

## THE 6 SETAYESHES OF RAENIDAR ADARBAD MARESPAND

BY : HUTOKHSH

DINI AVAZ (Vol. 4; No. 3/4/5/6), (Vol. 5; No. 1/2/3/4)

**Introduction :** The word "Setayesh" comes from the Pahlavi/Persian "Satudan" = to praise. And this "Satud", in its turn, comes from the Avesta, "Stot" = vibratory colours. When one recites the Avesta, one attunes oneself to the host of Cosmic Forces and Divine Energies through "Stot". This thought of attunement in Pazend is known as "Setayem". Therefore, a "Setayesh" is that form of prayer, which possesses very powerful thought - forces pertaining to the Avesta "Stot". Simply put, the "Manthra" that one recites in Avesta has its corresponding "Mithra" – potent thought - power in Pazend.

Even the Pazend has its own "Stot", but its "Aspandee" (subtle or ultra-physical strength or weight) is much less than that of the Avesta.

While reciting these "Setayeshes", one should concentrate deeply on the noble and lofty thoughts embodied in them. It should be remembered that the "Setayeshes" are not substitutes for the Avesta prayers, but are complementary to them. Only after reciting all the Avesta prayers should any of the "Setayesh" be recited. The real food for the soul is provided by the "Stot" of Avesta prayers.

Almost every Avesta "Yasht" has its corresponding Pazend "Setayesh", except the "Hom Yasht". Most of the extant 'Yashts' are not complete, in that, all the functions of the "Amshaspands" and "Yazads" (their 'Humata', 'Hukhta' and 'Havarsh't) in Nature have not been fully enumerated in these 'Yashts'. Moreover, some of the entire 'Yashts', like 'Sharevar', "Spendarmad", "Amardad", "Guaad", "Asmaan", "Marespand", "Aneran", "Dae-pa-Adar", "Dae-pa-Meher" and "Dae-pa-Deen", etc. "Yashts" are totally missing.

In these circumstances, it is heartening to note that the representatives of these lost "Yashts" are there with us in the form of Pazend "Setayeshes". According to the late Ervad Phiroze S. Masani, who had brought out a splendid publication on all the Pazend "Setayeshes", entitled "Pazend Setayesh Ba Mayeni", 60 years ago, a close study of the Pazend "Setayeshes" indicates that they have been based on the "Yashts". Ervad Masani has superbly demonstrated in his book, that some of the passages in certain "Setayeshes" correspond admirably with paragraphs of the relevant "Yashts".

Today, we have 36 Pazend "Setayeshes" with us : 30 pertaining to each day of the month + 5 big "Setayeshes", viz., "Namaaz-i-Daadaar Ahuramazd", "Banaam-i-Yazad", "Sepaas-i-Akenaareh", "Naam-i-Khaavar" and "Chithrem Buyaat" + "Doa Naam Setayeshna".

All these "Setayeshes" were composed by the last "Raenidar" (Renovator-cum-Saviour), Dasturaan Dastur Adarbad Marespand, who lived during the regime of the Sassanian King Shapur II. It was he, who, among other things had, according to the Divine Authority (he was one of the "Zarathushtratemo", i.e. authorised disciple of the Prophet) vested in him, created what have come to be known as the "Saoshyanto Manthra", i.e. "Manthra" rearranged by the Saoshyant or Authorised Spiritual Guide of the Prophet. There were 21 "Nasks" or volumes of these "Saoshyanto Manthra" in Avesta. In this treasure-trove was also preserved for the bad times that were to come (the present-day) Pazend "Manthra" with lesser "Aspandee" than the Avesta "Manthra", which were mainly to be

used for projecting strong and noble thoughts.

In Pazend, "Rad" Aderbad Marespand also composed a type of "Manthra" according to the dictates of the murky times that were in the offing, certain "wish-incantations" based on "Ilm-e-Stot". These are the "Setayeshes". Not only did he compose these "Setayeshes" according to the "Stot Yasna" but because of his very great spiritual power, he was able to raise certain efficacious vibratory clusters of these Manthric compositions in the "Paav Mahal" located in the "Upairi Dakhyu" of Meher Yazad, which means that today anyone reciting the "Setayesh" with full concentration can obtain from these clusters the desired result, thereby getting his wish fulfilled.

About 300 years after this great Dastur passed away, began the downfall of the Zoroastrian dynasties in Iran, which found its culmination in the death of the last Sassanian Emperor Yazdegard Sheriyar, after which the Zoroastrian Religion began to decline. However, in the province of Kohistan, still ruled by Zoroastrian Satraps, were well preserved all the "Nasks" of "Saoshyanto Manthra". **The 36 "Setayeshes" that we possess to-day were brought from Kohistan by Mubedan Mubed Nairyosangh Dhaval.** It so happened that about nine years before the end of the rule of the Zoroastrian Satraps in Kohistan, Mubed Nairyosangh Dhaval was instructed by the Saheb-Dils of Demavand-Koh that he along with a chosen few should immediately set sail for India.

According to Ustad Saheb Beheramshahji, Dhaval Saheb had brought with him to India quite a big share of the religious treasure that was in Kohistan, of which our 36 "Setayeshes" formed a small part.

In this new series of articles, we shall take up in detail 6 "Setayeshes", beginning with the "Doa Naam Setayeshne" in the next issue.

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### **FAITH**

**Faith is substance of things hoped for, the evidence of things not seen.**

**-Bible; Hebrews II: I...**

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**I have fought a good fight, I have finished my course, I have kept my FAITH.**

**-Bible; Timothy 4: 7.**

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## THE 6 SETAYESHES OF RAENIDAR ADARBAD MARESPAND

### (I) Doa Naam Setayesh

By : Hutokhsh

Of the 36 Pazend "Setayeshes," the "Doa Naam Setayesh" is one of the few that contains some of the loftiest thought-forces (Mithra). That is why a Zoroastrian's prayer is not complete until he recites this marvelous "Setayesh", after reciting the Avesta Prayers ("Nyaishes" and "Yashts").

In the first four paragraphs of the "Setayesh", the devotee sings paeans of praise in honour of the Almighty, Ahura Mazda, His omniscience, His qualities and attributes and above all His creations - from the Universe and the "Ahmshaspands" and "Yazads" to the various instrumentalities and agencies of Nature, like the rotating and revolving "Asmaans", the Sun, the Moon, the Stars, Fire, Air, Water, Earth, the Mineral, Vegetable and Animal Kingdoms, and, above all, Man.

The 5th para., which is one of the finest in this "Setayesh", reveals a profound secret of Nature of all the souls encased in the 'Anasari' shell, Man is the most supreme, because, ". . . . .Kay Meh Karad Az Har Geti Daheshnaan Mardum, Pa Gavaah-i Maadaan - Daad Shaheryaareeh-i Hangaam, Va Raineedareeh-i Daamaan, Pa Razmee Ayujashna-i Parhez Deewan." i.e, "Who (Ahura Mazda) has made him (Man) supreme among all the creations on earth and given him the power of speech with the power to think; Who has given him Intellect and Will to distinguish between good and bad, right and wrong; Who has bestowed on him sovereignty even over the period or time in which he lives; Who has appointed him a guide of all the earthly creations; and Who has endowed him with the faculty of discrimination, whereby he can abstain and refrain from 'Druj', which constantly emanates from or enters his 'Anasari' body."

This significant paragraph embodies one big hidden Truth of Nature, viz., that Man dons the material body to get rid of the veil or curtain of Ignorance and Darkness that envelopes his soul., And in the process, he occupies a predominant position on earth. However, with right goes responsibility. And Man is enjoined to gather and collect all the atoms and particles of his soul, which are scattered in the Mineral, Vegetable and Animal Kingdoms, so that ultimately he becomes the lord and master of the entire 'Nisti'.

In Nature, Man's role is supreme on earth, because, while the Higher Intelligences are endowed with Divine Wisdom, they do not have any passions ("Havas") which have to be transmuted into Right Intelligence. Similarly, animals have only passions but do not possess any spark of Divine Wisdom. Man, however, has a blending of both Wisdom and passion. The real test lies in transmuting the passions into Spiritual Wisdom. This is undoubtedly a difficult and a formidable task which a human being has to strive for. Hence his elated status on earth.

The next paragraph comprises thanks-giving for the advent of the foremost Prophet - Zoroaster - and all the good blessings that were sent through Him by the Lord, like, knowledge about the Laws of the Religion (i.e. Nature), Wisdom of various kinds: one is the spark of Divine Wisdom given to an individual as a gift from Nature, another is attained by listening to an Ustad, a third belongs to those souls who are on their way to the "Hasti" realms, and for the progress of the soul, the bringing by the Prophet of the "Manthra Spenta," which is the Knowledge and Science **par excellence; which "Manthra Spenta" is instrumental in releasing the soul from the bondage of the cycles of birth and re-birth ("Duzakh") and which helps one to cross the 'Chinvat' Bridge to the Higher**

## **Existences, that are radiant, full of delightful fragrance and full of happiness and "Ashoi".**

Thereafter, the reciter avers that he will develop the 6 latent forces of the life-breath "Manashni, Gavashni, Kunashni, Veer, Hosh and Kherad" by having an unflinching faith in the Zoroastrian Religion and its tenets and canons. Here, the words, "Veer", "Hosh" and "Kherad" require some explanation.

With the life-breath or life-force of an individual, are many latent traits and qualities, one of which is "Veer". Because of "Veer", a person can keep good control over his passions and thoughts. The word implies quite a few things, like, firmness coupled with politeness and humility, courage, enthusiasm, joy and altruism. "Veer" is, therefore, the quality that enables an individual to develop the right kind of Will Power.

"Hosh" is the development of Consciousness. It's the true erudition that enables one to comprehend the truths of Nature, including the Will of the Lord. "Kherad" is the Intellect which ultimately leads one to Goodness.

All these 6 latent forces of "Joraan-e-Jaan" are to be found in the "Kehrp". Incidentally, the "Devs" (those forces belonging to the Left-Hand Path of Nature) have debilitated "Veer" and "Kherad," but no "Hosh", because they are self-worshippers and do not recognise God.

In the next paragraph, also loaded with esoteric significance, beginning with the words, "Pa Kaamey To Kerfehgar Tavaanam Kard. . . . .", the reciter states that, "may I be strong enough (Spiritually) to practise the Zoroastrian Religion during this lifetime, (so that after death) I may cross the Chinvat Bridge (and thereafter), I may proceed towards 'Behesht' or 'Pahlum Ahvaan' which is full of sweet fragrance, embellished and decorated with 'Staot' and without poverty of any kind. (And in this manner, by practising the tenets of the Religion) I may not fall back into "Do Zakh" = twice born) or reborn again.

The penultimate para., states that the Lord, who is the Forgiver, is being revered by me. Why is He the Forgiver? Because He is the only One Who ultimately and finally brings salvation for the souls of those who are sinners. And it is He Who brings about the 'Frasho Kerd' of the entire creation.

The devotee winds up this beautiful 'Setayesh' with the praise of Daadaar Hormazd and the 7 'Ahmshaspands' and invoke the aid of victorious "Behram Yazad," who smites the enemy.

From the above brief exposition of the 'Doa Naam Setayesh,' which is a 'must' in a Zoroastrian's daily prayers, it is clear that the last 'Raenidaar' Dasturan Dastur Aderbad Marespand has composed a wonderful prayer, which, contains the very essence of Zoroastrianism and provides in a nutshell the 'Mithra' and benedictions that are spread over in the Avestic "Yashts" and "Nyaishes."

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## THE 6 SETAYESHES OF RAENIDAR ADARBAD MARESPAND

By : **Hutokhsh**

Consisting of six paragraphs, this is the first of the five big "Setayeshes" composed by "Rad" Dastur Adarbad Marespand.

No matter whatever calamity afflicts a Zoroastrian, no matter what times he passes through, the first principle that all "Setayeshes" teach is to praise and thank "Daadaar" Ahura Mazda. By doing so, we mortals learn to appreciate Divine Justice and the Law of Cause and Effect - that Nature is not responsible, but we are, for whatever crises we may have to undergo.

The first paragraph of the "Setayesh" under reference gives the various Divine Qualities and Attributes.

The second contains among other things, a beautiful line : "Sepaas Daaram Kay Anaakeeh Zamaan Na Raseed!" = I am grateful that evil times (has the Pazend word "Anaakeh" any relation to the English, "anarchy"?) have not yet arrived!" What a splendid, optimistic outlook it conveys! Besides, it also has a deeper significance. It indicates that the truly evil times are still far away - when the Zarvaan-e-Daregho-Khadaat cycle of 81000 years will come to its end, i.e., about 66000 years from now.

If a Zoroastrian were to constantly raise the "Mithra" embodied in the third paragraph, he would automatically inculcate in himself the fine virtue of humility. "Thanks, O Lord;" says the reciter, "that Thou hast created me an "Airya" (i.e. one with the Aryan seed) and one belonging to the good religion. And Thou hast bestowed on me wisdom and intelligence, rest, eyesight and limbs and good food and clothes. ." "O good Lord, I thank Thee with "Manashni" "Gavashni" and "Kunshni" a thousand times, a billion times".

The fourth paragraph once again begins by expressing gratitude for the benefits and boons granted by the Almighty to mankind. But thereafter comes a line which makes one ponder over its meaning: "Oat Azaad Barhenid Avam" = "Again, Thou has made me born free." Which freedom is this? Certainly not the political one, which, at times, may not be there for the reciter of this "Setayesh".! Nor could it be in the restricted sense of being born free from slavery of any kind. We leave it to our readers to cogitate and find out the real significance of this line.

If ever you don't have sufficient time at your disposal and yet you want to offer to the Lord sincere thanksgiving for all the benefits you might have received in life, then the "Mithra" of paragraph 5 of this "Setayesh" will come close to expressing your thoughts. Its free translation runs thus :-

"O Lord! I perform your "Nyaish", cause I see your creation - like, the strong firmament above, the hot Sun, the Moon which keeps the seeds of all the progressive creations, the red, burning, light-giving Fire, like the prosperous "Khoreh" of the King, full of wealth and riches, like, the fertile earth, flowing waters, invaluable plants and trees and clothes, like, a beautiful, attractive woman possessing fine "Khoreh" (aura), popularity with the "Anjuman" and praiseworthy sweet tongue, like, cheerful friends, acquaintances, brothers and those near ones, like, the joyful vibrations and electro-magnetic emanations of "Mino Raam." My own thoughts should be pure and good Every single thing of Yours (God's) is full of prosperity and benefit, full of "Khoreh", happiness and good deeds, in this world, full of "Ashoi" - and, therefore, all these are obviously welcome."

It is however the 6th and the last paragraph that is of the highest significance to all of us, particularly when there has been a death in the family. The late Ervad Pheroze Masani, one of the first disciples of the Ustad and a true scholar of Zoroastrianism, has rightly pointed out that, when one offers and burns incense ('loban') at the end of the ceremonies for the departed, besides reciting mentally certain paragraphs from the "Patet Irani - Ravan-ni-Naiyate," "Patet Pashemani-Ravan-Ni-Nai-yate", "Afrin-i-Ardafravash and "Afrin-i-Hafta Ahmshaspand", the key "Mithra" can be raised by reciting softly the 6th paragraph of "Namaaz-i-Daadar Ahurmazd." The free translation of this last para goes:- "May they enjoy a share of Heaven! May they become immortal and reach their souls and rest in Heaven full of light. Father, mother, brother, sister, our own and my co-religionists, who will exist hereafter and who have already departed from this world, may they all share the bliss of "Behesht". May they also enjoy the share of this earth! And in their good deeds, may they enjoy the share of "Geyi"! Through thoughts, words and deeds, may they all reach the path of those souls who were truthful, pure and benevolent, and thereafter, may they become the favourites and the chosen ones of the "Yazads"! Amen! More and More Amen!"

Which Zoroastrian worth his name can express better sentiments and loftier thoughts than those given above, which are so beautifully embodied in this "Setayesh" by the last "Raenidar", Dastur Adarbad Marespand? In fact, this last para in the Pazend language not only is an ideal benediction for the dead, but also sounds very sweet on the ear and proves a balm for the sorrowing heart of the living.

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## THE 6 SETAYESHES OF RAENIDAR ADARBAD MARESPAND

### (3) "Ba-Naam-I-Yazad"

By: Hutokhsh

The longest of the five big 'setayesh', not counting the 'Doa Naam Setayesh', the 'Setayesh' under reference is a real treat, in as far as the embodiment of lofty 'Mithra' or exalted thought forces in almost every sentence is concerned.

Besides, almost every paragraph – and there are 15 of them- has at least one advice-cum-admonition, to offer. An advice, which may radically change your approach to life.

The first paragraph as usual begins with a lengthy praise of Ahura Mazda and His unlimited bounties, rounded off with abundant thanksgiving.

One should pause here and ponder the extreme humility that a true devotee should cultivate throughout his life, to enable his soul to evolve faster. Most of us, today take for granted all the gifts, like the various indispensable creations of Nature without which man would not be able to exist on earth even for a second!

The second paragraph then throws up two thought-forces which are identical to those one is supposed to bring up while tying the two front reef knots of the 'Kushti', and reciting the two 'Yatha Ahu Vairyo', viz., "I am absolutely certain about the existence of Daadaar Hormazd, and I have no doubt about the supremacy of Prophet Zarthosht Spitaman.

So tiny and so seemingly simple does the 3<sup>rd</sup> para appear to be, that one may tend to dismiss it as of little consequence. But wait! It says: "I grasp or catch hold of all the 'Humata', 'Hukhta' and 'Hvarshta' and renounce all the 'Dushmata', 'Dujukhta' and 'Duzvarshta'." We had mentioned earlier in these columns that all the 'Setayesh' are in pazend. If, therefore, as many of our latter-day 'scholars' want us to believe, Dasturan Dastur Adarbad Marespand had wanted to use these words in the sense of "good thoughts", "good words" and "good deeds", he could have used the Pazend equivalents, "Hu-Manashni", "Hu-Gavashni" and "Hu-Kunashni" (albeit, the prefix 'Hu' is Avesta). But he didn't. Instead, he has retained here, as in many other places, the Pazendised **forms** of the original Avesta (in Pazend, the last syllable in these words, 'ta' is shortened to 't'. E.G. Instead of 'Humata', the Pazend reading of the same Avesta word is 'Humat'). This buttresses and reinforces the very logical argument of Ilm-e-Khshnoom, that 'Humata', 'Hukhta' and 'Hvarshta' do not simply mean, 'good thoughts, words and deeds', but, 'Humata' indicates the function of Divine Forces in the 'Hasti' realm, 'Hukhta' refers to their functions in the 'Nisti' realm and 'Hvarshta' indicates their functions on earth ('Geti). In other words, 'Humata' means "Good Thoughts", as thought in Nature by 'Ameshaspands' and 'Yazatas', 'Hukhta' means Their "Good Words" and 'Hvarshta', Their "Good Deeds!"

The fourth paragraph says that: "I am grateful to the Benevolent Creator Daadaar (Hormuzd), because I belong to Iran and am not a non-Iranian (i.e. I possess the seed and trait of one belonging to the foremost land of Iran), I belong to the Good Religion ('Veh-Deen') and am not a heathen. I am a man and not a woman ('If a man is reciting the 'Setayesh'), I am a woman and not a man. (If a woman is reciting the 'Setayesh'), I am a performer of the 'Yasht' and not a prayer-monger."

What seems strange here is the line "I am a man and not a woman". What's so great about that? Has it been written to please male chauvinists? Or the sentence following it. Has it been penned to appease female libbers? It is very doubtful if any philologist – Western or Parsee – can satisfactorily explain these two lines. Yet, Ilm-e-Khshnoom can and does! These are profound lines hiding one of the greatest truths of Nature. They have everything to do with the sublime philosophy of 'Khaetvadath,' which is "the post-salvation blending of sanctified, erstwhile bifurcated, masculine and feminine counterpart souls", occurring on the top super-ethereal region (near 'Mino-Karko').

The reciter of the 'Setayesh' affirms that he/she is a male (soul) or a female (soul), indicating that until the soul has evolved sufficiently and the cycles of birth and death are terminated, the male soul, which is 'Sharif' – 1<sup>st</sup> grade – remains a male always, and the female soul, which is 'Khasis' – 2<sup>nd</sup> grade – remains a female for good, until 'Khaetvadath' is reached.

The fifth paragraph tells us the *raison d'être* of our existence on this planet. The rhetorical questions raised therein can be utilized as an exercise in self-examination every morning on waking up. The questions include. "What good deeds did I do during the day? What sin did I commit today and how could I have avoided committing it? At the end, only good deeds will stand me in good stead and bad deeds will bring retribution for me in the next world.

The 6th paragraph talks of not only extreme simplicity in food and drink ("The Wise have said that if you are hungry, have 'Naan' and if thirsty, water") but also admonishes those who hanker after material wealth. It says, "Know ye, that all our ancestors, who have passed away, have not been able to take with them wealth or prosperity they enjoyed on earth."

Man's indifference to things spiritual come in for consideration in the next paragraph. For example, it is worth pondering that we never bothered to ask the Dasturs of the Religion, 'with what can we see Paradise? With what can the soul achieve salvation? Which path should one follow? What should one think, say and do?' 'If, at the time of death, one has gathered only evil, then there's nothing that will please the soul; so people must always be engrossed in doing good, because it's a sin to displease the Yazads.'

Some of the finest and most thought provoking admonitions of Dasturan Dastur Adarbad Marespand are contained in the 8th paragraph of this 'Setayesh', which we quote in full.

"Work (every time) with fear of Ahura Mazda, continue to carry on the work of doing good and spreading benevolence, so that your soul attains salvation. **Whatever happens, i.e. in whatever circumstances you are placed, be of a cheerful disposition and be thanksgiving!**" ('Ba Har-Chey Raseed Khush Manashney Va Sepaasdaar Baid.') Before continuing with the translation of this important paragraph, let us pause and ponder over this line, which, if put into practice, can change your entire life!

The wealth of wisdom contained in this line deals directly with the Law of 'Keshash.' For the sake of simplicity, we'll call it the Law of Karma, the Law of Cause and Effect. The first two words of the line, "whatever happens," indicate that however trying the situation one finds oneself in, practise two things. Be cheerful and thank the Lord! Sounds simple, but try it! Some of you may then tend to agree that it is easier for a camel to enter the eye of a needle than for you to practise these seemingly simple precepts!

One can change one's destiny to some extent in two ways, by practising **active virtues**, like

exerting oneself, making effort to do one's best, striving to alter and change one's living conditions, etc. If one doesn't succeed, **then** one should cultivate and develop **passive Virtues**, like, patience, tolerance, forbearance and humility. One can reinforce these passive virtues by regularly reciting our 'Manthra' prayers. If this is done, one is sure to change one's 'Keshash' by at least one-third!

It is worthwhile remembering this Pazend line, 'Ba Har Chey Raseed Khush Manashni Va Sepaasdaar Baid.' Do try and implement it in your daily life and see what a sea-change it brings about in your mental outlook.

To continue with the translation of this paragraph - "Do not do unto others what you would not do for yourself. (One has to be very careful in day to day dealings with others and strictly adhere to keeping promises and abiding by pacts). **Be a reciter of the Avesta.** ('Avesta Khan Baid !') (Mind you! Not in any other language, but Zoroastrian prayers should be recited in Avesta only!) For this reason that, He has created you; He has created the sky and the earth; He has made the sky stand, without pillars; He has enriched the earth and removed the dark, murky waters therefrom; He has brought the shining, joy-giving waters on earth; and for our sake has created the givers of heat and light - the Sun and Moon; and thereafter gave us noble advices."

That one should perform every act for the sake of the progress of the soul only, is the sum and substance of paragraphs 9, 10 and 11. Paragraph 9 says that the merciful Lord has granted us so many boons for our existence, like eyes to see, ears to hear, tongue to speak, two hands and feet, etc. etc. He would, therefore, be an ungrateful wretch, who does not give thanks to Him as often as possible. It's a pity that most of us take our bodies - the World's most complex and delicate machinery - for granted and are not thankful to Ahura Mazda. Such souls, says the 'Setayesh', condemn themselves to perdition.

The 10th paragraph is the Pazend echo of various stanzas of the Gathas, like Yasna 31.20 46.11 or 53.6, wherein there is a talk of the 'bad or evil food' that awaits to be eaten by a soul, who because of its wicked deeds on earth, creates for itself a wicked 'Kerdar.' This paragraph in the 'Setayesh', therefore, exhorts Zoroastrians to create for their souls, "good food" and a benevolent 'Kerdar'.

It is obvious from this that if a Zoroastrian desires his soul to leave this earth for good, he has to live according to the Laws of Tariqats of Ashoi given in the religion.

Once again, the 11th paragraph gives off admonitions, which Parsee youths of today would do well to imbibe. "**Be obedient to your father and mother-for if your parents are displeased or unhappy with you, you will never see 'Behesht.'**" Again, "Do not try to procure **too much** wealth (The operative words here are, 'too much',) Respect your elders. Do not harass and rag those younger than you. **Do not be ashamed of poor relatives.** Whatever is given or not given by Ahura Mazda, utilise that with wisdom. Do whatever you have to do only for the sake of the release of the soul from the cycles of birth and death. Whatever you sow on earth you will reap in the spiritual world."

There's veritable riddle in the 12th para, where Zarthusht asks Ahura Mazda: "O, good benefactor, protector and the creator of all creations, which is the mountain that never shakes? Which is the prosperity that cannot be measured? Which is that thing that is never born and never dies?"

The 13th paragraph provides the answers from the Almighty: "The mountain which never shakes is 'Garothmaan,' prosperity that can never be measured is 'Behesht' and one that's never born and

never dies is me, Hormazd."

Once again in the next para, the Prophet poses some questions : "What kind of deeds should man perform on earth? Tell me, how does a soul gain liberation?"

In the final paragraph of this 'Setayesh,' Hormazd replies, : "Oh Spitaman Zarthosht, the deeds on earth should be such as would be approved of in the spiritual world. I HAVE CREATED THE HOLY MAZDAYASNI RELIGION IN SUCH A WAY THAT THERE IS NOTHING WHICH CANNOT BE FOUND IN THE AVESTA. (No vain or idle boast this, by the composer of the 'Setayesh,' but the naked truth of Nature, because the 21 'Nasks' of 'Fshusho Manthra' and 'Manthra Spenta' contained every single branch of knowledge and science ever known or will be known to man.) Know ye from me that, there are five indispensable things which man should remember daily - (1) the existence of Hormazd and Ameshspands, Heaven, Hell, the reckoning on the Chinvat and the World of Ahriman and demons, (2) Honesty + Truth, (3) Thanksgiving, (4) Humility and (5) consideration for the sentiment of others.

## THE 6 SETAYESHES OF RAENIDAR ADARBAD MARESPAND

### Sepaas - i - Akaynaareh (4)

By: Hutokhsh

Of the six big 'Setayeshes' of 'Raenidar' Adarbad Marespand being considered in this series, **Sepaas - i - Akaynaareh** is the shortest. However, that doesn't detract from the efficacy of the 'Mithra' that are contained in it.

**Sepaas-i-Akaynaareh** means "Praise to the Force which is Limitless!" The translation of the first paragraph runs thus: "Praise be to it! I praise (and thank) that Force which is boundless, which benevolent Force's most powerful order brought about at first the manifestation of the sky; because of whose spiritual forces, knowledge was brought forth. He is the Keeper and Custodian of all life force, the Creator of all Creations, One who makes every corporeal being fit for the spiritual world, One who takes care of the needy. One who finds a way out for those who are disappointed and dejected, One who relieves every individual from fears and great difficulties".

It is remarkable that every 'Setayesh' begins with praise and thanks giving to the Almighty, and yet, every 'Setayesh' has something different to say in those thanks and praise. For example, in this 'Setayesh' stress is laid on what He does for His own creations; His concern and care for His own beings, etc.

In the next paragraph, the reciter of the 'Setayesh' desires that in both the worlds - corporeal and spiritual - he may be absolutely free from any Karmic debts, he may be most exalted and the best. He may enjoy sound health, long life and prosperity; he may become famous and obtain good result for the soul.

We often wonder what wishes and desires we should express before God. The above paragraph gives us a very good idea as to what could be asked for. Note that with material prosperity, spiritual progress is always yearned for. Instead of asking Ahura Mazda for boons and gifts we may not deserve, how proper it would be to recite this 'Setayesh'! One can then get the best of both the worlds : one could ask for the right boon and one could create good subtle vibrations round oneself by reciting the 'Setayesh' which is in the Pazend language.

At one time or another, we are all harassed and tormented by some people. What do you do then? Hit back in the same coin ? Brood over the treatment meted out to you? Complain bitterly about it? The 4th and 5th Paragraphs of the 'Setayesh' guide us as to what should be done.

We are told that **if evil people constantly harass us, we should not think evil about them, but we should ourselves have certain 'Mithra' (thought-forces) which would save us from the wicked thoughts of our adversaries.**

It is stated that if evil-minded, vindictive persons try to harm us physically or mentally, we should think positively that, even though our bodies or minds may be harmed, their wicked deeds should not tempt us to think evil about them and thereby retard the progress of our souls. We should also think that their own evil actions will bring on them their reactions, according to the Law of Cause and Effect, governed by Meher Yazad. This idea of taking solace in the Law of Action and

Reaction finds its origin in **Gatha Ha 43.5**, where is found that oft-quoted line, "**Akem Akai Vanguheem Asheem Vanghaovey**" = "Evil to the wicked and Good to the Good.

What a splendid advice! Perfectly in keeping with the impeccable, faultless Machinery of Nature - avoiding both the extremes of giving the right cheek if the left one is slapped, and, giving an eye for an eye and a tooth for a tooth!

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### **Nearer to Thee.**

We do not live to die, we die to live. As a grain of sand to the whole shore, as a drop of water to the whole sea, so is what we call our life to the real life. Every morning when I awake I will remember that I am One night nearer to the great dawn, every night when I lie down to sleep I will thank God that another day of waiting has ended with the sunset.

\* \* \*

A man there was, and they called him mad; the more he gave, the more he had.

\* \* \*

Beware of those prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.

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## THE 6 SETAYESHES OF RAENIDAR ADARBAD MARESPAND

### Naam-i-Khaavar (5)

By: Hutokhsh

After **Chithrem Buyaat** (which we have still to consider), this **Setayesh** should occupy the pride of place in the hearts of every sincere **Bust-e-Kustiyan**. For, this thrilling prayer of 12 paragraphs embodies sentences which should be learned by heart by every Zoroastrian.

Take for instance, para 4. Since many of our readers may not be having the **Setayesh** in their prayer books, we first give the Pazend composition : **Anusheh Ravaan Baad, Yasht-Farohar-i Zaadaan Frokhtum Mardaan, Paashumtum, Ashotum Farohar-i Zartosht Spitmaan, Rud-i Harvesp Diniyaan, Deen - Bordaaraan Andar Haft - Keshvar – Zameen!**

**May the Soul of Zartosht, who among all persons in the 7 Keshvars (i.e. the entire Nisti realm), is the leader of all the religions and of those who have brought these religions, and has the most benevolent, the best and the most pious Farohar, be immortal !**

This paragraph loudly echoes what has been said in the **Gathas**, the **Vendidad**, the **Yasna** and the **Fravardin Yasht**, about the **Yazadi** (angelic) status of the soul of the Prophet of Prophet – **Asho Spitaman Zarathushtra**.

But before proceeding further, one word in the title of this Setayesh remains to be explained, viz., **Khaavar**. **Khaavar** literally means, 'Respected Sir,' i.e. the Lord Himself. The **Setayesh**, therefore, bears the title, "In the name of the Lord."

In paragraph 3, one line particularly needs our attention. There it is said that, "May the holy Khoreh of the good **Mazdayasni Deen** be victorious!" One more proof to show that the **Mazdayasni Deen** is a **vibrating, living force**. In the Avesta too, we have ample evidence to show that the **Deen** is not something abstract or intangible, but it has its Kehrp i.e. astral body and so is a living entity.

This writer's favourite lines are those contained in paras., 6 and 7. Here they are : **Yaar Feerozgar Baad VARZAVAND Dahyuvad!** = "May Shah VARZAVAND the victorious help us!" This line seems like a pre cursor to what follows in the next and final **Setayesh, Chithrem Buyaat**, where there's a reference to the advent of Shah Behram Varzavand., the Saviour!

Paragraph 7 expresses the wish that **Deen-e-Veh Mazdayasnaan Afrukhteh Baraazhaa Deyr Paayandeh Baad** = "May the good Mazdayasni Religion shine with brilliance and exist for a very long time!" No ideal wish this, but an inexorable fact, for the **Mazdayasni Deen** will exist in every **Darekho Khadaat**, i.e. in every Time cycle of 81,000 years; otherwise Nature cannot progress towards **Frasho Gard!**

Then in paragraph 9, one vital statement is made, which provides yet one more evidence of the advent of **Saoshyants** and **Raenidars** from time to time. Not only that ! It says : "Every time, let the commandments of the leaders of the Religion, the bringers of the Religion and of the Mobeds continue to flourish with respect; May their splendour and glory increase, grow better and prosper!"

In the next paragraph, a strong wish is expressed that, "May the good holy Mazdayasnians and Bust-e-Kustians belonging to Iran and to all the 7 **Keshvars** (of the **Nisti** realm) continue to let the Religion prosper, be of implicit Faith, practise benevolent deeds and shun all sins! And may they have their material desires fulfilled in this world and their spiritual desires fulfilled in the spiritual world!"

"All the non-Iranian and wicked kings may be severely beaten and destroyed", says paragraph 11, meaning by the term, "non-Iranian," those who are not Mazdayasnis.

The **Setayesh** is one of those highly optimistic Pazend prayers which vindicate the strong belief of modern Parsees in the rise of a new Iran under Shah Behram Varzavand!

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### **Thy Will Be Done**

A friend of Lincoln tried to console the President in his many problems during the war. One day by saying: "I hope that the Lord is on our side."

Lincoln replied kindly but emphatically that this was not his hope. Everyone was amazed!

Then he went on to say: "I am not at all concerned about that, for we know that the Lord is always on the side of the right. But it is constant anxiety and prayer that I and this nation should be on the Lord's side."

The problem is not a question of God fitting into our plans, because the very reason of our existence is to accommodate ourselves to His plans.

\* \* \*

**Conquer anger by love, evil by good; the greedy by liberality and the liar by truth.**

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## THE 6 SETAYESHES OF RAENIDAR ADARBAD MARESPAND

### Chithrem Buyaat (6)

By: Hutokhsh

[**Note:** The Setayash stresses the preservation, protection, and progression of the original primeval "seed within the seed" (nucleus) which is on the path of Asha, for transmission to the offsprings. (ii) It calls upon Fravashis of the departed ones to visit the house or the worshiper with joy. (iii) It evokes Divine Blessings to grant spouse and progeny to those who do not have wife and children. (iv) It refers to the **minimum** period of 144 years after which a good Zoroastrian's soul reincarnates on earth. (v) It explains how an **Ashavan** or an **Abed** helps the world through his Mithra and Manthra. (vi) **It reminds Zarathushtis of the advent of those Raenidars who will renovate from time to time, the Zoroastrian Religion, and mentions Shah Varjavand, Hoshedar Mah, and Hoshedar Bami together with Paigamber Zarathushtra's other disciples, and Soshyos who will come and save certain groups of mankind from disaster. The worshipper ardently desires that the advent of Shah Behram Varzavand, the next Saviour, is expedited!**]

**May the Seed be in its original (primeval) state!**

Of all the **Setayeshes** of the last **Raenidaar**, **Chithrem Buyaat** is the one prayer, which is full of talismanic power. The first three lines of paragraph 1 are in Avesta. They are unique in that they are not to be found anywhere in the extant Avesta texts. These lines have a deep mystic import.

**Chithrem Buyaat Ahmi Nmaaney:** "In this house, may the Seed remain and be preserved in its original condition." That is the literal meaning of the first line. But its real inner meaning is, "In this house of the body, in this actual house of the family and in this house of all religions, i.e. the vast world, may the **Bunak** heritage of the father on the real path of **Asha** ever remain active, being transmitted to progeny and community and nations of the world." "May there always be the primeval Mazdayasni Seed and may there be in it only Zoroastrian thought-forces".

**Pithwem Buyaat Ahmi Nmaaney:** "May the food or nourishment in this house be preserved! That is, the nourishment comprising the blessings and benedictions of Nature may descend on this house. May only the primeval Mazdayasni ambrosia, such Zoroastrian influence alone, meet the seed."

**Tokhma Pithwem Buyaat Ahmi Nmaaney:** "May the seed which has received the Divine blessings germinate into an offspring who carries with it the ancient Mazdayasni characteristics. !"

Briefly, the above three lines indicate that, may the offsprings and progenies of humans have the same high spiritual force and status as the **Yazads!** All this point to but one thing: **Bunak Pasbaani**, the preservation of the seed within the seed. In the Pahlavi **Dinkard**, the word is **Tokhmak Paaspaan** i.e. the preservers intact of human seed. In a superb paragraph **against** alien marriages, the **Dinkard** says: "**Hence in accordance with what wisdom we have received from the Creator, we give birth only to children fit for receiving spiritual rewards, and for this reason only, we are the preservers of seed, and we keep the procreative power in naturally sound condition, and continue the origin of species pure, and keep our thoughts supremely great.**"

A small Pazend paragraph in the **Setayesh** follows the above 3 Avesta lines, which echoes the wish expressed in the Avesta.

Then paragraph 2 is a direct lift from **Fravardin Yasht Karda-31** as well as from the **Karda "Yaaoo Veesaad"** occurring in the **Afringaan**. Therein, the **Fravashis** of the departed ones are welcomed in the house and a wish is expressed that they may move about freely with joy and that they may not depart lamenting or complaining.

In paragraph 3, among other things, there is a pertinent reference to the importance of marriage: "If anyone does not have wife and children, may the Divine blessings grant him spouse and progeny . . . . ." Then towards the end of this para., comes a peculiar statement, which has been satisfactorily explained only through the light of **Khshnoom**. That is a reference to 150 years, after which, a man with a family can join himself to one of the Divine Forces or Yazads. This 150 years is an allusion to the **minimum** time taken for a Zoroastrian soul to reincarnate on earth. The actual minimum number of years is 144, made up of 12x12 (12 parts of each sign of the Zodiac multiplied by the total number of signs).

If one were to translate the 4th paragraph, literally, one would end up saying, "you good people, who are always engaged in spiritual and joyous works, may you get hair on your head, sherbet in a cup in your hand, **Sperma** flower beside you, rings in your ears; may you always be happy with your friends!" But that is not so! In each word there is a deeper esoteric meaning. For example, in the **Abaan (Avaan) Yasht, Karda 30 Avaan Ardavisur** is said to be wearing a dangling, golden, 4-cornered earring! Students of philology stupidly conjecture that such personal description of **Aredvisura** as a comely, alluring maiden, is a poetic flight of fancy of the composer of the **Abaan Yasht**. They, therefore, conclude that about the first half of this **Yasht** must have been written much earlier than the 2nd half, where, in **Kardas 16, 19 and 30 Aredvisura** is described as a beautiful young woman wearing such and such garments and appearing in such and such a way. This, they opine, is the same idea as that of the **Anahita** cult that grew in the West, from where the Iranian scribe borrowed it ! ! Nothing could be further from the truth. We won't go into the details. But taking just one example from her description - her wearing the dangling 4-cornered earrings - we'll see how behind such seemingly simple statements lie the deepest mysteries of Nature.

First of all, the apparent physical description of **Aredvisura** pertains to the description of her **Kehrp** (subtle, invisible body). The dangling, 4-cornered golden earrings of **Avaan** refer to the centrifugal and centripetal forces of the planets, of the Moon and Earth, of the ebb and flow of tides and the influence and pull on man's fortunes and destiny. They are '4-cornered,' i.e. **Aredvisura** performs these functions on the earth and its environs which are governed by the 4 elements. The earrings are golden, i.e. all these changes and mutations are brought about for the advent of Frasho Gard, the golden age.

The above is just one tiny example of how **the Avesta Scriptures are littered with such allegorical and hidden statements. So also is the Pahlavi Pazend literature.** In our **Setayeshes** themselves, there are words pregnant with esoteric meanings. For example, the word, **Khurashney-Khush** would literally mean, "good food." But in the context in which it is used, it really means, "the good result or reward (**Kerdar**) that a noble soul sees after corporeal death." Such examples could be multiplied.

**Coming back to our Setayesh, the 4th and 5th paragraphs contain very efficacious Mithra**

(thoughts), which should be pondered by every Zoroastrian daily. These refer to the advent of those who will refurbish and renovate the Zoroastrian Religion. Before we continue with the actual lines given in the **Setayesh**, a few words about the 3 great **Raenidars**, who are to come in the next 12,000 years (during the **Hashem** or Mars Period), viz., Shah (**Behram**) **Varjavand**, **Hoshedar Mah** and **Hoshedar Baami**.

In the current **Zarvan-e-Daregho Khadaat** of 81,000 years, to bring the **Frashogard** or salvation of the world closer, there will come Saviours or Messiahs from time to time who are the disciples of Prophet Zarathushtra. Such Saviours fall into 3 groups. These 3 groups of Saviours will appear in three different cycles of this **Daregho Khadaat**. We are, at the moment, living in the end of the first cycle of the current **Daregho Khadaat**. This 1st cycle will end in another about 20 years when the first of the **Raenidars**, Shah **Varjavand** will come and renovate the whole world.

Since the time of Prophet Zarathushtra, 91 of his disciples of the 1st group have been functioning in Nature to bring about some sort of order and spiritual progress in the world. But as the time for **Shah Varjavand** to make his appearance draws nearer, these disciples will work even more vigorously in the hidden 1/3rd portion of the earth near the North Pole, called **Aiwi-Thrishwa** in Avesta. The names of these 91 disciples are found in the **Fravardin Yasht**. When **Shah Varjavand** manifests himself in the world, he will be guided by **Astavat Ereta**, who has been referred to as one of -the 'Sons' of Prophet Zarathushtra and **Peshotan** and others who will operate in the **Chaechst** region, which is a part of **Aiwi-Thrishwa**. It is interesting to note that in the 25th **Karda** of the **Fravardin Yasht** where the names of the 91 disciples are mentioned, **Astavat Ereta's** is the last name mentioned. This also shows that at the end of the 1st small **Kyaamat** or catastrophe, about 2000 A.D., when the world will undergo tremendous upheavals, **Astavat Ereta** will appear in the holy **Aiwi-Thrishwa** and **Shah Varjavand** will come out in the world to bring solace to mankind.

Then in the 2nd cycle of **Daregho Khadaat** which will commence from the advent of **Shah Varjavand** till the beginning of the Moon Period (we are now, as said earlier, in the Mars Period), i.e. about 38,000 years from now, the 2nd group of **Paigambar Zarathushtra's** disciples – 62 in number – will carry on specially looking after the spiritual progress of the world. The 3rd and the final cycle of this **Daregho Khadaat** will come thereafter, in the Saturn Period, when, towards the end of that cycle, a very great soul, that of **Soshyos** will come and save certain groups of mankind from the Deluge that will engulf the earth. In this 3rd cycle, the 3rd and the final group of Zarathushtra's disciples, numbering 80 will work exclusively for the salvation of mankind.

However, for our purpose, it is important to note that the triumvirate of **Shah Varjavand**, **Hoshedar Mah** and **Hoshedar Bami** will appear in the present **Mars** Period only, i.e. in the next 12,000 years or so all three will have made their presence on earth.

Now, in this **Setayesh** (paras., 4 and 5) these three **Raenidars** have been mentioned along with the son of King Vishtasp, Peshotan, who is 'immortal', thanks to the special benedictions of Holy Prophet Zarathushtra bestowed on him. In the 4th paragraph, the reciter says, inter alia: ". . . . **Aan i Madan Mardaan-i-Daad-Aaraastaar, Gehaan - Viraastaar, Ashai-Varjidaar Mard - Hushidar Zarathushtaan, va Pashutan Vistaaspaan, va Vehraam-i-Amaavand oi Paeda-i Deen Aayand va Rasand; Daad-i Deen-i Veh Avaa Aan-i Ahurmazd - Deen Padvandyaad; Hu-Deen Hu-Farmaan Andar Iran Gehan Rawaa Kunaad; Jud-Deen Jud-Farmaan Andar Iran Gehan Ba-avasheenaad!**" = May the Law-Reformer, World-Renovator, Ace Practitioner of **Ashoi** come – Hoshedar of Zarthosht, Peshotan of Gushtasp and Valiant Behram - for the prosperity of the Religion. May he continue the connection between the Zoroastrian Law and the Religion of

Ahurmazd. **May he (once again), begin the Good Religion (Mazdayasni Deen) and the noble commandments in the land of Iran;** and may he destroy the anti-religion and the false commands!"

**It is the duty of every good Zoroastrian to recite these Pazend lines every morning and meditate on its import vigorously.**

In the 6th paragraph, we get an idea as to how an **Ashavan** or an **Abed** helps make the best charity in the world by attracting the Yazatic currents constantly through the help of his **Mithra** and **Manthra** and how he manages to spread these currents all over the globe.

In the same paragraph, there is a reference to the formidable, highly efficacious **Pastaa** ritual, which has been lost to us. (The Word Pastaa is also read as **Paidaa** in some books).

So, dear readers, as we come to the end of this series on the 6 big Setayeshes of Adarbad Marespand, we cannot help re-emphasize the importance of the **Chithrem Buyaat Setayesh**. It has at least two fundamental, vital points: (a) Parsees have to be the Pasbaans (protectors) of their **Bunak** (Genetic cell) and (b) Parsees have to pray for the early advent of the Saviour, **Shah Varjavand**.

Incidentally, this **Setayesh** is a must in your prayers on **Roj Fravardin** of every month, if you cannot recite it every day.

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