

From Darkness Into Light

Dedication

Scholar in Avesta or English I lay no claim
Nor seek I worldly fortunes or fame
Twenty years of toil and prayers
Offered to the one who cares
Brings forth this work of sublime truths
To guide my community towards its roots
To hearts I touch I dedicate this gift
Their lips to prayers, their souls to lift

Nurgesh Irani

Conditions needed to achieve the maximum benefits from the Avesta Prayers.

Contents

- 1) Why Avesta prayers should never be altered.**
 - 2) Why is it harmful to alter Manthra prayers?**
 - 3) a) Sarosh ni Khshnuman Kusti.
b) Sarosh ni Khshnuman Sath ni Kusti.
c) Sarosh ni Kusti.**
 - 4) The futility of chanting Avesta Manthras in an electrically lit Room.**
 - 5) The mystery of Apaktar of Ootar Disha (the north)**
 - 6) Disadvantages of chanting Avesta Manthras facing the north.**
 - 7) Religious laws to observe during prayers.**
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1) Why Avesta prayers should never be altered

It is important to recite Avesta and Pazend prayers in their original form. Our holy Avesta prayers (**Manthras**) were compiled on the basis of the laws of **Staot yasna**, that is, when we recite these prayers the emerging sounds merge with the atmosphere and create vibrations and colours, which cannot be seen by ordinary human eyes.

Our scriptures teach that these hidden fundamental laws of vibrations and colours created the entire universe. For example, During the Yajashney rituals we pray: -

“We attune to **Staota Yasna** which is the fundamental law of creation.”

In Visperad xx.iii –1. It is said: -

“We attune with the most excellent fundamental **Staota Yasna**, that is, of the laws of attunement relating to colours produced by vibrations”

The knowledge of Staot Yasna is bestowed onto highly evolved soul **Rainidar** who, with their accumulated righteousness are able to fully **comprehend and see** the workings of these laws of nature.

The last Rainidar Shaheb **Dasturan Dastoor Adarbad Marespandan** using his righteous insight and the laws of Staot Yasna arranged our existing Avesta prayers adding Pazend passages, e.g. **Nyaeshes, Yashts** etc., which are adequate in everyway for the spiritual progress of the souls of our present day Zoroastrians. It is a common practice among Parsees to pick out long and short passages from the original Avesta texts, perhaps for lack of time, or perhaps for their meanings, and recite these as their daily prayers.

This is a grave error, for without understanding the laws of Staot Yasna no one has the authority to alter or shorten the continuity of our Avesta prayers, because by doing so the beneficial effect intended, and created by reciting the original prayers is completely lost. Apart from the effort and time spent in reciting these prayers, the most important fact to bear in mind is that the wastage of Staot Yasna is considered a sin, for it causes disorder in nature. It is necessary to stress once again that our existing prayers can only be recited **in their original form, in the order prescribed**, and at the correct time. No one should omit the beginning middle

or end passages to shorten these prayers, nor can anyone pick out words, sentences or paragraphs from their meanings and use them as their daily prayers.

Rainidar Sahebs who are the true messengers of Ahura Mazda and possess the complete knowledge of our religion can only make any alteration.

Those who recommend shortening our prayers, and those who practice the same, are obviously unaware of the harm they cause, not only to their own spiritual progress, but also to those who are progressing to Daadar Ahura Mazda. They, therefore, have to bear the full responsibility for the disorder they create.

If it is impossible to recite long prayers daily, recite the shorter ones with faith and conviction and without any alteration whatsoever.

This advice is not to be passed off lightly. Do not alter, in any way our Avesta prayers. If you have been doing so, do heed this urgent request and stop immediately.

Let us have faith and respect for our existing prayers and use them in their original form as intended by Dadar Ahura Mazda and practiced by our ancestors.

You will surely reap the benefits.

2) Why is harmful to alter Manthra prayers

The compositions of Manthra (Avesta prayers) are not to be tampered with in any way, because they contain spiritual fire energies, which are destroyed by any form of alteration by man.

These mystical words composed by Asho Zarathushtra in unison with the Universal Original Music Note The Ahunavar can help the individual soul (**Urvan**) to be en-rapport (**have communication with**) with nature, provided, of course, that that person leads a useful and truthful life.

The existing Avesta is compared to a doctor's prescription, to be used as prescribed and with faith. To alter such lofty compositions is like trying to digest, half-cooked food, or like expecting a doctor's prescription to cure your ailment after you have added or subtracted an ingredient from it.

To alter Manthra compositions is a sin. Instead, if we try to understand the knowledge therein, we would be able to recite our prayers with concentration and create the force that these prayers are meant to create, not only for our own benefit, but also for the benefit of all mankind.

When something good e.g. sandalwood, or a pollutant is burned on a physical fire, the fragrance or foul smell (as the case may be) emitting from these articles enable us to recognize the nature of the thing burned. Similarly

as we pray the Manthra prayers, the spiritual fire-energy it contains brings forth the good or evil thoughts of the individual. The good thoughts are further enhanced, and the evil ones are engulfed within a vortex (**whirling motion or mass**) and destroyed.

3) Sarosh ni Khushnuman Kusti

A Zoroastrian must realize that he or she has to heed the laws of Dadar Ahura Mazda, for his own protection and spiritual advancement.

Among all virtues the very best is that of obedience. In obedience He has placed a stupendous energy, which is called Sarosh in Avesta

When a man accepts happiness and sorrow that befalls him during his life on earth with humility, and still obeys the laws of the religion he was born into, then Sarosh yazad is pleased with such an individual and bestows on him spiritual fire energies by degrees. These not only protect him, but help him to turn evil into good using his good thoughts, words and deeds as he advances towards his creator.

He has then reached the stage for which he was sent to earth, and which is the sole aim of Dadar for mankind.

The Sudreh and Kusti that a Zoroastrian wears is a very powerful, protective weapon against misfortunes of every kind that all of us have to face. The small crescent shaped patch on the Sudreh, at the nape of the neck called Girdo reminds us of Dadar Ahura Mazda's law to be ever ready to smite evil, thus assisting Sarosh Yazad in his work of promoting creation towards the creator.

Asho Zarathushtra has enjoined us to please and aid Sarosh Yazad by reciting our daily Kusti prayers in the prescribed manner (**Sarosh ni Khushnuman sath ni Kusti**) but unfortunately not many in our community do so, or even know how, when or why the original Kusti prayers should be performed.

Without the complete knowledge of the Kusti prayers the harmful passions (**anger, greed, jealousy etc**) within us cannot be reverted to good (**humility, love, benevolence etc**) nor can we remain in the protection of Sarosh Yazad, who looks after us in life and death.

4) Sarosh ni Khushnuman sath ni Kusti

Holy Zarathushtra compiled the twenty-one Nasks, which contained vast and comprehensive knowledge, covering all the sciences that were known to the ancients, and included the knowledge of the ever-lasting Mazdayasni Zarathushti Din (**religion**)

The titles of the twenty-one Nasks are embodied in the twenty-one sacred words of Yatha Ahu Vairyo, which we are extremely fortunate to have today in its original form.

With the passing of time the vast treasure of the twenty-one Nasks is lost to us, what remains is equivalent to one Nask only, and that to passages from three different Nasks. It is easy to understand that we cannot explain in detail, any subject matter contained in the Nasks.

However, among the existing Avesta compositions one complete prayer still exists in its original state and that is the Kusti prayer. Sarosh ni Khushnuman Kusti which is in use even today amongst our Kadmi brothers. All Zoroastrians should treasure this jewel and learn to use it as it was intended. It is important to point out that the original Kusti prayers are somewhat different from the prayer recited by the Kadmi's of today. This is because different Anjumans differ in certain religious practices and prayers.

However, Ilm-e-khshnoom (spiritual science) teaches us not only how we should perform our Kusti prayer, but which thoughts or Mithra (original thought forces) to project at different stages of the Kusti prayers. This religious law of projecting pure, original thoughts as we recite our Manthric prayers is called "Mithra-rad-ba-Ashoi" "Where there is a lofty word there has to be a lofty thought."

At the time of creation Dadar Ahura Mazda used this twin law of Manthra and Mithra to create the universe.

These are the laws of Zarvan (the law of eternal first motion of vibrational spiritual waves sent into motion by the one and only AHU) and Ahunavar (the first musical sound which causes stoats) and they have permeated the entire creation to help every soul to realize that there is a higher power, he has to attain through his own spiritual progress.

These laws were fully understood by our Holy Prophet Zarathushtra, who used them to arrange the lofty Avesta Manthras, to enable us to invoke beneficial spiritual energies with the help of the Manthric words and attune ourselves through them through the Mithra (fire energies of thought)

We can now understand that in order to obtain the fruits of Avesta prayers, we should be truthful and pious in thoughts, words and deeds, in our daily lives, and practice the twin law of Manthra and Mithra in their original form.

A tree does not grow by just scattering seeds on a patch of land. We have to provide soil, sunlight, air, water and fertilizer – in short all the requirements for the tree to grow and bear fruit. Similarly, we have to provide Ashoi (purity and piety of mind, body and soul) and Radi-Mithra (the original thought for every Manthric word taught by our Prophet) to the

Manthric ‘seeds’ to enable us to reap the fruits of stoats, thus advancing spiritually and finally merging with Dadar Ahura Mazda.

Without Ashoi and Radi-Mithra the power of the Manthric prayers is greatly reduced and we can only reap about one-third of the benefits, and that too if we observe all the other daily laws laid down in our religion.

The proof of the laws of Manthra-Mithra is found in the Pazend passages in our Zend-Avesta (**the Avesta explained by means of the Zend or glossary**) prayer book. These passages, which we recite as prayers today, were originally used to project thought forces in Kayani and Phalavi languages of ancient times, to the accompaniment of the Avesta Manthras thereby greatly increasing the power of the prayers. In the past, special education was given to Zoroastrians regarding the laws of Manthra and Mithra, and also to the Dasturji’s to enable them to perform rituals meaningfully.

It is regrettable to note that the use of Mithra is almost completely obliterated from our midst today, to such an extent that in place of original thoughts, we cannot even project good thoughts when we pray. It is important to note that Mithra does not mean ordinary thoughts, however good they may be, conjured up by the mind in connection with the given technical words. Mithra means strict adherence to our religious laws of projecting original thoughts when different Manthras are recited, in order to attune us with the Yazads in the spiritual worlds.

It is now evident that the laws of Manthra and Mithra are of equal importance to us. Zoroastrians are called Saheb-Mithra (**masters of thought power**) but that title can apply to only those who adhere to all the rituals with Ashoi and are able to control thoughts, which are unworthy of our lofty religion and us. Any other discipline, e.g. ‘holding one’s breath’ etc. is strictly forbidden for all Zoroastrians, because we are descendents of the Barjisi Jirm, and can progress spiritually by utilizing the laws of Ashoi only. Other disciplines of exercises are beneficial for souls descended from other Jirms, as laid down by their own religious laws, but for the souls of Barjisi Jirm, Ashoi and practice of our own religious laws in the right path, any other path, is Apantam (**no path at all**)

When Rainidar Saheb Adarbad Marespandan, (who had the power to foresee the future) saw that the future generations of Zoroastrians would close the doors of Manthra-Mithra laws, and would be unable to control their thought forces, due to the materialistic world around them, he arranged Pazend passages from the original thought energies (**Mithras**) according to the laws of stoat, thereby preserving the original thought energies in the

Pazend prayers of today, without which our Avesta Manthras would not be so effective.

5) Sarosh ni Kusti

To establish a sound foundation regarding religious matters, every Zoroastrian child should be taught how to recite and perform the original, complete Sarosh ni Kusti before the Navjote ceremony. It is equally important that all Zoroastrians Athornans and Behdins do the same.

The short, incomplete Kusti prayer in use today does not attune us with Sarosh Yazad through the Manthra-Mithra laws as taught by our Holy Prophet Zarathushtra, nor can we remain in the protection of Sarosh Yazad, which is so essential for our safety and spiritual advancement.

The incomplete Kusti prayer does not bring the benefits intended by these prayers i.e. gradual spiritual progress till the final goal of Eternal Bliss is achieved.

Very few Parsees are fortunate enough to perform and recite the original Sarosh ni Kusti prayer, with Ashoi, to receive spiritual blessings in the measure intended by Dadar Ahura Mazda.

Many in our own community find even the short, incomplete Kusti prayer tedious and meaningless, therefore the idea of a slightly longer Kusti prayer will not be welcomed by them.

However, the seekers of Truth will readily accept the original, complete Kusti prayer, and perform it with faith, to achieve spiritual piece, and remain in the protection of Sarosh Yazad.

For those who perform this original, complete prayer in every Geh (periods of time, five in number, into which a Zoroastrian's day is divided) the rewards are: -

1. After death their souls are assured of peace of mind, help and protection from Sarosh Yazad himself.
2. Accidental deaths i.e. caused by floods, earthquakes, drowning etc. when it may be difficult to trace the body for the last rites, Sarosh Yazad helps in miraculous ways.

Sarosh Yasht Vadi 6th Karda

“O Mazdayasnio! Always attune yourselves to Asho Sarosh Yazad through Yasna (Avesta prayers) to receive his blessings and help to eliminate misfortunes of every kind from your homes, streets, towns and country.”

Lead a life of Ashoi, for you will then receive Sarosh Yazad's protection in proportion to your practice of Ashoi.

6) The futility of chanting Avesta Manthras in an electrically lit room

Observing tarikats (laws of Ashoi plus purity and piety of mind body and soul) purifies the Aipee (a magnetic field around every creation) and results in a healthy body.

Manthra-Mithra prayers (correct prayers at the correct time, projecting the original thought forces) promote the intelligence of Fail (consciousness to easily and correctly distinguish between right and wrong and act accordingly). The daily practice of these two main laws reduces the burden of sins of the mind and body and enhances the spiritual fire energies within us. At this stage daily prayers “attune” the spiritual fire energies of the individual to the Minoi energies (the highest eternal energies that have the authority to create or destroy, punish or forgive and guide the entire creation towards Moksha) which maintain ‘blessings’ (for spiritual progress) and the person reaches the stage of Pasay-Ratu.

A brief note on Pasay-Ratu

Observing tarikats coupled with Manthra Mithra daily prayers gradually transmute every cell in the body into a state of spiritual radiance (of knowledge) and intelligence, which in turn reunites the scattered parts of the soul. This ‘whole’ individual is then the Ratu (the helper or Shepard of the soul) and has full control over all faculties and passions.

The velocity (rapidity of motion) of an electric light causes rapid vibrations, and the ensuing energy “bears the burden” so to speak, of that intense velocity and heat in order to maintain its own artificial light, until it is spent. These energies are detrimental to humans, for they cannot merge, sustain or enhance the spiritual fire energies within us, as the Minoi energies can.

The Minoi energies work to give spiritual light for eternal spiritual conditions, while the electric energies give artificial light for a short duration. Therefore, it is obvious that these two types of energies cannot and do not co-exist. Even the Stoats (vibrations and colours) emerging from correct recitation of Avesta Manthras cannot kindle Minoi energies within the artificial light energies, on the contrary, the vibrations and colours are destroyed by the velocity of the electric light energy, and nullify the benefits of Avesta prayers.

The energies of Avesta Staots contain figures of Kherp (invisible, spiritual, ethereal, eternal fire energies consisting of the breath and desires of Yazads and even higher Minoi energies), which enable the stoats to work in accordance with thoughts, will and desires of the Yazads.

A devout prayer, even without understanding the Avesta words (**this method of praying is called Drenjya**) produces staots, which benefit the chanter and others as well. The other method of prayers called Mar, that is projecting Mithras (**original thought forces which are also fire energies**) simultaneously with the Manthra words increase benefits a hundredfold.

Electric light energies do not afford any protection or benefits to us (**spiritually**) but instead prevents nature's fine-energies, which are present in Manthras and Mithras to come to our aid for spiritual progress.

Therefore, to produce such lofty Manthric fire energies in close proximity of electric light energies is a futile exercise indeed.

The mystery of Apaktar ((magnetic energy)) of Ootar Disha ((the north))

Q Why is it forbidden to recite Avesta Manthras facing the direction of the North?

A. Most people believe that all the four directions are the same in every respect, and are surprised to learn that our religion forbid us to face the North when we pray.

Science teaches that there is terrestrial (**earthly**) magnetism at the North and South poles. This magnetic energy is called Apaktar in Avesta.

The word Khastar is derived from the Avesta word Khathra [**the energy that is magnetically drawn towards Noor (the light of the Hasti world). i.e. knowledge and intelligence of higher energies)**]

The foundation of Noor is fine energies, and the root of all fine energies is Athre Puthra Ahurahe Mazdao. (**Fire energy from Ahura Mazda himself**). Therefore any fire composition/energy that is drawn towards the fire energies of Ahura Mazda contains Noor.

This type of energy (**containing Noor**) is Raochangha Vispo Khathra. Raochangha is a composition of energies full of spiritual knowledge (**Noor**), which is forcefully/magnetically drawn towards Ahura Mazda. Vispo is the combined magnetic energies of the North and South poles, which were originally opposite, and opposing but merge after different conditions are achieved. Khathra – the energy that guides Vispo (**the combined energies of the poles**) towards Noor, towards Ahura Mazda. Therefore, Raochangha the radiance of spiritual knowledge, Vispo the purified spiritual energies (**evil transmuted into good**) and Khathra the magnetic energy that draws Vispo towards Noor, towards Dadar, is the opposite of the condition that prevailed when Dadar laid the foundation of Atash (**the foundation of every creation**). At that time he sacrificed a part of his own fire energy,

(Atash) separated and directed it towards its far off destination, with the aid of his eternal energy Fravashi. In this way the Nisti world (the ultra-physical world) was created, and at this point Dadar placed within Atash (the sacrificed and separated part of Atash) a different kind of energy, which enabled Atash to create ultimate of matter in such a way that this matter remained separated and far away from Dadar until its purification was achieved.

Disadvantages of chanting Avesta Manthras facing the north

The position of the sun determines the position of the four directions of our earth. Most of us believe that all the four directions are equally beneficial to human beings in every respect, but the Mazda-Yasni Zarathushtri Dean (religion) does not consider the north favorably, and strictly forbids the laity to recite Avesta prayers, or project Mithras (original thoughts = truths of nature) while facing the North. Science teaches that the matter within the terrestrial globe exerts tremendous magnetic energies, and that there is a different type of force Terrestrial magnetism at the north and south poles, while conditions at the center part of the earth are completely different from those of the poles. Furthermore, the magnetic energies of the North and South poles called Khastar (Avesta) are opposite and opposing to each other.

The Avesta words, “Ram no Khastrahe” occur very often in our Avesta prayers. The translation of these words is: - “Ram Yazad sacrifices his “Hu” energies **Yazatic Noor or fire energies of Humata, Hukhta Havarashta**) to create healthy conditions for disturbed minds, diseased bodies and spiritual darkness of the souls”

These words establish the existence of magnetic energies working in nature to advance souls, and conforms that there is fire energy/magnetism contained in the word Khastar.

According to the divine science of Khshnoom (spiritual science), the magnetism of the North draws energy from the soil towards itself, resulting in land masses, while the magnetism of the South draws energies of water towards itself resulting in large stretches of water, consequently regions of the North are more populated.

Every good thought, word and deed of every human being, forms invisible clouds of magnetic energy, which remains in the Aipee (a magnetic field around every human being) of its creator, and is later drawn towards the south to form spiritual energy surrounding a higher energy.

Every evil thought, word and deed also form invisible clouds, but they are the dark clouds of evil energies called the Gubar, which are drawn

towards the North, because the magnetic force of the North is especially created to attract impure, heat energies towards it.

Since the beginning of creation the law of “duality” (good and evil) works everywhere in nature and in every creation, but besides this man causes additional disharmony by opposing the creator, disregarding his laws of nature and religion and by evil thoughts, words and deeds, thus unwittingly creating ‘burdens to bear’ in future lives (i.e. rebirths). This influx of harmful, impure energies created by individuals is drawn towards the North.

We not realize that there is an influx of harmful, evil energy ever present in the North, therefore to avoid grave disorder in nature (for which the individual is held responsible) all Zoroastrians, who are descendents of the Barjisi Jirm, and are consequently required to maintain pure, good thoughts, words and deeds, which lead to spiritual light (knowledge) should never pray or project the original thoughts interwoven in our Avesta Manthras in the direction of the North. If we do then the impure magnetic energies of the north forcefully attract the beneficial staots of the Manthras and the energies of intelligence in the Mithras towards itself and render them useless.

Due to the close connections between all Jirms, all beneficial energies of ‘blessings’ of all Jirms descent onto the earth from the South where Dadar e Ghehan (the gateway to paradise) is situated.

The magnetic energies or blessings descending from the skies enter our bodies from the head and improper energies generated by the person are constantly expelled from the fingers of the hand and feet. The head has connections with the South and the feet with the North.

Certain passages in our prayers are chanted facing the South, when we bow our heads in that direction. At that time the blessings from the South enter our minds and add extra force to the Manthra and Mithra to bring us peace of mind.

The human form consists of one part of matter and three parts of water. There are five grades of fire energies called Frado in the ‘liquid’ of the body. These energies work unceasingly to fulfill nature’s work.

One such influx of energy called Vanthavo Frado merges with the accumulated good and bad thought energies generated by the individual during the course of his or her life, and emerge out of the eyes of that person. Compared to other bodily faculties sight is considered the best, because the magnetic energy (khastar) emerging from the eyes is more powerful than energy emerging from any other part of the body. Eyes are considered the ‘windows of the soul’. They release the energies of thought

forces from within our own bodies and allow similar external energies of thoughts to enter.

Therefore, the influx of Vanthavo-Frado exerts great influence upon human affairs and character. Good thoughts from within attract external good thought energies, while internal evil and impure thought energy attract similar external thought energy, ever present in the atmosphere.

For these reasons our religion recommend pure and good thoughts at all times and at any cost, to avoid undesirable outside influence from entering our Aipee and destroying Ashoi.

If Manthras are chanted facing Apaktar (**the North**) or Mithras are projected in that direction, then the powerful energies of spiritual darkness, spiritual pollution, prevalent in the north, forcefully drag away the energies of Ashoi, which develop in the best mental faculty and emerge from the eyes **from the influx of Vanthavo Frado**). This energy of Ashoi (**purity**) mingles with the pollutant present in the north and curbs the spiritual progress of that individual. Ashoi is the foundation of our religion and the soul cannot advance without it. (*)

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A brief note on the best mental faculty: -

Out of the five invisible mental faculties working in the sphere of the human mind, the fifth faculty known as Kuwate Shareyfa or the third or inward eye, is the best, because it is the seat of perception, where intuitive non-logical mode of reasoning develop and finally reach the higher stage of enlightenment.

(Cont *) When we recite ‘Char dishano namaskar’ we pay homage to all the four directions in the prescribed manner, i.e. first facing the South, then East, west and finally the north. The Manthras and Mithras of this short prayer pay homage to the origins of creation, which are everywhere.

Q A question arises “How can we face the north and pray?”

A. The energies of all four directions work according to the immutable laws of nature; therefore, all four directions are essential to enforce these different laws. Ootar Disha (**the north**) also performs its entrusted work of attracting impure energies towards itself, unceasingly, which prevents them (**impure energies**) from spreading in other directions and causing disorder in nature.

There are numerous references in our Avesta scriptures to strengthen the claim that the direction of the South is the best, and the North, the opposite. For example Khordad Yasht, Ardibehest Yasht to mention a few.

When the Kusti prayer is recited, we 'shake' the Kusti in the direction of the north to expel impure energies, (emitted by the body and mind), in that direction to be destroyed.

In ancient times when new Atash Behrams or Agairies were built great care was taken to position the Fire in such a way that no devotee would face the north when paying homage to it. This law is disregarded today, but it is the duty of every Zoroastrian to ascertain the direction of the North in the Fire Temple before uniting the Kusti to pray, preserve the Manthra and Mithra energies so essential for our spiritual progress.

After the Sachkar ceremony, the head of the corpse of the Zoroastrian should be placed in the direction of the south. If this is not possible, it can be placed in the direction of the West or East, but never in the North. This is to prevent an influx of impure energies from 'attacking' the soul. When asleep, the head should preferably be laid in the direction of the South, east or west. Do not sleep with the head pointing to the north. This is to prevent impure thought energies from entering the mind.

These are the many disadvantages of the North.

Religious laws to observe during prayers

1. When reciting prayers do not recite any other words except Manthravani (Avesta prayer). Each word should be clearly and unhurriedly recited till the prayer is completed. Talking between prayers break the effect of Avesta Manthra and is considered a sin.
2. Stand or sit {sit with knees touching. (Do Zanu)}
Men – both knees touching each other and feet facing right
Ladies – both knees touching each other and feet facing left. Do not cross ankles. Pray in one place, without swaying backwards, forward or sideways. Do not pray in moving trains, buses etc, or while moving in the house attending to some work.
3. Pay heed to passages that are to be recited audibly, that is the Avesta passages, which are meant to be heard according to the laws of Staot Yasna. Reciting Avesta Manthra audibly can only create the vibrations and colours. These colours purify our Aipee, which can then receive Khoreh and advance the spiritual progress of the individual.
The words Pragard or Kushad in our prayer book indicate that the words or passages that follow should be heard in a normal tone.

The words Bista or Bajma show that the following words or passages should also be recited (**not in the mind**) but no sound should be heard.

4. As far as possible wear white cotton clothes during prayers and ceremonies. Mazdayasni Zarathushtri Dean (**religion**) teaches that white colour helps (**to a great extent**) to eliminate Asere Tariki (**impure energies**) that surrounds us.
White is the prime colour. It is associated with Asere Roshni, (**Eternal Light – the creative energy of the Yazads**) it can merge with other colours and still maintain its identity, for this reason it is able to maintain an equal frequency in all other colours of the invisible rays of the sun.
5. Whilst praying the head should be completely covered with a white cotton scarf of a hanky (**over the cap for men**) so that the hair is not visible at all. This is to prevent the continuous harmful energies emerging from the hair to come into contact with the invisible rays of the sun, which would cause friction and accelerate the entry of Asere Tariki energies into our Aipee, which would slow down spiritual progress.
6. If possible cover nails of hand and feet with gloves and socks respectively to prevent impure energies continuously emerging from the nails to cause friction (**as mentioned in the 5th point**). Avoid leather footwear when praying, for leather is **naso** (**impurity**).
7. Do not ‘race’ through your prayers. Avoid mistakes, that is, leaving out words or passages or reciting incorrect words in place of the original words. Wastage of Staots is a sin.
8. Under no circumstance should you face the North (**ootar disha**) while reciting Avesta Manthras, unless specified, nor should project Mithra towards the North.
9. Any wound on the body should be properly bandaged, so that no blood or pus oozes out during prayers. Do not pick corns, scabs, dry skin or clean nails. All these are naso.
10. A woman should never perform Kusti prayers during her ‘difficult’ days; nor recite a single word of Avesta.

11. Manthravani should never be recited in a room where an electric light or fan is in use. After the sunsets pray facing the devo (**Atash Dadgah or home fire**). During daytime face the direction of the sun. In a completely dark room face the south whilst praying.
12. If, for some unforeseen reason prayers have to be cut short to attend to some work, then attend to the problem, wash hands and feet again, perform the Kusti prayers again, then recite the incomplete prayer from beginning, then complete the sequence of the prayers.
13. Keep a distance of about ten and a half feet when crossing a person performing Kusti or any other prayer, or cross the room from behind that person. A distance of 3 steps is required. One step is equal to three and a half feet according to our religion.
14. Do not perform Kusti prayers in the hall of the Fire Temple where the sacred fire burns. Kusti should be performed on the verandah before entering the Kebla room.
15. Ascertain the direction of the North and gently 'shake' the Kusti in that direction when it is required. Snapping of fingers, required in certain prayers should also be done in that direction.
16. As far as possible do not carry leather purses, wallets, papers, keys, etc near the Kebla.
17. Care should be taken not to disturb the prayers of others by reciting your own prayers in a loud voice.

Padyav – The cleansing ceremony

Our religious laws prescribe a cleansing ceremony Padyav (**washing arms, face and legs in a prescribed manner**) before starting prayers. This is done to keep the magnetic field (the Aipee) surrounding every individual free from spiritual pollution, which then received Khoreh (**spiritual energies, - blessings from the Yazads (higher energies) which enter the Aipee of a righteous person**) from above.

For Men, Cover head

Fill a container with water, then looking at the water (so that the magnetic energy from the eyes known as Vanthvo Frado enters the water and purifies it) pray: -

“Khshnaothra Ahurahe Mazdao”, then pray one Ashem Vohu.

Take as much water in your left hand as you can hold, and wash, first the right arm, from the elbow downwards towards the fingers. Repeat three times, so that the full right arm is washed, wash the left arm in the same manner using the right hand to hold the water.

For ladies – Cover head

Wash the left arm first and then the right one. (The rest as mentioned above)

For the laity (that is, those who do not observe all the required ceremonies of our religion)

Take water, (from the same container,) in the ‘cup’ of your hand and gargle three times, taking care not to swallow any water.

Next wash the whole face (with both hands) including the ears and the exposed part of the neck, three times.

To complete Padyav

For Men – Using the same procedure for washing the arms, wash the right leg first from the ankle to wards the toes, three times, and then the left leg.

For ladies - wash the left leg first and then the right.

Then wipe the arms, face and then the legs (that is, in the same order used for washing) thoroughly. Use a separate towel for the feet.

Note: The Manthra words are recited only once

A lesson in Gujarati

It is really quite easy to read Gujarati.

Hindi is an essential subject in schools, and most of us are familiar with the alphabet of this language. Very few letters in the Gujarati alphabet differ.

It will require only a minimum effort to master these letters and read Gujarati fluently. This will enable the interested person to pronounce the Holy Avesta words correctly, not only from the Sarosh ni Kusti prayers that

follow, but from other prayers in the Khordeh Avesta as well if the individual so desires.

Note Hindi letters are written below the line
Gujarati letters are written above the line

For mastering the Gujarati alphabet go to: -
<http://www.ukindia.com/zguj1.htm>