

**THE ZARATHOSHTI CODE OF
DAY-TO-DAY CONDUCT**

**(From a Pazend Prayer and
Gatha Haa 43 - 2, 3)**

by

*K. N. Dastoor Meherjirana
and
Minoos Irani*

JARTHOSHTI DIN SAHITYA MANDAL

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First Print : 300 Copies

**Published by:
Jarathoshti Din Sahitya Mandal**

FOREWORD

We, the Parsis, are unlucky in the matter of our Sacred Scriptures. Originally there were 21 "Nasks", of which we at present have just about 10 to 15%. They appear to be in an old antique language, difficult to decipher. Their present day studies seem to be away from the spiritual, mystical and devotional aspects. Much of our religious tenets depend on age-long traditions. We do not have any systematic institutions for teaching Religion to our children. We just talk about good thoughts, words and deeds and walk away.

Religion is not merely a way of life. It is life itself. The earth is like a motel, where every human being is born and sure to die. Every human has a Ruvaan (roughly soul) within him or her. It is imprisoned in the physical body for a temporary period. On death, the Ruvaan's journey towards Ahuramazda continues in the next unobservable world. Life on earth is to be led as commanded by the Prophets and Avataars. Which are these Commandments and Rules? Other religions have such 'do's and 'don'ts in their Holy Scriptures. What have we?

Our Sacred Avesta Books do have the Code of Conduct but not in the language we can easily decipher. We have

however Prayers in Pazend. This is a language coined specifically for Manthra Prayers, the meaning of which could be understood. It is not Avesta. It comes nearer to Pahalvi and Farsi. Pahalvi is the language of Sassanian times and Farsi is the Persian of modern times mainly spoken in Iran. Pazend is somewhere between Pahalvi and Farsi. Pazend Manthra-Prayers were composed by Dastur Adarbad Maraspand, (the authorised Deputy of Paigambar Zarathushtra) in the fourth century. Do-aa Nam Setayashney and Patet Pasheymaani are two of such Pazend Prayers contained in our Khordeh Avesta.

These Pazend Prayers include 'Setayesh's of 30 'Roj's (days), as also the Prayers chanted at a Marriage ceremony we call "Aashirwad". One of these is the Aashirwad recited in the marriage ceremony of the Irani Zarathushtis; and **that narrates an extensive Code of Conduct for life on the earth. Although it is chanted during Irani Aashirwad, it equally applies to, and is meant for bachelors and spinsters – Irani as also Parsis.** This Pazend Aashirwad is translated in Gujerati by the late doyen of Ilm-e-Khshnoom, **Ervad Phiroze S. Masani**; this book presents a translated version from Gujerati to English rendered by Minoo Irani. The Aashirwad outlines the daily prayers, rituals and morals, a Zarathoshti has to carry out in his or her day-to-day life – right from Sudreh Kushti to moral code and death ceremonies. It describes the moral virtues related to each of the seven Ameshaspends, and their jurisdiction over the objects and things of our experience in our daily life on earth. It is shown in simple language how moral virtues are directly related to divine Entities and how spirituality and

devotion are the foundation of morality; and how Manashni; Gavashni, Kunashni are also spiritual and devotional exercises and disciplines.

This booklet also carries an article by K. N. Dastoor Meherjirana, wherein three Rules of Conduct from the Gatha Haa 43, are explained. These are: (i) humility-Armaity (ii) truth and Manthra on the tounge and (iii) chanting the prescribed Manthra Prayers every day.

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WHAT IS "BANDAGI"?

The basic foundations of Bandagi are: An earnest feeling of obedience and thanks-giving to Ahura Mazda; unshakable faith; Meher-truth; patience; humility - absence of ego; sacrifice; selfless service to others; a feeling of awe and reverence towards the Lord of Nature. All this develops spiritual strength and peace of mind and contentment in all circumstances, good or bad.

Bandagi also means Prayer. It is of three kinds: Body, Mind and Soul (Ruvaan). The aforesaid state of mind constitutes the Prayer of Body and Mind, and the Chanting of Khordeh Avesta Manthra is the Prayer of Ruvaan.

– **Framroze Chiniwalla**

(Khordeh Avesta Baa Khshnoom)

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THE IDEAL ZARATHOSHTI CODE OF CONDUCT.

BENEDICTION SHOWERED ON A COUPLE MARRYING ACCORDING TO IRANIAN CUSTOM.

ઈરાની લગનના આશિર્વાદ.

FROM PAZAND BHANTAR SERIES NO.1

by Ervad Phiroz Shapurji Masani

Translated by Minoo Irani

1. In the name of GOD, THE MERCIFUL, on this auspicious day when the two of you are taking steps towards becoming one, along the path shown by the Prophet and the Creator, and shall continue to do so all throughout your life :

Know that those noble and meritorious deeds you were doing in your unmarried state multiplied ten times, while those acts giving rise to sin were grave but did not get multiplied. When one gets into a married state and does good deeds, each is counted as one. God forbid if a sin is committed, it gets multiplied ten times.

2. There are many deeds which are virtuous and morally sound and duties which are mandatory as prescribed by the religion, which should be done and performed honestly and sincerely without fault or shortcoming.

3. The very First virtuous deed concerns Khorshed Niyaesh – it behoves that three times – morning, afternoon and evening – Khorshed Niyaesh should be recited sincerely; and if somebody does not know to recite Khorshed Niyaesh, then perform kusti ritual afresh facing the sun and recite 135 Yatha Ahu Vairyo and 5 Ashem Vohu with full devotion which is equivalent to praying Khorshed Niyaesh 3 times.
4. The Second virtuous deed is with respect to Mah Bokhtar Niyaesh – it is right and proper to recite it once every night. And if it is not possible, then three times a month – on new moon, half moon and full moon days – is beneficial to be recited. If a person cannot recite Mah Niyaesh, then fresh kusti ritual should be performed facing the moon and 75 Yatha Ahu Vairyo and 5 Ashem Vohu prayed with full devotion, as if 3 Mah Niyaeshes are recited.
5. The Third meritorious deed is regarding invocation and celebration of Gahambar. It befits every person to get the ceremony of Gahambar performed at least once at his cost. If he is unable to do it singly then he should do it jointly with somebody on equal sharing basis. If that is not possible then four people should get together and share the cost equally. If this much is also beyond his pocket then he should seek eight persons who are willing to share the cost and celebrate the occasion. If he is so poor to be unable to spend money, then he should be present where the Gahambar ceremony is going on; and if he attends Afringan of Gahambar and partakes of the food; then it is equivalent to his

having performed the ceremony and getting spiritual benefit.

6. The Fourth sacred duty is pertaining to the five holy days of Spitman Zarthushtra, (the Gathas), when all the departed souls and their fravashis, whether of sinners or holy men, are relieved from their tasks of the spiritual world, and descend in this world. It is right and proper for us to remain in service of the farohars for these five days, and fulfill our duty as per the tradition and custom of our religion. The priests should not leave any shortcoming in performing the ritual of Baaj-Afringan so that the souls and their farohars may be pleased and relieved of their burden, and shower blessings on us and pray for our welfare and continue to send us their good wishes so that we may get courage to fight evil and remain virtuous throughout our life.
7. The Fifth act of virtue is for us to get the Baaj-Afringan ceremonies performed on the occasion of the 30th day and on completion of one year of the day of death of one's father, mother, grandfather, grandmother and relatives so that they may be pleased and we may invite their blessings whereby our homes may remain in prosperity and peace.
8. The Sixth praiseworthy deed concerns invocation and worship of Rapithvan. It is the sacred duty of every Zoroastrian to get a ceremony performed once a year in honour of and on the occasion when the divine energy of Rapithvan embraces our earth. If a person himself has no means, then it is necessary that he gives his presence

where the invocation ceremony is being performed and recites the Rapithvan Baaj prayer. By doing so Rapithvan Yazat gives succour to his soul during the first three nights after death, when as punishment it is tormented by the forces of darkness, if he has polluted water or fire by unknowingly dropping blood, nails or hair in them during lifetime.

Another function of Rapithvan is to support human, plant and animal life on earth. During summer, Rapithvan's energy is stored in the sky where along with sun's energy, currents rain down on earth, which provide nourishment to plant and vegetation. During winter, this energy gets absorbed in the soil, where it nurtures and gives strength to roots of vegetation so that they do not dry up. Power of the earth to produce and bring prosperity to her inhabitants depends upon Rapithvan. Therefore it is compulsory that every year at least once, invocation ceremony should be performed in her honour, so that mankind may derive benefit from her.

9. The Seventh beneficial act pertains to **Sudreh Kusti**. Every child who attains 10 years of age should be made to wear Sudreh and Kusti. Whosoever follows the religion of Hormuzd and is tying a sacred girdle, gets spiritual benefit equivalent to a sum of 1200 dirhams given in charity for every step that he takes. In addition he adds to the goodness spread by the righteous men and women who have walked the surface of earth and are presently in the service of Nature in the realms of heaven. God forbid if someone is not able to keep these sacred vestments on his body, then at every step he

commits a sin equal in measure to losing 1200 dirhams. Over and above, he becomes a participant in every sin committed by the sinners in the seven Keshvars. It behoves a Zoroastrian never to remove sudreh kusti from his body, and keep on performing fresh kusti ritual all the time by following laws of purity. Thereby he pleases and serves Hormuzd.

10. Know that there are five individuals who have a right over this man - the husband - first his father, second his mother, third his father-in-law, fourth his mother-in-law and fifth his Religious Master and guide. It is proclaimed in the religion that keeping one's parents happy is like pleasing Hormuzd. Whenever children give pain to their parents, not even a thousand good deeds will earn him a place in heaven. The Master has greater authority than the parents, because parents look after the physical welfare, whereas the Master takes care of the welfare of the Ruvan - soul. Behave in such a way that these five remain in comfort and happiness so that you may reap benefit on the third night after death.
11. Among all matters of life, it is best to select a divine being - Yazat as one's personal and private guide whom he can look upon as his friend in need during lifetime. At the time of adversity, the Yazat gives unseen help by alleviating pain and suffering and saving him from more serious consequences. Every month on the calendar day of that Yazat it is befitting to get Baaj - Afringan ceremony performed in His honour. Whosoever is blessed with wealth should do an act of charity on that day; by doing these acts the Yazat is pleased and returns the

favour by giving mysterious help during times of trouble and gives success in any venture one undertakes. It is recommended to select any one of the three – Meher Yazat, Behram Yazat, Aastad Yazat.

12. A person should have a Dastoor as his guide, philosopher and friend who can be consulted before doing a good deed; which is in conformity with the wish of the Lord. One should always maintain good relations with his dastoor, so that he can consult him any time; and the dastoor will always give advice according to the principles laid down in religion, the person should listen to the advice and follow the path of righteousness.
13. One more thing is that one should decide upon a wise and religious minded man who can be consulted and his advice followed to become successful in any important and auspicious venture that one undertakes. Know that anything done without his counsel, is akin to following the path of Ahriman which will not yield the desired result. Acting as per the advice of a wise man is following the wish of Hormuzd - this will never result in disappointment and is sure to yield good results and no repentance is needed.
14. Incomparable to anything else one does during one's life is to be conscious of the Kingdoms and qualities over which the Seven Ameshaspands have jurisdiction. One should remember and worship them: Hormuzd rules over mankind; Bahman gives peace and unity; Ardibehest bestows righteousness; Shehrevard love and relationship; Spendarmad humility, good and noble thoughts for

the sake of absolute goodness; Khordad justice and thankfulness; Amardad mutual welfare, dialogue with Nature and moderation.

15. The law of Hormuzd is to maintain brotherhood amongst all mankind. It means never to look at another with an evil eye; consider universal bliss as one's own; always salute whoever you meet whether he be great or small; be in service of a stranger or a guest according to your means, so that they may be pleased with you; know that doing so is the same as pleasing Hormuzd.
16. The law of Bahman Ameshaspand is to maintain peace and harmony. It means one should always desire to be at peace with others and avoid fights and quarrels. If two people are quarreling, the first thing to do is to approach them, say a few words of advice and try to settle the dispute. However, care should be taken not to give such advice that sounds bitter and worsens the situation. They should be advised in a nice way, so that they may cool down and stop fighting. Thereby the law of Bahman is said to have been obeyed. Creating fights and quarrels between two persons is the job of devil who poisons the minds and works against Bahman Ameshaspand.

All the benign and other animals, birds that fly and those who cannot fly are under the protection of Bahman Ameshaspand. They should never be harmed. Beasts of burden should not be overloaded and never made to work beyond their capacity. They should be given water and fodder from time to time. It is not proper to eat meat over which prayers are not recited. General behaviour of

mankind should be such by which Bahman Ameshaspand remains pleased.

17. The law of Ardibehest Ameshaspand is to act righteously. It means that the cause of all sins is falsehood. It never pays a man to cheat, lie and adopt fraudulent means. A man can achieve his goal in life only by being righteous and adopting fair means in his dealings. Daadar Hormuzd who is Almighty and epitome of righteousness has produced Fire from His own light and lustre for the welfare of the universe. The day Hormuzd created this Creation, He desired to send Ardibehest to the world. Ardibehest Ameshaspand who has jurisdiction over fires put a request before Hormuzd that "in the same way as the sun and the moon who shine in the sky and provide light of hope when humanity is facing disaster and suffering, so also I Ardibehest may provide succour to mankind from heaven." Hormuzd replied that "without you human beings will be oppressed by evil forces and life itself will cease to exist. Therefore you have been put in authority over the heavens, so that you may lead to heaven, whosoever you may be pleased with, otherwise the doors of heaven will remain shut for those who displease you".

Know that there are thirty-three roads to heaven; all of them being in charge of Ardibehest. Even if you have done a thousand righteous deeds, but if you have not pleased Ardibehest Ameshaspand, you will not find a place in heaven.

Take proper care of fire and keep it continuously burning. Do not go near the fire without taking bath or with

unclean hands. Do not offer wood which is not dry to fire. Offer sandalwood and fragrance as food to the fire of Atash Behram with great devotion so that He may keep a benevolent eye over you. Do not do anything by which the fire gets extinguished, because that will cause harm to your life, worldly wealth and children.

18. The law of Sherehvar Ameshaspand deals with building relationship. It means that all human beings are made equal by God. The state of someone being rich, poor and in position of power in this world is a result of man's destiny carved out by himself. Know that it is not hereditary. If someone is prosperous, and his relation is poor; it does not befit him to be ashamed of the poor relation or consider him as disgrace to the family. Satisfy his need for food, clothing and money. Man should look after his fellowman and protect him from harm.

Shehrevar Ameshaspand has jurisdiction over metals like gold, silver, copper, iron, lead, brass etc. They should be washed and kept shining and not allowed to rust or become black or tarnish. Mendicants, saints and other holy men should be given help when they ask for it. This act greatly pleases Sheherevar Ameshaspand.

19. Humility is the law of Spendamard Ameshaspand – passing thoughts, private thoughts as well as thoughts which are put into action fall in her domain. The qualities of a holy man are humility, politeness, innocence. Any greatness in this world can be achieved only by being humble. More wealthy or knowledgeable or skilled or wise a person is, more humble, polite and soft spoken he should be.

Just as a wide spreading fruit bearing tree is valued for providing shelter and protection; in the same way if a man is honest, righteous, virtuous, just and he behaves and spreads goodness around him, he will be loved and respected by one and all. Good and honest people progress by bowing before everybody. More simple hearted, kind, gentle and humble a man is, more he will gain in reputation and rise in stature.

20. The law of Khordad Ameshaspand is gratitude and thanksgiving. It means that man should always be thankful to Hormuzd, be satisfied with his lot and never feel disappointed or complain. Be happy with whatever God has given you and never lament over your fate lest you may have to repent later on. Do not envy another's wealth and compare your position in life with him, so that you may be inclined to cry over your lot. It is a great sin to do this and causes harm to your soul which may be led towards "Dozakh". (*"Drujo deymaan" Gatha Haa 48-11 - translator*).

Khordad Ameshaspand has jurisdiction over water. Always treat water with love and care. Recite kusti prayer enthusiastically, immediately on getting up in the morning, and apply bull's urine on hands. Recite nirang to ward off evil forces, and thank God. Take some water in a vessel, wash hands and thereafter take bath in flowing water. If bull's urine is not available, rub green grass or foliage or a fruit on hands and feet, take a tumbler full of water from the river and wash hands and feet far away from the bank of the river.

Any dead or decaying matter lying in the field or in the channel used for watering the field should be removed first. Thereafter water drawn from the river should be purified three times before letting into the field so that Khordad Ameshaspand gets pleased. God forbid if the dead matter lies for a long time and water is let into the field so that it gets polluted, the person falls into a grave sin.

21. Amerdad Ameshaspand's law deals with moderation and mutual question-answers. It means that every task should be undertaken after discussing and taking each other's advice. Do not hesitate to discuss with elders or even those younger to you, because knowledge and wisdom can be found in any age and everybody can contribute something to the discussions. By this method, the task can be well accomplished and the end result will be good. Losses and harm to self and others will not come about.

All trees, plants, fruits, vegetables in this world are under the jurisdiction of Amerdad Ameshaspand. Man should pursue activities such as growing trees, crops, and spreading greenery. By doing so he will get the blessings of those who will eat the grain and fruit and will invite the pleasure of Amardad Ameshaspand.

22. Forget the past and be thankful for what is happening now. All you good people who are present here, recite Patet, so that you may be liberated from the burden of past sins, and the goodness of righteous deeds done by you here and now may become green and spread far and wide. Amen!



THREE RULES FROM THE CODE OF CONDUCT - GATHA HAA 43 - 2, 3.

Life on earth is the journey of our Ruvaan towards Ahuramazda. The word 'Ruvaan' is roughly translated as "Soul". It is, in truth, a ray of God Himself imprisoned in our physical body. He has sent to us His divine Messengers to teach us how we should lead our bodily life on the earth. Their teachings are contained in the Sacred Books - Scriptures - of the Religions. They are called "Commandments", which mean the thoughts, words and deeds to be put in practice every moment of our conscious life.

In the Zarathoshti Din, the commands are spread out in all its holy Avesta Scriptures, Yazazhney, Vendidad, Vispered and Khordeh Avesta, in varied and various ways. We will try to delve into a few of them.

The first seven days of the Parsi Calendar viz. Hormazd, Bahman, Ardibeheshta, Shahereywar, Sfandarmard, Khordaad, Amardaad are called Ameshaspends. Each of them is a Conscious Ray of Divine Light, a Divine White Force of Nature. They have divine tasks assigned to them in three phases. The first is their work in the divine unseen and unobservable worlds. The second phase is their jurisdiction on certain things of our experience and observation on the earth, as under:

Hormazd on man.

Bahman on cattle.

Ardibehesht on fire.

Shaheyreyvar on metals.

Sfandaarmard on the earth - ground, land.

Khordaad on water.

Amardaad on trees, plants, vegetation.

The third phase of the Ameshaspands is that each of the seven is related to a human virtue, as under:

Hormazd is on human-ness, માણસાઈ, ઈન્સાનીઅત.

Bahman is on "good mind".

Ardibeheshta is on Truth and purity.

Shaheyreyvar is on Divine Kingdom within us.

Sfandarmand is on Humility, complete absence of ego and pride.

Khordaad is on Inner spiritual, perfection (our aim and goal of life.)

Amardaad is on Ultimate Immorality.

This third phase constitutes the Code of Conduct of life, the moral Commandments.

These phases are woven in all Avesta, Gathic as well as non-Gathic. You will see that the moral code is founded on the spiritual, the mystical and the divine. In other words, morality springs from spirituality; the virtues are spiritual disciplines and practices.

Of the Seven Virtues connected with seven Ameshaspands Sfandaarmard is of utmost importance in life. We see around us that all quarrels, disputes, battles and wars, whether

in families or nations, arise out of pride and ego. "I am somebody; I am right, you are wrong" – this is the base. Our Scripturés declare that the pride and ego are amongst the worst enemies of the human mind. For our journey towards Ahuramazda, humility i.e., a conviction that "I am i" (not capital 'I' but a tiny 'i' with a dot above), is absolutely essential. In God's infinite dimensional Creation who is 'I'?

Our non-saintly intellect cannot go beyond the three dimensions of length, breadth and height. Much of Nature is a mystery for us. That is a truth which the most modern Science has now acknowledged. We are not in touch with the Reality. Our theories and technologies do work; but they are all workable hypothesis. We cannot assert, as we did in the 19th century, that our theories reveal the Truths and Reality in Nature. These are the latest declarations of modern Science. The Prophets and saints all along say that the human consciousness is to be developed by spiritual and religious disciplines. Our Code of Conduct is to be based on Religious prescriptions. That alone can reveal the Truths of Nature; and the foremost prescription is **humility - Spenta Armaiti**, the 5th Ameshaspend.

Now the usual popular question: "Where is this written in Avesta?" The answer is: at many places. The primary rules of life for an ordinary human, who has not reached the stage of a Saint, are set out in Spentomad Gatha Haa 47 - 2,3.

MESSAGE AND MEANING OF HAA 47 - 2, 3.

Ahura's Creation has two forces, good and evil; We can call them white and black; The Lord of white is Spenaa Mino. The aim of the Creation is to alchemise all evil into good. The

process goes on through the revolving of the planets. In Haa 47-3 this revolution is called **“Gaam Raanyo Skeyreytim”** and is stated to be in-charge of **ARMAITI**.

We have seen that Armaiti is the other name of Sfandaarmard Ameshaspend and represents the human virtue of extreme humility and complete absence of ego and pride. So, Haa 47-2 declares that one of the Rules of human conduct is: **whatever you do, do with the two hands of Armaiti.** (*“Armatoish Jastoebya Shyothnaa Veyreyjat”*).

Let us delve a bit deeper in the meaning of “Armaiti”. Framroze Chiniwalla in his book on Spentomad Gatha gives an extensive explanation of the word (page 30-31). He points out that the Pahalvi writings translate “Armaiti” as “Boondak-Manashni”. It means that humility requires an intense feeling that I am nothing. This kind of thinking calls for patience, tolerance, courtesy, no-hatred, even if the other person becomes rude, rough, impolite, angry and even violent. His hatred should, by our act, be converted into a feeling of shame. Christianity teaches that you should cultivate love even for our enemies; this is a most difficult spiritual discipline; whoever can generate love for his enemies, is much ahead on the path of God.

Haa 47-3 propounds an extraordinary Truth that the planets revolve and Nature works through Love towards Ahuramazda and every particle of His Creation. The foundation of Nature is Love – in other word, Armaiti. The divine force behind all the attractions which exist in Nature is Armaiti. From gravitation and magnetism to the love of a mother towards her child and a devotee’s attraction towards his Prophet or Avataar or

Guru (the Spiritual Master), all work through Armaiti. If that is so, the humans should base their conduct on Armaiti, and there the first step is humility, an i-am-nothing-feeling, and that is the primary rule of human conduct: **“do everything with the two hands of Armaiti.”**

Dr. Saheb Framroze Chiniwalla has given another expression for Armaiti viz., “the great Truth - परम सत्य”. So, here is a chain to ponder and meditate: Humility, Love, Devotion, Truth....

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THE SECOND RULE OF THE MORAL CODE – THE USE OF THE TONGUE.

The second line of Haa 47-2 is **“Hijva Ookhdhaish Vangheyoosh Aey-yanoo Manangha-ho.”** The divine command revealed by the line is : you, the humans have a mouth and a tongue; when you speak, you open your mouth and move your tongue; while bringing out the words from your mouth, ensure that you speak the truth; never speak a lie, – even a white lie. Our journey towards Ahuramazda begins with a truthful tongue. It is the first conscious step on the divine Path of God. Our mind works when we speak. The above Avesta line of Haa 47-2, calls upon us to keep our mind clean i.e., without any malice, hatred or ego. In a way this is a corollary to the first Commandment of Armaiti.

In most of our ‘Niyashi’s and ‘Yashta’s, there is a passage starting with the words: **“Haoma Yo Gava Bareysmana Hizvo Dangha-hangha-ha Manthracha Vachacha... Vaghzobyoo.”** The message is: if you are a real devotee of Ahuramazda, use your tongue (i) to speak the truth and (ii) to chant

the prescribed Manthra – Prayers. The words “Manthracha Vachacha” convey this. And this takes us to the third commandment: **Chant Khordeh Avesta Prayers every day, whether you know their meaning or not.**

Kushti, Sarosh Baaj, the applicable Geh (Havan, Rapithwan, Oojiran), Khorshed and Maher Niyash, Doa Naam Setayashney are the minimum Manthra Prayers for every day for the details of daily Prayers, please see page 24.

Please remember, when you chant Manthra, your tongue speaks the **WHOLE TRUTH OF AHURAMAZDA.**

So, here are the three primary commandments of the Paigambar Asho Zarathushtra:

1. Do everything with both the hands of Armaiti.
2. Use your tongue and mouth for speaking the truth and chanting the Manthra Prayers.
3. Chant the prescribed Manthra Prayers every day.

All Avesta and Pazend Scriptures and the Paharvi writings contain several other commandments. The above three are fundamental and essential.

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A question may arise: are the commandments to adopt extreme humility and to speak absolute truth practicable? Life is a highly complex affair. Occasions may arise when extreme humility may not work and speaking the full truth may give rise to painful results. Just keep in mind that these are ideal commands and may at times require some exceptions. But make sure that the exceptions are not excuses. Breach of the commands calls for Patet – repentance. Here also ensure that Patet is not just an escapism.

– K. N. Dastoor (Meherjirana)

A LIST OF THE MINIMUM COMPULSORY MANTHRA PRAYERS.

Day-time: Kushti, Sarosh Baj, the applicable Gah (Haavan, Rapithvan, Oojiran), Khorshed Niyash, Meher Niyash, Doaa Vispa Humata, Doaa Nam Setaayashney.

Night-time i.e., in Aivisruthrem Gah: Kushti, Sarosh Baj, Aivisruthrem Gah, Sarosh Yashta Vadi, Atash Niyash, Doaa Nam Setayashney.

NOTES:

- 1) Ideally, Aivisruthrem Gah begins 72 minutes after sunset in your residence-town. You may reduce this period of 72 minutes to 45 minutes after sunset, if your circumstances do not permit.
- 2) Please pray at least once, either at day or at night, if not both.
- 3) You may keep a burning Cherag (*Divo*) before you while praying at any time.

Keep in mind the conveniences of your family members. Adjust according to your circumstances. Ensure that your praying does not create any ill-feelings in your family.

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The above is the minimum prescription per day. You are free, of course, to pray more, if your time and circumstances permits.

Reciting Mantra Prayers is a Yogic exercise; you are devotionally attuned to Ahura Mazda and His 'Yazata's including Aṣho Zarathushtra. May your consciousness awaken to His divine presence within you.