by every Religion.

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Thus, the first two lines of Yatha Ahoo Vairyo proclaim how and why the Creation germinated and advanced, and the third line promulgates the root-foundation of the divine mechanism of going back to Him, Who Is.

Let us have a summary of the Message.

The Plan emanated from HIM WHO IS. (*Ahoo Vairyo*)

Grandma Fravashi arrived (*Ratu*).

The Truth germinated (*Ashaat*).

Various Entities came into being (*Chit*).

The Goal was to go back to Him. (*Hachaa*).

Divine Consciousness emerged. (*Vanghaheush Dazdaa mananghaho*).

All divine Yazatic Entities started working on the Creation as ordained by Mazda. (*Shyothananaam Angha-heyush Mazdai*).

Ahura Divine Power and Authority (Khshathra) shall be imparted as planned and decreed. (*Khshthremchaa Ahurai Aaa*).

The root foundation of the Creation going back to Him shall be the help of man to man, help by the spiritually advanced "Farmers" (Saints, Sages, Seers, Ashavans) to the spiritually hungry, needy and poor. And Love between Man and Man; between Man and every particle of Creation. (*Yim Dregubiyo Dadat Vastarem*).

FINAL SUMMARY

First Line:

- a) The first Divine Plan emanated from Ahoo, the ONE WHO IS.
- b) Grandma Fravashi arrived, (Ratu)
- c) The Truth germinated,(Asha)
- d) Several Divine Entities, Ameshaspends, Yazats Came into being.
- e) The Aim of all the Creation is to go back to HIM.

[THE DIVINE PLAN PROCLAIMED]

Second Line:

- a) Divine Consciousness and Wisdom (Vohu Mananghah) emerged.
- b) The Divine Entities began to work on the Creation according to the PLAN.

[THE PLAN STARTED IN ITS EXECUTION]

Third Line:

- a) Ahura's Divine Power and Authority (Khshathra) spread over the Creation.
- b) The Creation shall go back to Him by Man helping and loving Man; by the spiritually rich helping the spiritually poor, needy, hungry and who are wearing tattered clothes.

[LOVE IS THE KEY.]

- K. NAVROZ

DEVOTIONAL ADDRESS OF YATHA AHOO VAIRYO

Oh Ahoo the One Who Is, and oh grandma Fravashi. Asha and Yazats! Let me come back to You through my spiritual exertions. Let the Divine Entities lead me to You. Let the Ashavans satisfy my hunger to meet You. Let my Masters replace my tattered clothes with spiritual garments!

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