

SAROSH - NI - KUSTI

Meaning, Eloboration and Explanation of Traditional Kusti and Sarosh Baj

Written by Mrs. Nergesh Irani and assisted by Mr. Neville Joshi

[K. N. DASTOOR'S NOTE :

Sudreh Kushti is an "Aalaat". Aalaat is described as any thing, article, object, substance, devise, equipment, instrument, towards which divine Yazatic blessings are attracted and absorbed, and which can reflect, emit and radiate back the current of blessings in space. All material things have the capacity to become an Aalaat, provided it is passed through a prescribed spiritual procedure and is given a special treatment. In the Yazashney and other major 'Kriyaa's, 33 Aalaats are used.

Sudreh Kushti, being an Aalaat to be used in our day to day life, is required to be structured in the prescribed way, and tying and untying i.e. doing a Kushti is a special Yogic and spiritual procedure accompanied by the recital of specified Manthra prayers. We do not have any idea or knowledge or consciousness of the mystical mechanism behind Sudreh Kushti. Most of us do Sudreh Kushti taught to us by our age-long tradition.

When Baheramshah Shroff arrived in the Parsi Anjuman of India with the priceless gift of IIm-e-Khshnoom from the holy Society of Saheb-Delaan's, he talked about Sarosh-ni-Kushti, which was different from the traditional Kushti. A lot of controversy arose, particularly in the then Mobed Sahebs of Udwada, on the question whether it is right to switch over from the traditional Kemnaa- Mazda Kushti to Sarosh Kushti. The Advocates of the letter relied on the spiritual Authority of Baheramshahji who was the disciple-Shishya, Shagerd - of the Ashavan's Sahib Delaan's.

The author of the following article, is an old student and ardent devotee of Baheramshahji. She advocates Sarosh-ni-Kushti with the zeal of a fervent follower.

As an humble student of Framroze Chiniwalla, I have been pondering on the matter of Sarosh-ni-Kushti, since six decades. I have read and re-read the writings of Framroze, his brother Jehangir Chiniwalla and Phiroze Masani. I had the extremaly good fortune to discuss the matter with Chiniwalla brothers. I have been informed about the varied experiences of these Khshnoomists who adopted Sarosh-ni-Kushti, some of whom continued and some discontinued it. The following rules swim up.

1. There are a few old Khshnoomists who adopted Sarosh Kushti when Baheramshahji was alive, through direct or indirect contacts with him. They should continue to do Sarosh Kushti.

2. After his death on 7-7-1927 no Parsi had or has a right or duty to switch over to Sarosh-ni-Kushti. The current of Baheramshahji's physical presence was the "Pesh-rao" (the fore-runner) of the coming Saoshyant, Baheram Varzaavand was switched off on that day. The time had a sharp turn. The period of Kyamat started having an upper hand. The earth ceased to be fit for Sarosh-ni-Kushti.

3. The reasons appearing in some Khshnoomic writings for adopting Sarosh Kushti can be well taken care of **if you do the traditional Kemnaa Mazdaa Kushti and follow it every time with the Sarosh Baj Prayer.** There are some writings in the authentic Khshnoom literature, which do not advocate Sarosh Kushti in the present Kyamat period, when (i) there is no Fasli Aalaat, (ii) the atmosphere of earth is jam packed with the germs, particles and clouds ('goobaar')

of Druji i.e. the physical and mental pollutions, and (iii) it is extremely difficult to observe the tarikats.

I do clarify that the following article does not become irrelevant because of the above rules. It translates, elaborates and explains the spiritual and mystical truths embedded in the Prayers of Kemnaa Mazdaa Kushti as also in Sarosh Baj. It is the culmination of the life long study and experience of the author. Read and ponder on her elaborations and meanings, and if you so desire and if it is possible for you to do, adopt Rule 2 set out above in bold letters. I have no hesitation to say that this will change your frame of mind, take you nearer to the Lord and benefit you in your day to life.

- K. N. D.]

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.

Sarosh ni Kshnuman 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 too 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 Kshnuman 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-kshnoom** (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 Kayan.i 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.

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 peace, 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 Mazdayasniol 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.

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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 **Kushed** 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 as far as possible 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.
11. Manthravani should never be recited in a room where an electric light or fan is in use. After the sunsets pray facing the divo. 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, waillets, 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 before Kusti Prayers

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 receive Khoreh (spiritual energies - blessings from the Yazads (higher energies) which enter the Aipee of a righteous person) from above.

The precaution one should take is the quality of water and its source. Where there is no water available, our religion also prescribes using dry sand as a cleansing / purifying agent.

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.

“अध्वंश्च अद्भुते मजदाओ” 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 laity (that is, those who do not observe all the prescribed tarikats 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 to the neck, three times.

To complete the Padyav.

For men - Using the same procedure for washing the arms, wash the right leg first from the knees downwards towards 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 (i.e., in the same order used for washing) thoroughly with clean towel. Do not use bath or kitchen towel please. Use a separate towel for the feet.

Do not touch or talk to anyone after this step.

Wear proper clothing i.e. to say, cover maximum amount of body with the appropriate clothing. No short pants or indecent exposure should be practiced.

Make sure that the place where you are going to recite Kusti is clean, unpolluted by any waste matter or clothing. Never do Kusti in Bathroom/Restroom.

Note : The Manthra words are offered 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 alphabets of this language. Very few letters of the Gujarati alphabet differ, as clearly shown under.

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 Khorde Avesta as well if the individual so desires.

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

ક ખ ગ ઘ ઘ ઘ જ ઝ ઞ ઠ ડ ઢ

ણ ત થ દ ધ ન પ ફ બ ભ મ ય

ર લ વ શ ષ ડ ળ ક જ ઞ

ક ખ ગ ઘ ચ છ જ ઝ ટ ઠ ડ ઢ ણ ત

થ દ ધ ન પ ફ બ ભ મ ય ર લ વ શ

ष ह ळ क्ष ज्ञ त्र

अ आ ँ ऌ ऒ उ ऊ ऐ औ अं अः

अ आ इ ई उ ऊ ए ऐ ओ औ अं अः

INSTRUCTIONS AND LAWS

To facilitate recitation of Sarosh ni Khshnooman Kusti, and to perform this daily prayer correctly.

1. Original Mithras (thought energies) are underlined.
2. Meanings are given within brackets.

LAWS

1. Face the direction of the Sun during the day, and Atash Dadgah (home fire or devo) after sunset. Never face the direction of the North, unless specified.
2. Switch off all electric lights and fans in the prayer room when prayers are being recited.

RECITING THE MANTHRAS USING THE CORRECT PRONUNCIATION.

1. The alphabets under which a crosswise symbole (ँ) is present, should be pronounced in a silent, imcomplete way, i.e. without the "अ", like "गरम्" "नरम्" "अर्षम्" etc.
In the Gujarati language the crosswise symbol does not appear.
2. The alphabets under which the crosswise symbol-is not present should be read fully, i.e. with the "अ", i.e. in the words "गरम्" "नरम्", ("ग" "र" "न") should be read fully; like "गस" "अप" "अदुर" etc.
3. If a "ँ" sign is present on an alphabet, its correct pronunciation should not belong as in the case of the usual mantra, but

broad, like in the English word (ब्रॉड) (broad) with broad pronunciation.

Another Example : If a "ँ" sign is present on an alphabet, its correct pronunciation should be broad, like, in Gujarati "કેમ છો" the "કે" is pronounced broadly. For example "अर्षम्", "अदुरम्", "अर्षम्" etc.

4. If a small dot is present under "જ" i.e. " .જ " then its correct pronunciation is " .જહ ", " ઝ ", like that of Z in english. For example, " .જથુશત મ.જહ " etc.
 5. If three dots are present under " જ " i.e. " .જ " then its correct pronunciation is " .જહ ", "pleasure", "measure". For example " .જહ ", " .જહવરશત " etc.
 6. If a small dot is present under " ખ " i.e. " .ખ ", then its correct pronunciation is ખ joined with " .ખ " for example, " .ખએત્વધામ " etc.
 7. When ખ and ષ are joined, it is written as "ખષ" for example, "ખષાઓષ".
 8. If there are two or more words which have a (-) sign between them, then the words must be taken as a compound word. For example, "દર્ષિ-દ્રઓશ".
 9. When "હ" and "મ" are joined, it is written as "હમ" when "હ" and "પ" are joined, it is written as "હપ"; moreover when "દ" and "ર" are joined, it is written as "દર"; When "દ" and "વ" are joined, it is written as "દવ".
- Please make it a point to first carefully, and repeatedly study the "Correct Pronunciations" given above and the Manthra words given below so as to get the correct pronunciation with no errors.

(Continued...)

AHIMSA

The sun of Ahimsa carries all the hosts of darkness, such as hatred, anger, malice before himself. Ahimsa in education shines clear and far and can no more be hidden, even as the sun cannot be hidden by any means.

- Mahatama Gandhi

SAROSH - NI - KUSTI (3)

The Complete Sarosh Khshnuman Kusti Prayers with the Original Mithras

Written by Mrs. Nergesh Irani and assisted by Mr. Neville Joshi

After Padyav and Without Untying the Kusti, pray as below :

1. ખ્ષ્નાઓથ્ર અહુરહે મઝ્દાઓ
Kshnaothra Ahurahe Mazdao

To please Ahura Mazda, and in accordance with the Zoroastrian religious law, I recite these Holy Manthras to transmute Asre Tariki (improve energies) into Asre Roshni (beneficial fire energies.).

2. અષેમ વોહુ 3. Ashem Vohu 3.

May His Happiness (Blessings) spread everywhere with three Ashem Vohu.

3. ફ્રવારાને Fravarane

I Vow to follow the dictates of my religion with full faith.

4. મઝ્દાયસ્નો ઝરથુશ્ત્રિશ્
Mazdayasno Zarhushtish

I am from the seed of Mazdayasni, a Zarathushti, (that is, since the Zarathoshti religion contains spiritual energies of the Masdayasni Daen (inspired conscience), and I am initiated into this religion after my Navjote ceremony therefore, I am a Madayasni Zarathoshti).

5. વીદએવો Vidaevo

I refrain from all evil (i.e., sins related to body and mind which emerge from spiritual darkness and leads to degradation).

6. અહુર - ત્કાએષો Ahura-tkaesho

I walk on the path of Ahura, towards spiritual progress.

→→

If this prayer is recited in the Havan Geh (that is from 36 minutes before sunrise to noon) Pray as given below :

7. હાવનેએ Havane-e

The Lord of Havan's Geh Whose

8. અષઓને asaone

subtle invisible body of Ashoi (i.e. Keherp)

9. અષહે રથ્વે, asháhe rathwe

bestows victory over sins' - In that sacred period of Havan Geh.

10. યસ્નાઈચ Yasnaicha

I perform the Yasna (Zarathoshti ritual) like the Yazats, to attune myself to them. (through these

- prayers I act as a helper to the Fravashi of the Yazats who promote creation towards Moksha or Frasho Kereti through their own Yasnas).
11. વહામાઈચ વહામાઈચ Vahamaicha The Yazats sacrifice their energies for the spiritual upliftment of deserving Souls. **I on my part, add the blessings I have received for my frevent prayer** for the same purpose.
12. ખ્ષ્નાઔઠ્રાઈચ Kshnaothraicha to please Ahura Mazda with my prayers, and in my own capacity, **I help others to progress spiritually** and bring happiness to Ahura Mazda and to myself.
13. ફ્રાસસ્તાયએય Frasastayacha **who bestows gifts** (blessings - spiritual energies) **upon me**, gifts that encourage me to wish and work for the spiritual **progress of everyone continuously.**
14. સાવંગહેએ વીસ્યાઈચ Savanghe-a-visyaicha **The energies of Savanghe and Vis** who both help the Lord of Havan.
15. અષાઔને ashaone **Whose subtle invisible bodies of Ashoi** (Havan's)
16. અષાએ રથ્વે ashahe rathwe **bestow victory over sins in that sacred period of Havan Geh.**
17. યસ્નાઈચ yasnaiche **I perform this Yasna** to be a worthy helper to the Yazats to promote creation towards Frasho-Kereti,
18. વહામાઈચ vahamaicha **to receive blessings for my prayers and sacrifice these gifts for the promotion of creation.**
19. ખ્ષ્નાઔઠ્રાઈચ kshnaothraicha **to please Ahura Mazda**
20. ફ્રાસસ્તાયએય fraṣastayaecha to receive blessings from Ahura Mazda and bestow them on to others.
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- If this prayer is recited in the Rapithwan Geh commencing from Hormazd Roj Farvandin month till Anenan Raj, Meher month = (Seven months) that is ten minutes after the conclusion of the Havan Geh until three p.m. Then pray as below:
21. રપિથ્વિનાઈ Rapithwinai **Rapitwan's**
22. અષાઔને ashaone **Subtle invisible body of Ashoi (i.e. Keherp)**
23. અષાહે રથ્વે, Ashahe rathwe **bestows victory over sins, in that sacred period of Rapithwan Geh.**
24. યસ્નાઈચ Yasnaicha **I perform this Yasana** like the Yazats.

25. વહામાઇય Vahamaicha	To receive blessings from above and sacrifice these gifts for the promotion of creation.
26. ખ્ષ્નાઔઘાય kshnaothraicha	to please Ahura Mazda
27. ફ્રાસ્તાયઔય frasastiyaecha	to receive blessings form Ahura Mazda and bestow them unto othes.
28. ફ્રાદત-ફ્રશ્વે જાનતુમાઇય fradat-frashve zantumaicha	Fradat-frashu and Zantu energies who both help the energy of Rapithwan
29. અષઔને ashaone	whose subtle invisible body of Ashoi (Rapithwan's)
30. અષઔ રથ્વે, ashahē rathavē-	bestow victory over sins in that sacred Rapithwan period
31. યસ્નાઇય Yasnaicha	I perform this Yasna like the Yazats
32. વહામાઇય Vahamaicha	to receive blessings from above and sacrifice these gifts for the spiritual progress of Creation
33. ખ્ષ્નાઔઘાય kshnaothraicha	to please Ahura Mazda
34. ફ્રાસ્તાયઔય frasastyaicha	to receive blessings from Ahura Mazda to bestow on to others.
→ →	Note : During the second Havan Geh period commencing from Ava (આવા) month till Vahishtoishti Gatha = (five months) attune with the Lord of the Geh (No's 7-20)
→ →	In the Uziren Gah pray as below (3.33 p.m. till sunset - local time).
35. ઉઝયેઇરિનાઇ Uzyehrinai	The Lord of Uziren Geh's
36. અષઔને ashaone	subtle invisible body of Ashoi (i.e. Keherp)
37. અષઔ રથ્વે ashahē rathve	bestows victory over sins, in that sacred period of Uziren Geh:
38. યસ્નાઇય yasnaicha	I perform this Yasana like the Yazats.
39. વહામાઇય vahamaicha	to receive blessings from above and sacrifice these gifts for the spiritual progress of creation
40. ખ્ષ્નાઔઘાય kshnaothraicha	to please Ahura Mazda
41. ફ્રાસ્તાયઔય frasastyecha	to receive blessings from Ahura Mazda to bestow on to others
42. ફ્રાદત-વિરાઇ દખ્યુમાઇય fradat-virai dakhyumaicha	Fradat Veer and Dakhyum energies who both help the energy of Uziren.

43. અષઓને ashaone **whose subtle invisible body of Ashoi (Uziren's)**
44. અષએ રથ્વે, ashahe rathave **bestow victory over sins in that sacred Uziren period**
45. યસ્નાઘય Yasnaicha **I perform this Yasna like the Yazats**
46. વહ્માઘય Vahamaicha **to receive blessings from above and sacrifice these gifts for the spiritual progress of Creation**
47. ખ્ષ્નાઠ્રાઘય kshnaothraicha **to please Ahura Mazda**
48. ફ્રસસ્તયએય frasastyacha **to receive blessings from Ahura Mazda to bestow unto others.**
- **During the Aiwisruthrem (અઈવિસ્તુથ્રેમ) Geh as below: (72 minutes after sunset till 12.00 midnight).**
49. અઈવિસ્તુથ્રેમાઈ Aiwisruthremai **Aiwisruthem's Manthras establish the kingdom of AHU on earth and bestows blessings at night**
50. અઈબિગયાઈ aibigayai **and Aibigaya the energy that encirclces 'life' and protects it.**
51. અષઓને ashaone **whose subtle invisible body of Ashoi (Rapithwan's)**
52. અષએ રથ્વે, ashahe rathave **bestow victory over sins in that sacred Rapithwan period Aiwisruthrem Geh.**
53. યસ્નાઘય Yasnaicha **I perform this Yasna like the Yazats**
54. વહ્માઘય Vahamaicha **to receive blessings from above and sacrifice these gifts for the spiritual progress of Creation**
55. ખ્ષ્નાઠ્રાઘય kshnaothraicha **to please Ahura Mazda**
56. ફ્રસસ્તયએય frasastyacha **to receive blessings from Ahura Mazda to bestow onto others.**
57. ફ્રાદત-વીસ્પાંમ fradat-vispām **Fradat-vispa and**
58. હુજ્યાઈતહે hujyaite-e **The Holy full of Gav (characteristics of Ahura Mazda - His Light and His Knowledge) energies who help us to pursue the righteous path in accordance to His Will.**
59. જરથુશ્ત્રોત્તેમાઈ Zarathushtratemaich **Zarathushtratemo also help the energy of Aiwisruthrem to preserve and sustain life itself.**
60. અષઓને ashaone **whose subtle invisible body of Ashoi (Rapithwan's)**
61. અષએ રથ્વે, ashahe rathave **bestow victory over sins in that sacred period of Aiwisruthrem's Geh.**
62. યસ્નાઘય Yasnaicha **I perform this Yasna like the Yazats.**

63. વહામાઇય Vahamaicha **to receive blessings from above** and sacrifice these gifts for the spiritual progress of Creation
64. ખ્ષ્નાઔથાઇય kshnaothraicha **to please Ahura Mazda**
65. ફ્રાસસ્તયએય frasastyaicha **to receive blessings from Ahura Mazda** to bestow unto others.

→→

66. ઉષહિનાઇ Ushahinai **The Lord of Ushin's Geh's**
67. અષાઔને ashaone **subtle invisible body of Ashoi** (i.e. Keherp)
68. અષએ રથ્વે, ashahe rathave **bestow victory over sins in that sacred period of Ushin Geh.**
69. યસ્નાઇય Yasnaicha **I perform this Yasna** like the Yazats
70. વહામાઇય Vahamaicha **to receive blessings from above** and sacrifice these gifts for the spiritual progress of Creation
71. ખ્ષ્નાઔથાઇય kshnaothraicha **to please Ahura Mazda**
72. ફ્રાસસ્તયએય frasastyaicha **to receive blessings from Ahura Mazda** to bestow unto others.

73. બેરેજિયાઇ ન્માન્યાઇયે Berajiyai nmanyaicha **Berejiya and Namanya** energies both help the energy of Ushin.
74. અષાઔને ashaone **whose subtle invisible body of Ashoi** (Ushin's)
75. અષએ રથ્વે, ashahe rathave **bestow victory over sins** in that sacred period of Ushin Geh.
76. યસ્નાઇય Yasnaicha **therefore I perform this Yasna** like the Yazats
77. વહામાઇય Vahamaicha **to receive blessings from above** and sacrifice these gifts for the spiritual progress of Creation
78. ખ્ષ્નાઔથાઇય kshnaothraicha **to please Ahura Mazda**
- ફ્રાસસ્તયએય frasastyaicha **to receive blessings from Ahura Mazda** to bestow unto others:

→→

In this way a Zoroastrian 'attunes' to different higher spiritual energies presiding over different gehs. For example, if the Kusti is performed during the Rapithwan geh, pray from (No's 1-7, then from No's 21-34). Then continue as below for all Gahs.

(To be continued)

SAROSH - NI - KUSTI (4)

The Complete Sarosh Khshnuman Kusti Prayers with the Original Mithras

Written by Mrs. Nergesh Irani and assisted by Mr. Neville Joshi

After Padyav and Without Untying the Kusti, pray as below :

- | | |
|-------------------------------------|--|
| 79. स्रआँषहे Sraoshahe | Sarosh Yazad |
| 80. अष्येहे, ashyehe | Possessor of all 72 grades of Ashi. (possessor of unimaginable power and energy of Fravashi) |
| 81. तप्महे takhmahe | therefore capable of receiving and transmitting an influx of all different spiritual energies to every creation. The holder of immense strength energy. |
| 82. तनु-मांथहे, tanu-mathrehe | Possessing a talismanic (possessing supernatural power of influencing and protecting) Manthric energy body. |
| 83. दर्शि-द्रआँश, darshi-draosh | Justice of Had – Insaf (Had = spiritual darkness itself. Insaf = Justice) never fails under the “authority” of Sarosh Yazad. |
| 84. आहूययेहे, ahuiyehe | ‘authority’ conferred, upon Sarosh Yazad by Ahura Mazda. |
| 85. ष्णआँथ Kshnaothra | To please Sarosh Yazad |
| 86. यस्नायय yasnaicha | I perform this Yasna to attune myself to the Yazats to promote creation towards Frasho Kereti (free from sins and rebirths) |
| 87. वह्मायय vahmaicha | to receive answering blessings from above and sacrifice these gifts for the spiritual progress of creation. |
| 88. ष्णआँथायय kshnaothraicha | to please Ahura Mazda, Sarosh Yazad and myself. |
| 89. फ़सस्तयअयय frasastayaecha | to receive blessings from Ahura Mazda to bestow unto others. |
| 90. यथा अहू वधर्यो yatha Ahu vairyo | 91 O Joti! (one who has successfully attained to higher grades of Ashoi, e.g., a spiritual energy / a religious teacher / a pious Dasturji is called ‘Joti’ or ‘Zaota’) |

91. जाओता Zaota	93. I yearn to advance spiritually, therefore disclose/imbibe (receive in the mind)
92. फ्रा fra	in me
93. मे भूते, me mrute	90 the merits of 'Yatha Ahu Vairyo' to enable me to become a worthy participant of this Yasna and advance creation to its final destination.
94. अथा रतुश atha ratush	95. Ustads (higher energies working in the Hasti world, who are in tune with nature)
95. अषात्चित ह्य ashatchit hacha फ्रा अषव fra ashava	97 will reveal to me
96. वीद्वाओ vidhvao	94 the merits of "atha ratush" for I am the Ratu, (helper)
97. म्रओतू mraotu	96 a vidwan (an aspirant advancing in spiritual wisdom and knowledge)
98. अओषेम् Saroshem	Sarosh Yazad
100. हुरओडेम् huraodhem	beautiful, and bestower of beauty (maintaining spiritual health of the soul and imparting the same to deserving souls to increase Divine Order and Righteousness)
101. वेरेथ्राजनेम् verethrajanem	always victorious
102. फ्रदत-गओथेम् fradat-gaethem	capable and powerful enough to guide every atom in creation to its final destination (that is Moksha (free from sins and rebirths)
103. अषवनेम् ashavanem	practitioner of Ashoi
104. अषहे ashaha	possessor of Ashoi energies
105. रतूम ratum	with this Lord
106. यजमघडे yazamaide	we blend. (with the help of these Manthras I and the scattered parts of my soul unite)
107. अहुनेम वईरीम् Ahunem Vairim	The spiritual energies of Ahunavar have revealed His Will to me. They guide me to Yasn Vahm, (i.e., I acquire Ashoi and blessings by performing = 'Yasan', and bestow these gifts to others for their spiritual upliftment = 'Vahm'
108. तनूम tanum	109 continuously protects
109. पाईति Paiti	108 my body - my being
→→	Repeat Nos. 107-109 thrice (Total)

110. यथा अहू वधर्यो-१ Yatha Ahu Vairyo - १		May the energies of Yatha Ahu Vairyo spread everywhere.
111. કેમ્ Kem	113	O Mazda! (O Wise Lord!)
112. ના na	111	which
113. મજદા! mazda	112	nar (quality/attribute) within myself (acquisition of spiritual knowledge which my Ustad has bestowed upon me for the constant practice of Manthra prayers. Energies of ન - ના = inspired conscious of Daena
114. મવઘતે Mavaite	116	will grant
115. પાયૂમ્ Payum		protection
116. દદાત્ dadat	114	to me and mine (to me, my loved ones and the scattered parts of my soul)
117. હ્યત્ મા Hyat ma		when
118. દ્રૅગવાઓ dragavao		undesirable characteristics within me (energies of character – evil thoughts which are a legacy from past lives)
119. દીદરૅષતા didareshata		threaten to overpower me
120. અએનંદહે, Aenanaghe		and lead me to sin?
121. અન્યેમ્ anyem		None other than
122. થ્વહ્માત્ thwahmat		You, and energies connected with You, that pave the way to your Daena (conscience and religion)
123. આથસ્ચા Athrascha		Only You can purify the energies of 'fire' (heat energies)
124. મનંદ્હસ્ચા, Mananghascha		and 'consciousness' (intellectual forces) within me, so that
125. યયાઓ yayao	126	the working efficiency (fire energy and a conscious mind both energies me to adhere to the tenet of my religion)
126. શ્યાઓથનાઇશ shyaothnaish	125	of these two energies will gradually promote
127. અષૅમ્ ashem		Ashoi (energies of purity and piety)
128. થ્રાઓશ્તા thrashta		and culminate into, an invisible body called Keherp.
129. અહુરા! ahura		O Creator!
130. તામ્ Tam	134	clearly reveal

131. मोर्ध moi		to me
132. दलंस्त्वलंम् dastvam	130	this special knowledge of Thy Religion
133. ददनेनयलर्द daenyai	132	knowledge relating to spiritually practised religious rites, and conditions arising from them that purifies the fire energy of thought
134. इवओओल fravaoča	133	and awaken my conscience to Ahu (the hidden truth in nature)
135. के ke		Which 'ne' – 'na' (quality/attribute within myself aquisition of spiritual knowledge which my Ustad has bestowed upon me for the constant practice of Manthra prayers) (Energies of न – नल = inspired conscious of Daena)
136. वरेथ्रेम-जल verethrem-ja-thwa थवल	138	and the added power of Sengaha = (Avesta Manthras (words) and composition of nature's laws or Yasans)
137. पोर्ध poi	139	Sengahas that
138. सेन्गुहल Sengha	140	afford
139. योर्ध yoi	137	perfect protection
140. हेन्ती, henti	136	and destroy my enemies (my negative thoughts and desires)
141. चिथल chithra		for realizations of these truths reveal
142. मोर्ध moi		to me (the fact that energies of 'ne' and Sengaha will protect me)
143. दलंम् dam	144	for both worlds (not only in this, my earthly life, but also during my existence after death, the spiritual world, for Tan-Pasin)
144. अहूबिश्ल ahubish	145	Ustad-Yazat – my true friend
145. रतूम् ratum	143	who is in tune with nature (enlightened)
146. चीडुदी; chizdi		will enlighten me.
147. अत् होर्ध At hoi		For these reasons (because I have observed the tenets of my religion, therefore I am befriended by my Ustad)
148. वोहु Vohu	149	Sarosh Yazad
149. सरओओषो Sraosho	151	will come to me
150. जन्तू jantu	148	bearing gifts of Vohuman (Divine Intelligence full of Wisdom and knowledge)

151. मन्घ्ठा, mananghha	150 and Good Desires or Tevishi, that is to live and help others live which he possesses
152. मज्झा mazda	153 That is why (You sent Vohuman and Sarosh Yazad to free souls from sins)
153. अह्माध ahmai	152 O Wise Lord
154. यह्माध yahmaj	You freely bestow these gifts onto any
155. वशी vashi	156 and everyone
156. क्हाघचीत् kahamaichit	155 You love. This is the ultimate goal. The is, to free souls from tanasak (rebirths) and lead them to tan-pasin (a spiritual body free of sins)
157. पात Pat	Save
158. नो no	us from
159. त्बिष्यन्तत् tbishyantat	energies of intense, wicked emotions leading to suffering and death.
160. पघटि, pairi	which form dark, invisible clouds (caused by evil thoughts which remain in one's magnetic field – the Aipee.
161. मज्झाओस्य mazdaoscha	O Wise Lord (grant us this knowledge)
162. आर्मघतिश्य स्पॅन्तस्य Armaitishcha Spentascha	and Spenta Armaiti (teach us to emulate your Divine qualities of Mercy, Love, Kindness, Devotion, Friendship, tolerance and Benevolence.)
163. नसे Nase	Be destroyed
164. दएवी द्रुप्श, daevi druksh	living energies of Dev (energies ascribed to Dev are egoistic, selfish, inclined to feeling and expressing suspicions)
165. नसे nase	be destroyed
166. दएवो-चिथे, daevo-chithré	seeds/origins of Dev , which spring from, and abound in, spiritual darkness of the soul
167. नसे nase	be destroyed
168. दएवो-ङ्करश्टे, daevo-frakarshté	children (druj) of Dev who oppose their own Creator Dev by disrupting spiritual progress.
169. नसे nase	be destroyed
170. दएवो-ङ्हाघते, daove-fradaité	all laws governing Gubaro (dark, invisible clouds)
171. अप apa	172 O Druj!
172. द्रुप्श् druksh	171 go far away

(To be continued)

SAROSH - NI - KUSTI (5)

The Complete Sarosh Khshnuman Kusti Prayers with the Original Mithras

Written by Mrs. Nergesh Irani and assisted by Mr. Neville Joshi

After Padyav and Without Untying the Kusti, pray as below :

- | | |
|-----------------------------------|--|
| 173. नसे, Nase | and be destroyed, (ineffective) |
| 174. अप, apa 175 | O Druj! |
| 175. द्रुष् द्रुकश 174 | go far away. |
| 176. द्वार, dwar | and stay far away |
| 177. अप, apa 178 | O Druj! |
| 179. वीनसे, vinase | and revert to goodness, |
| 180. अपार्धेरे apakhedre 181 | go far away |
| 181. अप- apa 180 | in the direction of the North |
| 182. नस्येहे, nesyehe | and be utterly destroyed. |
| 183. मा ma | do not permit. |
| 184. मेरन्चयनीश merenchainish 185 | the material elements = (Gaetha) of the Nisti worlds (the finite world of physical and ultra-physical matter is known as Nisti) |
| 185. गयेथाओ gaethao 186 | which are in the process of reverting to Ashoi. |
| 186. अस्त्वयतीश astavaitish 184 | diminish |
| 187. अषहे. ashahe. | but let them increase their capacity of accumulating magnetic energies of Ashoi (to revert matter to spirit). |
| →→ | For Gents - place right hand index finger (Barjisi finger) on navel. Look at the ground and think of Spendarmad Ameshaspenta (Armaiti) (No. 162) when you recite the last line of Kem-na-Mazda No's. 188-190 which follow :- |
| →→ | For ladies - follow the same instruction as above, but place the left hand index finger on navel. |
| 188. नमस्या Namescha | We pay homage to you |
| 189. या आर्मयतिश Ya armaitish | O Armaiti! |
| 190. यज या ijacha | Grant us your humane qualities, to bring us peace and prosperity. |
| 191. अषेम वोहु → १ Ashem Vohu -1 | Pray one Ashem Vohu. |

→→

192. ક્ષનાઠ્રા અહુરહે મજ્ઞાઓ
Kshnaothra Ahure Mazda

193. અષેમ વોહુ - ૧ Ashem Vohu -1

194. અહુરમજ્ઞ. Ahura Mazda

Recite in Bista

195. ખોદાએ. Khodai

→→

196. અહિરીમન્ Ahriman 200

197. અવાદ્શાન્ Avadashan 199

198. દૂર, dur

199. અવાજ Avaz 196

200. દાશ્તાર્ dashtaar 197

201. જદ્ jad 201

202. શીકસ્તેહ્ shikasteh

203. બાદ, baad

204. અહિરીમન્ Ahriman

205. દેવાન્ devan

Before reciting any further prayers, untie the Kushti and double it (in half). Place/hook the doubled middle part of the Kusti onto the left hand index finger (for ladies and gents) and with the right hand hold (about) the middle part of the folded/doubled Kushti. Then glance all around yourself in all four directions (to form a protective talismanic ring - Karsh). Fix your gaze on the Kushti and continue the prayer.

To please Ahura Mazda, and in accordance with the Zoroastrian religious laws, I recite these Holy Manthras to transmute Asre Tariki (impure energies) into Asre Roshni (beneficial fire energies).

May His blessings spread everywhere with one Ashem Vohu.

Ahura Mazda Himself is the Administrator of the Universe.

Whose Own Energy Khoda (a distinct, personal spiritual energy allotted to every single individual) bears the brunt of sins of that particular human being for spiritual upliftment.

I offer my implicit obedience to my personal Khoda to receive his grace.

When reciting numbers 196-203 gently 'shake' (up and down movement) Kusti three times in the direction of the North. Do not face the North. is capable (i.e. Khorda)

of banishing far away

Ahriman's (a force generated by souls living in spiritual darkness, therefore evil itself).

'evil authority' to create Dev energies

let that 'evil authority' be broken.

conquered

and remain vanquished forever.

The human mind's evil, (opposing Ahura Mazda and His Laws)

widespread satanic tendencies, (its offspring) which curbs spiritual progress, and encourages

206. દરૂખાંન્ daroojaan	evil behaviour, (wicked energies which ensure rebirths)
207. જાદૂઆંન્ Jadooan	those who practise black magic with the aid of wicked spirits which bring harm to the world.
208. દરૂવંદાન્ dar vandaan	those who walk on the opposite path of piety and truth, (opposite path of Ashoi)
209. કીકાંન્ ki-kan	those having eyes, but unwilling to see.
210. કરફાંન્ kerafaan	having ears, but paying no heed.
211. સાસ્તારાંન્ Sastaraan	those who 'attract' suffering towards themselves by acts of sins in past lives.
212. ગુનેગારાંન્ guneh garan	sinner, whose wordly desires magnetically draw their physical elements towards the earth. (rebirths)
213. આશમોગાંન્ aashmoghan	those who oppose and defy religion thereby spreading Tariki, (harmful energies)
214. દરૂવંદાન્ darvedaan	Those who walk on the opposite path of piety and truth. (away from Ashoi.)
215. દુશ્મનાંન્ dushmanaan	enemies of the Soul and
216. ફ્રીઆંન્ Frian,	evil energies of the Nisti (spiritual) world.
217. જાદ્ jad	let all these 'evil authorities' be broken.
218. શીકસ્તેહ, shikasteh	conquered
219. બાદ્. baad	and remain vanquished forever.
220. દુશ્ પાદ્શાહાન્ dush padshahaan	May the harassing detrimental power, created by those who oppose nature's laws, flaunt its authority and harbour evil thoughts.
221. અવાદ્શાંન્ બાદ્; avasashann baad	remain vanquished forever.
222. દુશ્મન્ dushmana	May the evil wishes of evil thoughts
223. સતોહ્ બાદ્; satoh baad 224	and its ensuing energy which curbs spiritual progress of unprotected minds, bodies and souls of others, as well as its creators (i.e. the one who harbours such thoughts)
224. દુશ્મના dushmana 223	be destroyed.
225. અવાદ્શાંન્ બાદ્. avadashaan baad	May this 'authority' never prosper.
226. અહુર્મજ્દ્ Ahurmazda	O All Wise Creator!
227. ખોદાએ! Khodai	May I be worthy of Your Guiding Authority (energy) Khorda
228. અજ્ aaj	I turn away

229. हमां hama	from all
230. गुनाह् gunah	sins.
231. पतेत् पशेमानुम् patet pashemānum	I repent (I will not repeat my mistakes. I accept the punishment as my just due, therefore, I am ready to carry out Your work with a good conscience).
232. अह् हर्वस्तीन्. aaj harvestin.	All energies of sins accumulated in my invisible body
→→	While reciting 233-235 gently shake the Kusti three times in the direction of the North. Do not face the North.
233. दुश्मत् dushmat	arising from evil thoughts.
234. दुष्पुत् duzukhta	wicked words
235. दुष्परशत् duzvarashta	and sinful deeds,
236. मेम् mem	any of these inherent (inseparable) tendencies within my physical or spiritual body that I have created.
237. प गती pa gati	in this world
238. मनीद्, manid	thinking evil thoughts.
239. ओँओम् गोङ्त्, auom goft	uttering wicked words
240. ओँओम् ङ्ङ्, auem kard	committing sinful deeds
241. ओँओम् ज्ज्त्, auem jast	if any of these inherent tendencies have escaped (which I have not contained by religious tenets or self control)
242. ओँओम् बून् बूद् अँस्तेद्, auem bun bud ested	or are threatening to escape from me
243. अह् आंन् गुनाह् aaj aan gunah	all these tendencies (evil energies of sins)
→→	When reciting numbers 244-246 make two 'loops', one on either side of the centre of the Kusti, using the right hand first and then the left, simultaneously thinking :
244. मनश्नी, manashni	"Let me be worthy of entering the eternal world of happiness" (NO FURTHER REBIRTHS)
245. गवश्नी gavashni	which 'disturb' the blessings I have received for good thoughts, good words

246. कुनश्नी, kunashni.	and good deeds , and hinders my spiritual progress,
247. तनी tani	sins I have committed which are related to my physical body , which delay the spiritual process of changing matter into spirit.
248. रवांनी, ravani	related to my soul
249. गॅती geti	sins related to this earth , which delay my progress to Frasho Kerati, (freed from sins and rebirths)
250. मीनोआंनी minoani	sins which disturb the workings of the Minoi Alam (the hidden, spiritual world)
251. आँजे aukhe	O Great One!
252. अवाप्श पशेमान् avakhsh Pasheman	I now realise and repent.
253. प से गवश्नी pa se gavashni	retract (torn back to You with three good qualities - good thoughts. Words and deeds)
254. प पतेत् होम्, pa patet hom	and beg for forgiveness (I am ready to endure any punishment ordained by Your Immutable Laws, for sins I have committed, because only then can I advance in spiritual intelligence.)
→→	Pragad (audiable)
255. ष्णआँथ अदुरहे मज्दाओ, Kshnothre Ahura Mazdaao	To please Ahura Mazda (let these words increase the influx of spiritual energies within the sun, moon, water, fire, etc., and bring happiness to Ahura Mazda.)
→→	When reciting Nos. 256-257 gently shake the Kusti with the loops, three times, using both hands, in the direction of the North. Do not face the North.
256. तरोईदीते, taroidite	Let me be fully conscious of
257. अँदुरहे मइन्येउश, Angreh mainush	Angra Mainyu's energy Ghanamin (whose wiles and trickery will devour me)
258. हइथ्या-वश्तांम् 259 haithya Vareshtaam	Let me always attune to conditions arising from the wishes
259. ह्यत् वस्ना hayat Vasna 258	of Ashvans (beneficial energies working in the Haṣṭi world)
260. इँरपोत्तँम्. freshotemen.	for these are the instruments for peace and bliss.
→→	When reciting 261 encircle the Kusti around the waist, from the front to back and cross, (the first round) 262 - bring the 'lars' (end of Kusti) to the front again and cross, (the second round) keeping the right hand 'lar' on top. Hold the crossed part

261. स्तौमि अषेम, Staomi Ashem
I believe in and praise the Truths of Ashoi (righteousness)
262. अषेम वोहु १, Ashem Vohu 1.
May the blue stoats of Ashem Vohu remain in my Aipee.
→→
The First front knot is tied while reciting the first “Yatha Ahu Vairyo” (263). When reciting “AHU” drop the lar within the crossed Kusti, using the right hand. When reciting ष्यअथन्-नाम् pull both lars together to form a knot. When reciting ष्यत्रेमया cross Kusti, left ‘lar’ on top ready for the second front knot (the loose knot.)
263. यथा अहु वधर्यो १,
Yatha Ahu Vairyo 1.
→→
You are the Infinite One. No other is mightier than You.
When reciting “AHU” of the second “Yatha Ahu Vairyo” use the left hand to drop the “lar” within the crossed Kusti. ष्यअथन्-नाम् pull both ‘lars’ together to form the second front knot. Now take both the lars at the back (the third round of Kusti on the waist).
‘दत्रेमया’ cross the lars, right hand lar on top, ready for the first back knot.
264. यथा अहु वधर्यो १,
Yatha Ahu Vairyo 1.
→→
I will adhere to the teachings of Holy Zarathushtra (Prophet of all Prophets) who is sent by Dadar Ahura Mazda in the form of Justice.
When reciting उस्ताअस्ती of Ashem Vohu (265), tie the first knot (BACK) using the right hand. When reciting वहिस्ताथ अषेम tie the second back knot.
265. अषेम वोहु १, Ashem Vohu 1.
→→
I believe that the Mazdayasni Zarathoshti Daen is the root and just religion and I will adhere to its laws.
Now loosen the front knots and insert both index fingers (Barjisi fingers) into them. ~~Join palms together, as in prayer, and~~ keeping your gaze on the knot pray the complete ‘Jasa me Avanghe Mazda’ prayer.

(To be continued)

SAROSH - NI - KUSTI (6)

The Complete Sarosh Khshnuman Kusti Prayers with the Original Mithras

Written by Mrs. Nergesh Irani and assisted by Mr. Neville Joshi

After Padyav and Without Untying the Kusti, pray as below :

266. જસ, jas Come
267. મે, me to my
268. અવંધ્હે, avanghahe aid
269. મજદ, mazda O All Wise Lord! to reveal the spiritual knowledge of the Mazdayasni Zarathoshti Daen, and to help me to practise its tenets.
- (Recite 266-269 three times)
270. મજદયસનો અહ્મી, mazdayasno- ahmi I am from the seed of Mazdayasni
271. મજદયસનો જરથુશ્ત્રિશ્, therefore I am a Mazdayasni Zarathoshti
mazdayasno jarthudhtrish
272. ફ્રવરાને, fravarane I firmly believe (I have faith)
273. આસ્તૂતસ્યા, Aastutsacha in the Manthric prayers
274. ફ્રવરેતસ્યા, fravretsacha and all matters relating to my religion.
275. આસ્તુયે, Aastuye I ask for blessings / help
276. હૂમ્તેમ્ મનો, humtem mano to emulate good thoughts and wishes like the Yazats in the Hasti world (emulate thoughts according to the Ahuna Vairya)
277. આસ્તુયે, Aastuye I ask for blessings / help
278. હૂપ્તેમ્ વચો, Hakhatem vacho to emulate the spoken truths (હૂપ્ત) of the Yazats in the Nisti world (emulate truthfulness)
279. આસ્તુયે, Aastuye I ask for blessings / help
280. હવર્શ્તેમ્ ખ્યાઠ્ઠનમ્, to emulate the good deeds and behaviour of
Havarshthem Khyathnem the Yazats who sacrifice their own energies to guide physical creation towards Frasho-Gard.
281. આસ્તુયે, Aastuye 283 The good wishes, the unselfish desires, containing energies of Ahura Mazda Himself
282. દાએનામ્, Daenaam within the Mazdayasni Zarathoshti

283. वंघुडिहीम्, Vanguhim 282 **Daen** (inspired conscious/religion)
284. माज्दयस्नीम्, Majadyasnim 285 **brings about realisation to terminate the internal conflict between good and evil** (to renounce sins altogether)
285. फ्रस्पायअँध्रंम्, 286 **to relinquish 'snath'** ('स्नथ' an 'instrument' within the physical body to achieve victory over sins) therefore with the help of Ashoi an individual can transmute physical matter into spiritual energy. Consequently 'Snath' is no longer required.
286. निदास्नयथिषंम्, Nidasnayithishem 287 **and to bring about** the realisation of the final goal which is **the unification of the scattered parts of the soul** (male, female, animal, vegetation and mineral)
287. खअत्त्वदथाम्, khaethwadatham 288 **thereby gaining the highest state of Asha.**
288. अषअँनीम्; Ashaonim 281 In accordance with these religious teachings and to achieve these conditions mentioned, **I ask for blessings and help.**
289. या हायतिनांम्या Ya-haitinamcha **This religion which can elevate a soul to the magnetic energies of the Eternal Hasti world**
290. भूष्येयन्तिनांम्या Bushyeintinamcha **and extend even beyond this stage to reach higher stages where purified energies reunite with Ahura Mazda.**
291. मजिश्ताया, majishtacha **this religion which contains all the spiritual laws (magnetic energies) governing the Universe, imparts the highest knowledge/truths to the deserving and leads them to Moksha** (freed from sins and rebirths)
292. वहिश्ताया, Vahishtacha **this religion which awakens us to His Good Mind (Vohu-man) whose magnetic energy leads to highest aspiration**
293. स्रअेशताया, Straeshtacha **of merging with the Radiant Light of Ahura Mazda**
294. या आहूय्रिश् Ya Aahuirish **this is the religion ordained by Ahura** (The Creator)
295. जरथुशत्रिश्. Jarthushatrish. **and proclaimed by Holy Zarathushtra.**
296. अहुराय मज्दाय Ahurai Mazdai **This religion working in accordance with Ahura Mazda's Will to free creation from sins,**

297. वीस्पा वॉहू Vispa Vohu	spreads its protective magnetic energies of 'Good Thoughts' and 'Righteousness' (Vohu Man and Asha Vahishta) over the entire universe.
298. चिनह्मी. Chinanamhi	This lofty religion I accept whole-heartedly.
299. अशेषा Aaesha	This
300. अस्ती Aasti	is
301. द्यनयाओ Daenyao 303	the blessing / help
302. माज्दयस्नोर्धश् Majdayasnoish	of the Mazdayani
303. आस्तूर्धतिश्. Aastuetish 301	religion.
304. अशेम्वोहू 1. Ashem, Vohu 1.	To hel fulfil it's (Mazdayasni religion's) intended purpose I pray one Ashem Vohu.
→→	<i>Remove the index fingers from the front knot and adjust the three 'rounds' of Kusti so that all are uniform in 'rounds'. Hold all the three 'rounds' with both hands, on each side of the front knot, using four fingers only of each hand. (Not the thumbs) Keeping a steady gaze on the Kusti complete the Sarosh ni Kusti till the last prayer of Kerfeh Mozd.</i>
305. यथा अहू वधर्यो 1 Yatha Ahu Vairyo 1	May I fulfil my obligations to this world, so that I am released from future rebirths.
306. यथा अहू वधर्यो 1. Yatha Ahu Vairyo 1	Let not my thoughts be earth-bound after death, but aspire to reach the Eternal Hasti world with a body freed from sins. (Kherasp).
307. यस्नेम्य Yasnemcha	I sincerely wish to acquire the energies which will help me
308. वह्मेम्य Vahmemcha	attune to. (become conscious of the Yazats)
309. अओजस्य Aaojascha	receiving answering blessings for. (my prayers)
310. जवरेच Javarech	blend with
311. आफ्रीनामि, Aafrinami	and be a worthy instrument to accomplish tasks set by
312. स्राओषहे Sraoshhe	Sárosh Yazad.
313. अष्येहे, Ashyehe	who possesses all seventy-two grades of Ashoi energies and
314. तखमहे, Takhamhe	is capable of receiving and transmitting spiritual energies to every creation.

315. तनु-मांथ्रहे, Tanu-Manthrahe	possesses a talismanic Manthric energy body.
316. दर्शि-द्राओश्, Darshi-draosh	whose authoritative energy of Justice ensures spiritual progress for one and all.
317. आहूरयेहे. Āahuryehe	'authority' conferred upon Sarosh Yazad by Ahura Mazda.
318. अषेम् वोहु 1. Ashem Vohu 1	May my wishes to be fulfilled with one Ashem Vohu.
319. अह्माय Ahmai	Unto me (performer of the Kusti prayers)
320. राशेच्य Raeshcha	Radiance of spiritual knowledge possessed by the Soul
321. खरेनस्य, Kharenascha	and Khoreh (blessings from the Yazats) I will receive
322. अह्माय Aahmai	unto me
323. तन्वो Tanvo	strength of the body (elements of matter)
324. द्रवतातम्, Dravtatam	to withstand attacks of Druj
325. अह्माय Aahmai	unto me
326. तन्वो Tanvo 327	a disease free
327. वजद्वरे, Vajadware 326	body
328. अह्माय तन्वो Ahmai Tanvo	unto me
329. वैरेथ्रेम्, Verethrem	victory (freed from sins and rebirth) over the body
330. अह्माय Ahmai	unto me
331. इशतीम् Ishtim. 332	enough Noori energies (spiritual Light of Ahura Mazda containing 'life')
332. पाओरुश् पाथाम्, 331 Paoyrush Khathram	to reach the Eternal Spiritual World (Hasti)
333. अह्माय Ahmai	unto me.
334. आस्नाम् चित् Aasnam Chit	the best energy of Divine Intellect (Asne Kherad आस्ने - ખેરદ)
335. फ्राजन्तीम्, frajaintim	which will later lead me to the Hasti world to live immortally in the form of a 'child' (spiritual energy surrounding a higher energy) or in another form decided by nature.
336. अह्माय Ahmai	unto me

337. દરેધાંમ્ Daregham	a long, long
338. દરેધો-જીતીમ્, Daregho jitim	life (which reduces rebirths) I will receive)
339. અહ્માઈ Ahmai	unto me
340. વહિશ્તેમ્ અહૂમ્, Vahishtem Ahum	Vahishtem Ahum (paradise) which is
341. અષઓનામ્ Ashonaam	a 'condition' of the souls of the Asho people
342. રઓચંધ્દેમ્ Raochangahem	who are free of sins
343. વીસપો-ખાદેમ્, Vispo khadhrem	engulfed by the Radiant Light of Spiritual Knowledge (Noor) and although living on earth are advancing towards the Hasti world.
344. અથ જમ્યાત્ Atha Jamyat	Let it be so
345. અથ આફ્રીનામિ. Atha Aafrinaami	as I pray (I will receive these conditions).
346. અષેમ્ વોહુ ૧ Ashem Vohu ૧.	May I subdue wicked passions and gain the energy of Asha (the authority of Fravashi) with one Ashem Vohu .
347. હજંધ્દેમ્ Hajangharem ૩૪૮	Baeshaza અએષજ = health , a cure for wicked passions and sickness of every kind of the mind, body and kherasp (spiritual form). The talismanic Avesta Manthras acting as medicine
348. અએષજનામ્, Baeshjnaam ૩૪૭	a thousand times , to the Kherasp,
349. અએવરે Baevre ૩૫૦	health
350. અએષજનામ્, Baesjnaam ૩૪૯	ten, twenty, a hundred times , in ever increasing numbers to the Kherasp
351. અષેમ્ વોહુ ૧. Ashem Vohu ૧.	To help fulfil the Mazdayasni Daen's intended purpose I pray Ashem Vohu
→→	Pray nos. 347-351 three times
352. જસ Jash	Come
353. મે Mein	to my
354. અવંધે Aavanghahe	aid
355. મજદ. Majad	O All Wise Lord! To reveal the spiritual knowledge of the Mazdayasni Zarathoshti Daen and help me to practise its tenets.
→→	Repeat 352-355 three times
356. અમહે Aamhe	Um અમ Yazat

357. हुताशतहे Hutashtahe	abounding in 'Hu' 'हू' energies (Yazatic Noor-fire energies of Humata, Hukht, Havarashta of the Yazats)
358. हुराओदहे, Hurodahe	which have merged with Ahura's Manthra Spenta's Soul (Holy Zarathushtra compiled the mystic words of Manthra Spenta Avesta. Avesta ('A' - without beginning or end, and 'vesta' = hidden knowledge - spiritual laws) so that the individual soul could be 'en - rapport with nature).
359. वैरथघहे, Verethraghahe 360	and Ahuradat (the immutable law authorised to guide creation towards Moksha (individual renovation))
360. अहुरदातहे, Ahurdathe 359	are Behram Yazat's energies
361. वनघन्त्याओस्य उपरतातो. Vanentyaosach upartato	Vanainti Upartat वनघन्ती उपरतात who grants victory over sins by transmuting Druji energies into beneficial ones to fulfil life's purpose.
362. रामनो जा-हे, Ramano Khastrahe	Ram Yazat who sacrifices his 'Hu' energies (Noor energies) to make whole (to create healthy conditions for) disturbed minds, diseased bodies and spiritual darkness of Souls.
363. वयओश् Vayaosh	also Vai वाय Yazat (the wind)
364. उपरो-कय्येहे Upro kayiryeh	created by the Creator of the Yazats to purify druji (impure) energies existing in the atmosphere of the physical world with the magnetic wind energy.
365. तरदातो taradato 366	of all these energies authorised to work in the
366. अन्याइश् Anyaish 367	Yazatic world (to help the scattered parts of the Souls to reunite
367. दामान्, Daaman 365	special authority is allotted
368. अयेतत् ते वयो Aetat te vayō	to your Vayu
369. यत् ते Yat-te 370	which is your own energy working through Spenta-Min.
370. अस्ति स्पेन्तो-मघन्यओम्; Aasti spento-mainayom	therefore Vayu is Yours, May all these energies come to my aid so that
371. थवषहे ञदातहे, Thavshahe Khadaathe	I can surmount "thwash" (i.e., one third period of time allotted to the cycle of birth and death in the physical world, and two thirds after death in

372. જર્વાનહે અકરનાહે, 373
Jarvanhe akarnahe
373. જર્વાનહે દરેધો-ખદાતહે.
Jarvaanhe Daregho-Khadatahe
374. અષેમ્ વોહુ 1. Ashem Vohu 1.
→→
375. કેરફેહ્ Kerfeh
376. મોજ્દ્ Mojad
377. ગુનાહ્ Gunaah
378. ગુજાએશનેરા Gujaaeshnera.
379. કુનમ્ Kunam
380. અશ્હી Aashhi
381. રવાન્ Ravaan 382
382. દુશારમ્રા Dusharmara 381
383. હમ્-કેરફેહ્ Ham-Kerfeh 384
384. હમા Hama 383
385. વેહાંને Vehanne.
386. હફત્ Hafat 388
387. કેશ્વર Keshwar 386
388. જમીન્, Jameen 387
389. જમીન્- Jameen 396
390. પેહેના, Pehena 395
391. રૂદ્- Rud 390.
392. દરાના, Darana 389.
393. ખુર્શીદ્- Khurshid 392.
- the spiritual world)
- I will overcome Zarvane daregho-khdat (81,000 years cycle of birth, death and rebirths) and finally attain to Zarvane Akaran**
- grant me the aid of all these energies with **one Ashem Vohu.**
- Pray No's (375-399) without sound. That is (bista)**
- for righteous deeds (kerafeh)**
- blessings of spiritual progress.**
- For sins**
- pain and anguish for a long duration**
- I create**
- Ashoi (Divine Order - purity and piety of mind body and soul)**
- for the benefit**
- of my soul (cease to sin and perform righteous deeds - કેરફેહ)**
- From the entire**
- concentration of righteous deeds**
- performed by righteous souls (who are free of sins)**
- existing on the surface**
- of the seven**
- keshvars, (spheres) - seven spheres into which the Nisti world (ultra physical and physical worlds) have been divided.**
- may I receive**
- original blessings**
- as wide**
- as the earth**
- as extensive**

394. બાલા, Bala 391.	as the flowing river
395. બુંદીહા, Bundeēha 394.	as exalted
396. બેરસાદ; Bersaad 393.	as the Sun.
397. અશો, Asho 398.	May these blessings (mentioned) reach
398. બેદ, Bed 397.	Asho people
399. દેરજી, Dareji 399.	for a long duration.
→→	<i>Pray audibly (pragad), to complete this prayer</i>
400. અથ Atha	Let it
401. જમ્યાત Jamyaat	be so
402. અથ, Atha	as I
403. આફ્રીનામિ. Aafrinaami	pray/wish
404. અષેમ્ વોહુ 1.Ashem Vohu 1.	Grant me blessings for kerafeha (righteous deeds) and dissolve my sins with one Ashem Vohu.