

"TARIKAT" MEANS LIFE PROCEDURE CODE": MIND FRAME AND EXERCISES TO ACHIEVE IT.

ESSENTIAL OUTLINES OF SUDREH-KUSHTI AND MANTHRA PRAYERS.

The word "Tarikat" is a most misused and misunderstood word. Many Parsis think that Tarikats are just "external" rites, rituals or ceremonies and not an important part of genuine "Zoroastrianism"; if your mind is "good", you don't need them.

But the million dollar question is : Is the human mind GOOD? Does it satisfy the criteria of 'good' laid down in all Religions, and for we, the Parsis, in Patet Pasheymani? All our experience of humanity is entirely contrary. Human mind is inclined more towards evil than good. It has both the elements good and evil, and the aim of all life and all creation is to alchemise all evil to good and merge it in the already existing good. The evil in us expresses itself through the faults of flesh and the five senses. Our minds have internal enemies within it. Gatha and Gita, Quran and Bible, Dhammapad and Granth-Saheb, all want us to fight them, resist them, and alchemise them. They are very powerful attackers, not easy to resist. In "Kemna Mazda" Kushti Prayer we seek Mazda's protection against their onslaught. Our mind is swept away by their downstream currents, and we need intense strength and internal energy to swim upstream against them.

The Tarikats are meant and intended to generate the energy to fight and alchemise the evil within us.

They are spiritual disciplines, exercises and Yoga, structured and devised by Asho Zarathushtra and His Deputies. The tarikats are therefore very much internal. To call them external is an ignorant babble and to boast of Good-mind is an escapist hogwash.

It is for the alchemy of Akoman to Vohuman that all our spiritual Institutions are formulated. Let us delve into the question:

How much can we put in practice each of our spiritual exercises in the present period of Kyamat?

The FIRST is Sudreh-Kushti. It is not an empty symbol. It is a yoga. Both, Sudreh and Kushti, are to be made in special ways. They are the spiritual garments for a Parsi. The "Gireybaan" on the heart, two knots on the navel, the length of the Sudreh and its sleeves, and the tarikat of tying and untying Kushti, viz. certain specified Manthras and actions of hands, are all related to the mystical Science of Chakhra's, the Energy centers, located in our non-physical 'body', Keherpa. Every Kushti, which a Parsi does, spreads the fields of Armaiti, Hutoxi, Maher, Patet all around and a protective orbit or ring around him or her, and generates divine Energies from the Chakhras in his or her Keherpa. These energies push him or her towards the right psyche, give strength to erase ego and hatred, sprinkle the fountain of love and compassion within and alchemise the evil, (druja), into good (gava); internal wolf into cow; Kharfastra into Gospend.

Keeping this background in mind, the mandatory minimised way of observing the practice of Sudreh-Kushti is as under:

1. Do a Kushti in the normal way as you put your feet on the ground after waking up in the morning.
2. Do a Kushti after every visit to the toilet.
3. Do a Kushti before entering any Atash-Kadeh.
4. Do a Kushti after attending a funeral - 'Pai-dast'.
5. At every Kushti, while reciting the specified Manthra Prayer, pass in your mind the meditative thoughts as under:

"Kemna Mazdaa": Protect me, Oh Ahuramazda, from my internal enemies. Give strength to resist and alchemise the evil within me.

"Ahurarnazda Khodae Ahriman Avaadeshaan----: Oh Ahuramazda Khodaa!" lead me to the alchemy

of all my evil into good.

"Ahuramazda Khodaae Az Harnaa Goonah---": Oh Ahuramazda Khodaa! Give me strength to resist all Goonah's; if I fall a prey to a Goonah, give me strength (i) to repent with all my heart, (ii) to bear whatever Karmic reaction you ordain for me, and (iii) not to fall a prey again.

"Khshnaothra Ahoorahey Mazdaao taroi deetey--- staomi Ashem. Ashem Vohu 1":

Oh Ahuramazda! Bestow on me the power to see through and through the conspiracies of Ahriman. Let the good fields of all Men and Women of God enter into my own fields within and without me; make them purer and purer.

Yathaa Aho Vairyo 1: (Knot from the right side). Daadaar Ahuramazda is one.

2nd Yatha (Knot from the left side) Asho Zarathushtra is my Paigamber sent by Ahura.

Ashem Vohu 1 (While taking the Kushti round at the back) May the Fields of the Holy surround me.

"Jasamey Avanghahey Mazda, Mazdaysno Ahmi----": I am a born Mazdayasni Zarthoshti. I have unflinching Faith in my Din, which is leading me to Mukti, Frashogard, through this Kushti I have finished.

[Note: If it is not possible because of the surroundings to do a Kushti after a visit to the toilet, chant in your mind 5 Yathaa and 3 Ashem. Doesn't matter if your head is not covered.]

The SECOND tarikat is "Manthra Prayers". They are transmutation, into spoken words, of the Divine Vibrations (Staota) throbbing in all creation. They are not mere literature. Every line and every word of Manthra has internal power and spiritual energy. Their chanting by the tongue through the throat activate certain Chakhras. They then spread out divine energies within us and beyond us, out in Ahura's creation. Each line has an interwoven divine thought and truth. If you know what thought of Truth is hidden in a passage or a line or a word, you can pass it in your mind while chanting it. It is an exercise in meditation, very pleasant and very uplifting as also very difficult and taxing. Manthra Prayers can inspire you towards the Path of Armaiti Hutoxi, Maher-Patet.

Our Prayer Book, Khordeh Avesta contains Sarosh Baaj, five Gah's five Niyash and 23 Yasht's, 5 Gatha, and Pazend Prayers like Patet Pasheymaani and Doa Naam Setayashney. Each of these is a Mantric composition capable of attuning you to our Paigamber, Yazat's and Ahuramazda. A Parsi is ordained to recite certain of these Prayers compulsorily. These are called "Farajyat Bandagi".

The IDEAL day-time Farajyat should consist of: Kushti, Sarosh Baaj, the applicable Geh (Havan or Rapithwan or Oojiren), 5 Niyashs viz Khorshed, Maher, Mah Bokhtaar, Avan Ardivisur, Atash; followed by Doaa-Nam-Setayashney; and then three Yasht's: Hormazd, Ardibehesht, Sarosh Yasht Hadokht, followed by Doa Naam Setayashney again, and lastly Patet Pashemani.

Flabbergasted? I hasten to repeat that this is the IDEAL set. And I know that for a working Parsi this is impossible. Time just cannot permit. If so, you can eliminate one or two or all the three Yashts and the last Doaa Nam Setayashney. If the time is still hard pressed, you can eliminate the last three Niyashs and confine to Khorshed and Meher, Naam Setayashney, Patet. This is a minimum MUST for any Parsi anywhere on earth. Please do it for our own physical, mental and spiritual good, particularly in the present time of Kyamat wherein we don't know when our personal or collective doomsday will arrive.

Please remember, there is no further short cut. The fashion of getting short instant coffee like Nirang's are not available and applicable in this time of dense pollution, physical and mental. Instead, please know that the minimum set of prayers named above is a storehouse of very powerful Nirangs for every calamity in life which can overpower us in the present cycle of time.

If you are depressed and burdened by mental pressure of worries, just add Mahbokhtar Niyash in the above minimum set, after Meher Niyash. That will cool down your heat of tension.

The old retired Parsis may try to follow the ideal set or such of them as may be possible. That will lead you to a peaceful frame of mind during the evening of your life, whatever your worries be.

"Atash-Parasti," i.e. to worship Atash is a further Tarikat. See the article in this Issue: **Atash, the Lord of All Energies and All Karmic Wheels.**

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