
KEM NAA MAZDA

Lesson 3

1984

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Reciting my prayers, performing Kushti or any other ceremony, is supposed to serve as a demonstration lesson for the performer as well as those who participate in the ceremony. A good ceremony well performed is a work of art.

I say my prayers or perform a ceremony, to achieve a **three** fold purpose:

1. To **Inform** my mind.
2. To **Reform** my self.
3. To **Transform** my surroundings, the world around me.

Performance of my Kushti ritual, the untying and tying of Kushti is a mini ceremony. It serves as an instructional lesson for my self. Prayers create inspiring thoughts in my mind. As I understand my prayers, capture and meditate upon the thoughts generated, my mind begins to get enlightened. It guides me to **think** and **act** right in my day to day life. The guidance that the prayers offer helps me build my confidence to face the difficulties as they arise. It helps develop patience and provides the support that I need to do the right thing in living my life. The Kushti prayers are a **Nirang** that provide me the strength and courage to act righteously.

Before I start my prayers, I wash my hands and face. Then I wipe them dry. This first step is very important to assure physical cleanliness and suggest s spiritual cleanliness within. Next, I recite "**Kshnaothra Ahurahe Mazdao**" followed by a single **Ashem Vohoo**. By remembering the merit of Asha, I assure mental cleanliness and put my mind into the proper framework. Having attained the physical and mental cleanliness, I start reciting my Kushti prayers.

Kem Naa Mazdaa is the first prayer that I recite, while untying and retying my Kushti. This prayer is a composite prayer made up of four sections. The first two paragraphs are from **Ushtaa Vaiti Gatha**. The third paragraph is prose from **Vendidaad**. The last line is from Spentaa **Mainyu Gatha**. The entire composition is in Avestan language and comprises of poetry and prose.

I start the prayer asking **Ahura Mazda** for protection from evil. **Kem Naa Mazdaa Mavaitey Paayoom Dadaat?** I direct myself to look within. For God has given me *Inner Light* - Aathras **and** *Will Power* - *Mananghas*. These two will help me to fight & overcome the evil and follow the right path of **Asha**.

Next, I ask **Ahura Mazda** to reveal unto me His true religious teachings, so that I may listen to my *Conscience* - **Sraosha** and learn and follow them. I affirm that the Teachings of the Prophet **Asho Zarathushtra** will serve me as a *Shield* - Poi and protect me from evil.

Next, I resolve to *Get Rid Of* - *Nasey*, all falsehood, all misleading elements from my mind, to remove all darkness from my mind. I urge all evil *to get lost, to disappear* completely - Apa **Druksh Dvaara! Apa Druksh Vinasey!** Then I promise *May I Never Deform the Balance in Nature Nor Distort the World of Harmony by My Mischief* - **Maa Merenchainish Gaethaao Astvaitish Ashahey!**

I end **Kem Naa Mazdaa** prayer with an appeal that May I Acquire **Aaramaiti** - *Insight and Vision*, so that I may avoid mischief and develop an inner urge to do good.

The prayer is followed by one (1) **Ashem Vohoo**.

Let us next understand what this prayer teaches me, by analyzing it a paragraph at a time. After reviewing the comprehensive meaning, we shall see the word by word meaning for each word in this prayer.

1st Paragraph: *Kem Naa Mazdaa Fraa Vao Chaa!* *Yasna 46.7*

WHO WILL PROTECT ME FROM EVIL IN MY HOUR OF NEED ?

MY INNER LIGHT AND WILLPOWER SHALL PROTECT ME FROM EVIL.

In the first paragraph, I am seeking help and protection of **Ahura Mazda**:

What Divine Presence within, O Mazda! Would grant soul-protection - Payoom **to** one gone astray like me, when temptation threatens to do injury to my soul?

What Power, except, Thy Guiding Light within - **Aathras** and my Will Power - **Mananghas** will guide me to do the right thing. Due to this **Inner Light** and **Will Power** the cosmic principle of **Asha progresses** and advances in this world.

Note that **Aathras** is interpreted as Inner Light and not Physical Fire. We hold Light as the Visible Symbol of the Invisible **Ahura Mazda**. It is the Light that matures my soul. Light is the manifestation of God.

Mananghas is interpreted as Will Power generated by my mind. In *Yasna 19* we have the definition of man - Mind is his magnificence. According to Decart, I Think and therefore I exist. **Vohu Mananghaa** or Behman **is** the second Amesha **Spenta** and represents my Good Mind. Opposed to the *Good Mind* is the *Bad Mind*, **Dushman**. The *Bad Mind* is my enemy. **Angra Mainyu** or **Ahrimaan** is not an external entity, but, it exists in my mind. In absence of the *Good Mind*, there is Ahrimaan or **Angra Mainyu**. Crooked thoughts and crooked mind is **Ahrimaan**. It does not exist outside my mind. It exists only in my dark mind. My dark deeds create the dark conditions - **Dozakh**. When I shake off bad thoughts, bad words and bad deeds, I welcome Good Thoughts, Good Words and Good Deeds. My good deeds create the sublime conditions - Garothman. So, Heaven and Hell are not physical places but conditions that my soul experiences. They are the Consequences of the way I have lived my life.

Aathrascha Mananghascha is that flaming fire of mind, which purges out all the evil from within my mind. The two gifts of God, Inner Light and Will Power will protect me from soul injury. The joint action of the Light and Will Power promotes the life that is Righteous, Just and Fair, O Mazda! Reveal unto my mind clearly, this Daena -Saving Knowledge Supreme, for the awakening of the dormant powers of my soul. The word **Da-e-na** means religion in Avesta. Sometimes, **Daena** is also used to refer to Conscience. In the later Iranian languages, **Daena** became **Din**.

What should I do to follow the path of **Asha** and spread Righteousness in this world? Follow the teachings of my Inner Light and Will Power to guide me aright. Reveal to me that knowledge so that my soul would be enlightened.

2nd Paragraph: *Kay Ver (e)-threm-jaa ThwaaVa-shi Kah-maai-cheet! Y44.16*

WHO WILL REMOVE MY ENEMY? INDEED, THE TEACHINGS OF MY RELIGION!

Who will dispel/remove - Jaa my enemy - Verethrem, the darkness that surrounds my mind and heart? The application of Thy Words of Wisdom, Thy Teachings - **Senghaa** will shield - **Poi** my erring soul.

We can overcome our enemy, our bad mind, by learning and following the Doctrines and Teachings of our Religion. Words of the Prophet serve me as a shield. Just as an airplane pilot refers to his/her navigational aids in case of turbulence in air, we must form the habit of referring to our religion, when we are in difficulty. We must study our religion on a constant basis, so that we can obtain protection and strength from it.

Reveal unto me, a Spiritual Teacher that can guide me in this physical world and the spiritual world. May I recognize unmistakably my Guide of Wisdom-Light & Truth and the 'Physician of my soul' to cure the ills of life! Let Strength and Consciousness of Moral living dwell in me! In happy association with Wisdom, Virtue, Love always dwell in my heart, where Thy Light ever shines! O Mazda!

Sarosh is willing obedience to the religious teachings, meaningful injunctions of life. Sarosh is the embodiment of religious injunctions. Behman and Sarosh go hand in hand. Good Mind and Consciousness go together. Sarosh goes to that mind where God shines.

3rd Paragraph: *Paata-no Tbi-shyan-tat ...Ast-vaitish Ashahey! Vendidad VIII.21*

By Ahura Mazda's help and our own determination, we can root out evil from our mind.

The third paragraph teaches me that the Evil lurking in my mind causes the destruction of God's Divine Law, Asha. The evil enters through my mind. So I must protect my mind against malice and hatred. The word Druksh **or Druj means** Evil. In the Gathas, all evil is concentrated in one word - Druj. **Druj** is psychological mental betrayal. Whatever is against **Asha is Druj. Asha** is Reality, Righteousness and Truth. **Druj** is Betrayal, Unreality and Falsehood. The **Vendidad is** also called **Vidaevo-data**, the code of preventing Daeva, Evil or Impurities. The word **Daeva refers** to all Evil qualities.

In the **Spentaa Mainyu** Gatha, Yasna 49.4, Asho Zarathushtra gives this definition of Daeva:

“One who is Without Conscience, one who Abuses his Intellect, one who Abuses his Energy.” There are no demons in Zoroastrianism. All Vices, all Bad Things are termed as ‘**Aeshma Daeva**’.

We learn that all Creations are the result of the Divine Law of **Asha** at work in the Universe. After Creating the entire Universe, Ahura **Mazda** does not abandon His Creation and allow it to be destroyed or ruined. He preserves a Divine Contact with His Creations. Each element of Creation is invested with The Divine Spark, An Element of God, within them to Guide them aright. We call this Divine Spark as Fravashi. Every Creation has to increase in Spirituality and Consciousness, no matter how slow is their progress. To do so, it is Imperative that we Must Reject and Repel all forms of Evil from our Mind. **By developing a Pure and Loving Mind, we can help to get rid of All Evil ! The entire paragraph of this prayer is directed to remind us of this fact.**

Let me fully protect my Mind against Malice, O Mazda! And O Thy Perfection of Discernment and Judgment! O Falsehood in life, all misleading and warping vision of Truth, may I drive you out of my life and Thinking! May I dig out the roots of unscrupulous ways from my life! May I not sow the seeds of Mischief! May I then, never have to reap the fruits of such Mischief? I must Dismiss quickly all these Mental Obstructions that pave the road to my Moral Disaster! May I never deform the balance in nature nor distort the world of harmony! The Mischief deforms the Harmony of Good things in this world.

4th Section: *Nemas-chaa yaa Aaramaitish Izhaa-cha!* Yasna, 49.10

I Revere and Esteem the Amesha Spenta - Aaramaiti!

This last line of Kem-naa Mazdaa is once again from the **Gathas**. I end this prayer with the statement that “I revere and esteem **Aaramaiti!** “

Spenta Aaramaiti represents Devotion and Faith, Insight and Vision. When Aaramaiti works within me, she gives me Insight and Vision to avoid the Mischief and Urges me to do Good. This is the function of **Spenta Aaramaiti**, the fourth Amesha **Spenta**.

KEM NAA MAZDAA - WORD BY WORD MEANINGS

1ST PARAGRAPH:

YASNA 46.7, USHTAVAITI GATHA

KEM-NAA	WHO INDEED
MAZ-DAA	OH WISDOM CONSUMATE
MA-VAI-TEY	FOR ONE LIKE ME (LIKELY TO GO ASTRAY)
PAA-YOOM	PROTECTION OF THE SOUL
DA-DAAT?	SHALL GIVE? GRANT?
HYAT	WHEN
MAA	UNTO ME
DREG-VAAO	ONE WHO HAS GONE ASTRAY, WICKED
DI-DAR (E)-SHA-TAA	THREATENS THE ONE ON THE RIGHT PATH
AE-NANG-HEY	FOR SOUL INJURY
AN-YEM	ANOTHER (POWER)
THWAH-MAAT	EXCEPT THY
AA-THRAS-CHAA	INNER LIGHT (NOT FIRE)
MA-NANG-HAS-CHAA!	AND WILLPOWER (MIND)
YA-YAAO	BY VIRTUE OF WHICH (TWO)
SHYAOTH-NAAISH	THROUGH THE ACTIVITIES (DEEDS)
ASHEM	TRUTH, RIGHTEOUSNESS, LAW
THRAOSH-TAA	IS INCREASED, FURTHERED, FULFILLED
A-HU-RAA	CREATOR OF LIFE
TAAM	THAT
MOI	UNTO ME (MY)
DAANS-TWAAM	KNOWLEDGE (DA = TO KNOW)
DA-E-NA-YAAI	FOR THE ENLIGHTENMENT
FRAA-VAO-CHAA!	DECLARE, REVEAL.

KEM NAA MAZDAA - WORD BY WORD MEANINGS - CONTINUED

2ND PARAGRAPH:

YASNA 44.16, USHTAVAITI GATHA

KAY	WHO
VER (E)-THREM	ENEMY (DUSHMAN), MY BAD MIND IS MY ENEMY, THE DARKNESS THAT SURROUNDS MY MIND
JAA	REMOVER (OF IMPURE MIND, DARK THOUGHTS)
THWAA	THY
POI	SHIELD
SENG-HAA	TEACHINGS
YOI	WHICH
HENTI?	FOR THOSE LIVING?
CHI-THRAA	CLEARLY
MOI	ME
DAAM	WISE (DA =TO CREATE, DA = TO KNOW)
A-HOOM-BEESH	FOR BOTH EXISTENCES-PHYSICAL & SPIRITUAL
RA-TOOM	PROPHET, ASHO ZARATHUSHTRA
CHIZH-DEE!	REVEAL!
AT	THEN, THEREFORE
HOI	UNTO HIM
VO-HOO	GOOD
SRAO-SHO	CONSCIENCE
(SRU)	TO LISTEN WITH INNER EAR & TO OBEY
JAN-TOO	MAY COME, MAY APPROACH
MA-NANG-HAA	THROUGH (WITH) THE MIND
MAZ-DAA	WISDOM CONSUMATE
AH-MAAI	UNTO HIM
YAH-MAAI	FROM WHOM, IN WHOM
VA-SHI	SHINES
KAH-MAI-CHEET!	UNTO ANYONE WHATSOEVER!

KEM NAA MAZDAA - WORD BY WORD MEANINGS - CONTINUED

3RD PARAGRAPH:

PAATA-NO

TBI-SHYAN-TAT

PAIRI

MAZDAA-OS-CHA

AA-RA-MAI-TISH-CHA

SPENTAS-CHA!

NASEY

DAEVI-DRUKSH!

NASEY

DAEVO-CHITHREY!

NASEY

DAEVO-FRA-KARSH-TEY!

NASEY

DAEVO-FRA-DAI-TEY!

APA

DRUKSH

DVAARA!

APA

DRUKSH

VI-NASEY!

APAA-KHEDHREY

APA-NASYEHEY!

MAA

MERENCHAINISH

GAETHAAO

AST-VAITISH

ASHAHEY.

VENDIDAAD VIII.21

PROTECT US

FROM MALICE AND HATRED

COMPLETELY

OH MAZDA

OH PROPER PERSPECTIVE OF VALUES,
INSIGHT AND VISION

HOLY AND

DISAPPEAR (FROM MY MIND & HEART)

HARMFUL BETRAYAL

DISAPPEAR, PERISH, GET LOST

SEEDS OF MISCHIEF

DISAPPEAR, PERISH, GET LOST

SOWING OF SEEDS OF MISCHIEF

DISAPPEAR, PERISH, GET LOST

THE FRUIT OF THE MISCHIEF

AWAY

MISCHIEF

RUN (DISAPPEAR)

AWAY

MISCHIEF

COMPLETELY (LOCK, STOCK AND BARREL)

TOWARDS THE NORTH

DISAPPEAR

NEVER

DEFORMING

THE WORLD

HAVING THE PHYSICAL SHAPE

OF HARMONY.

KEM NAA MAZDAA - WORD BY WORD MEANINGS - CONTINUED

LAST LINE:

YASNA 49.10, SPENTAA MAINYU GATHA

NEMAS-CHAA	REVERENCE AND ESTEEM
YAA	WHICH
AA-RA-MAI-TISH	PROPER PERSPECTIVE OF VALUES, INSIGHT, VISION AND
IZHAA-CHAA!	INNER URGE TO DO GOOD.

This prayer thrills our heart when we pray it with the proper understanding.

WE NEED TO DRILL INTO OUR MINDS THE REQUIREMENTS OF OUR RELIGION OF AVOIDING EVIL AND WICKEDNESS, BY REMEMBERING THE FOLLOWING WORDS OF THIS PRAYER :

***NASEY DAEVI DRUKSH, NASEY DAEVO CHITHREY,
NASEY DAEVO FRAKARSHTEY, NASEY DAEVO FRADAITEY,
APA DRUKSH NASEY, APA DRUKSH DVAARA,
APA DRUKSH VINASEY, APA KHEDREY APA NASAYEHEY;
MAA MERENCHAINISH GAETHAAO ASTAVAITISH ASHAHEY.***

WHENEVER, WE START THINKING OF BAD THOUGHTS IN OUR MIND, WE MUST RECITE THESE WORDS TO REMIND US THE TEACHING OF OUR RELIGION.
