

## What to pray during Muktaḍ days

By Pervin Mistry

It is often asked as to what one should pray during the 'Muktaḍ' days. It is requisite that we pray the daily *farajiyat* prayers and then pray the Patet Raven-ni Naiyate; Satum-no Kardo or, "Karda to be recited in memory of the Departed Ones" (as given in the English version); Sarosh Yasht Hadokht (during the day) or Sarosh Yasht Vadi (night time). It is also a practice to recite the Baj of 1200 Ashem Vohu for the first 5 days, i.e. from Ashtad to Mino Aneran roj and to recite the Baj of 1200 Yatha Ahu Vairyo on the 5 Gatha days. **In addition, it is highly recommended that at least for the 10 Muktaḍ days, we pray the *Framroat-no Ha*, which is Yasna 20, the Avestan Commentary on the Ashem Vohu Prayer. The following is an explanation of Yasna 20.**

*"Framroat Ha". Yasna 20:*

(To be prayed during Muktaḍ days)

By Pervin J. Mistry

### General Introduction:

Yasna *ha* 20, known as *Framroat-no Ha*, is a commentary on the Ashem Vohu Prayer. Ashem Vohu and Ahunavar (Yatha Ahu Vairyo) are the 2 most sacred and potent manthra uttered by Ahura Mazda at the dawn of creation. The holy Avesta teaches that the universe was manifest according to His Primordial Thought (Y. 31.7), embodying His Divine Consciousness (Vohu Mano). It was the first and foremost utterance of Ahunavar that brought the universe into being. Together with the Ahunavar, the fundamental declaration of **Ashem Vohu (Ashoi)**, under the directive of **Vohu Mano**, sustains and guides the Universe towards Spiritual Perfection. The manthric "staot" (resonance) of these two powerful manthra, Yatha and Ashem, are therefore, circulating throughout the Universe from its beginning to its end. These divine manthra are present in every single atom so that through

their resonances ('staot'), imbibing His Will (Authority, Law and Order) as well as Ashoi in every single atom, the preordained divinely appointed event of Frashogard is attained.

Ashem Vohu teaches that righteousness (purity) is the best virtue; spiritual fulfillment through righteousness comes to one who lives and imparts this virtue to others; and, righteousness is best for the sake of righteousness alone, without expectations of reward. It is stated in Yasna 48.5 (Spentomad Gatha) that purity is the best virtue from the time one is born. In other words, Ashem Vohu inculcates devotion, humility, self-sacrifice and purity of body, mind and soul. Sin in **thought** is placed on the same level as with the sin in action, and therefore, Ashem Vohu teaches that the root of all actions as well as the measure of all moral discernment is perceived in the **mind**. If the mind is pure, thoughts, words and actions are also pure and angr-mainyu's strength is broken. Verily, thought is the blue-print of all words and actions. Therefore, greatest importance is emphasized on the mind which is to be kept pure and free from the invasion of akoman, whose leader is angr-mainyu. The manthra of Ashem Vohu, leads to spiritual ecstasy through these virtues of self-sacrifice, devotion, humility and purity of thought. It guides one to the Path of Ashoi, ultimately leading to salvation from physical existence.

### Yasna 20: "Framraot Ha":

"Framraot-no *Ha*", includes and elaborates the principles of 1) **Asha**, 2) **Vohu Mano** and 3) **Ushta** or Spiritual Ecstasy. Yasna *ha* 20 is commonly referred to as "Framraot *Ha*" because it is dedicated to the righteous Fravashis. It is propitious to pray this *ha* every day but it is prayed especially during the last 5 days of Asfandarmad mah, from Ashtad roj to Mino Aneran roj, which begin the first 5 days of "muktad", or "panj-e keh"; also called "Fravardegan", days in honor of the Fravashis.

"Framraot" is a compound word derived from "fra" meaning "to go forth", "to fulfil"; and "mraot" means "teaching" or "dictate". "Fra" refers to the Divine Fravashis, who, as Protectors and Dispensers of Ahura Mazda's Will, fulfill His Divine Dictate to bring about "Frashogard". Embodying the Divine Essence of Ahura Mazda, the Fravashis, created by the Divine Thought of Ahura Mazda, are holy and pure, and subsequently immortal. They are so by reason of their spiritual composition, 1) reflecting the Spiritual Fire (**Asha Vahishta**) of Ahura Mazda, 2) manifesting His Spiritual Consciousness (**Vohu Mano**) and 3) replicating **Ushta**, the Divine Ecstasy experienced by the Immortal Yazads. It follows that the Fravashis, Vohu Mano, Ushta and Asha Vahishta are inseparably linked. Any Parsi-Irani- Zarathushti, who helps to advance the Divine Aim of "Frashogard" (Renovation)

through "purity", i.e. Ashoi, is a practitioner of 'Framraot'. As illustrated, "Framraot *Ha*" (Ashem Vohu) is an exposition of how Frashogard is achieved through 1) **Asha**, 2) **Vohu Mano** and 3) **Ushta**.

### 1) Asha, as expounded in Yasna *ha* 20:

"Framraot *Ha*" specifies that the manthra contained in Ashem Vohu increases the power of Asha Vahishta; and further states that "Bagha Ashahe Vahishtahe", or Asha Vahishta (Ardibehesht) , is the manthra of Ashem Vohu or Righteousness. Asha or Divine Righteousness indicates **Purity** (freedom from evil or "druj", which is seen as well as unseen), **Truth, Harmony, Divine Justice** and unconditional **Obedience to His Will**. These attributes make Asha the Immutable Law of Ahura Mazda without which Divine Order or Justice cannot be maintained in the Universe; subsequently, the aim of Ashem Vohu, to achieve Ashoi (Purity) cannot be fulfilled. Without Ashoi, there can be no Union with the Divine, which is called "Frashogard". Therefore, **Asha** and Ashoi as well as Ushta are stressed in Yasna 20.

Asha Vahishta presides over the Creation of Fire. As Divine Energy, Asha pervades every atom of the Universe, transcending the space-time continuum. Since "matter" is essentially integrated with energy, and cannot, in itself, be destroyed, Asha alchemizes matter to spirit (energy) through the Immutable Law of "Ashoi" or Righteousness. Asha (Fire) purifies matter to spirit through Ashoi. **Ashem Vohu and Asha Vahishta are like the two sides of a coin; Ashem Vohu is total purity and Asha Vahishta is the purifier of all things.** Therefore, according to Yasna *ha* 20, Asha and Ashoi (Ashem Vohu) are inseparably intermixed.

### 2) Vohu Mano, as explained in Yasna *ha* 20:

Framraot *Ha* proves the bogey of "freedom of choice" to be illogical and unsound. While explaining Vohu Mano, Yasna *ha* 20 expressly affirms that "good" is not necessarily what we think of as "good" or "righteous". Our thinking is the outcome of a mind guided by the dual principles of good as well as evil. **Vohu Mano, the Divine Consciousness of Ahura Mazda is not what we, as humans, have achieved as yet; it is what we are ultimately required to achieve through Asha and Ashoi!** Vohu Mano, as an Ameshaspand, is united with, is One with, Ahura Mazda! If we possessed Vohu Mano, the Divine Consciousness of

Ahura Mazda, we would be in direct communion with Ahura Mazda and we will become Omniscient, Omnipotent and Omnipresent! We would become Yazads! Vohu Mano, commonly translated as the "good mind", an adjective, is not indicative of Vohu Mano, the Ameshaspand, or Divine Consciousness of Ahura Mazda. Rather, the reference to "good mind" is indicative of an adjective used to indicate a mind deliberately disciplined to reflect ethical values. When spiritual wisdom is established, 'good mind', meaning a disciplined mind, follows. Very often, the proper noun: Vohu Mano and the adjective: "vohu mano", the "good mind" are confused.

The very purpose of Creation, of Life itself, is to burn or alchemize through Asha, the spiritual ignorance created by "anger-mainyu" in the human mind. That evil "seeds" exist in human mind is proven through the exposition of Ardibehesht Yasht and also by the utterance of "Kem-na Mazda" and "Hormazd Khodai" prayers wherein the devotee asks for protection against inherent evil tendencies and wishes to renounce evil thoughts. The word, "**avaso-khshathremcha**" means "**personal whims**". This word, 'avaso-khshathremcha', appearing in Yasna *ha* 20 ("Framraot *Ha*"), commenting on the third line of Ashem Vohu, in context to a "righteous" person, indicates that righteousness does **not** reflect the thoughts, words and deeds that are based on *personal whims* of any individual! (Khordeh Avesta-ba-Maeni, Kangaji, p. 137.) **Rather, righteousness is defined by one whose mind reveals the Dwelling of Vohu Mano, reflecting total purity of thoughts, (Ashoi). Such a spiritually enlightened mind free of any druj is indicative of Prophets and Sages alone, the spiritually perfected ones, who have communed with the Divine and whose mind reflects Divine Consciousness.** We, the ordinary humans, are not spiritually advanced to commune with the Divine because we have not yet attained to perfect Ashoi or purity of thought due to the presence of the dual mentalities asserting within our 'mind'; our spiritual senses are not developed yet; therefore, we may not always be wise in our judgement to decide what is truly righteous. Our mind is guided by personal experiences, whims and opinions. Our so-called "good mind" reflects the decision of the moment alone. If mind were truly and unfailingly righteous, always, it would not be imprisoned in flesh, learning the lessons of life! Yasna *ha* 20, therefore, cautions us not to act according to personal whims or what we perceive to be good or 'right'. Often, we assert our "rights" forgetting that "rights" involve responsibilities! We may define certain behavioral patterns as good which in fact may be unrighteous according to what those who have attained to Perfect Ashoi, such as the Prophets, reveal in the scriptures. For example, gay rights are condemned in all the scriptures of all the religions and yet, we justify them as "rights" or freedom to choose whatever we think is a convenient life-style. Our human mind is trapped within the dual mentalities of good and evil, between Spenta-Mainyu and Angre-Mainyu. We are not yet spiritually perfected and whilst struggling between the dual mentalities are prone to err in our thoughts, words and deeds. Therefore, good and bad actions, righteousness and unrighteousness, are defined by the Prophets through their revelation and not by the human mind which is yet spiritually imperfect and tends to give in to personal whims. It follows that the words, "**avaso-khshathremcha**" meaning "**personal whims**" do not reflect

Vohu Mano. Vohu Mano is the mind which has totally surrendered to His Will (Asha), which is Spiritually Perfected (Ashoi), and, rooted in Spiritual Ecstasy (Ushta).

Further, the fact that our fallible mind is not yet the dwelling place of Vohu Mano (Ahura Mazda's Divine Consciousness) , is illustrated by the words "pairi jasai" (Yasna *ha* 28.2), and "pairi jassat" (Yasna *ha* 43.7). "Pairi" means surrounding, encircling; "jasai" and "jassat" mean uniting with, entering, or reaching, with reference to Vohu Mano. These words indicate that Vohu Mano (Righteousness) is outside the bounds of fallible mind; we invite Him to enter our mind, so we may, ultimately, reach Ahura Mazda. "As Divine indeed, O Mazda, have I recognized Thee, O Ahura, when Vohu Mano entered within me, when through YOUR teaching I first grew wise" (Yasna *ha* 43.11). By keeping the mind pure we will keep the conscience, 'daena', and subsequently our Din, also pure! Religion, or Din, is a Yazad; it is up to us to obey Ahura Mazda's immutable laws of Ashoi which will enable us to safeguard our Din, His Din, against any druj or thoughts of disobedience and stark spiritual ignorance.

To sum up, Yasna *ha* 20 establishes that Vohu Mano is Divine Consciousness; it is Spiritual Wisdom. It has naught to do with whims or petty judgements in day-to-day mundane decisions. There is a difference between Vohu Mano, the Holy Ameshaspand, and the "good mind" of a mere mortal. We are required to heed our conscience and act righteously in every thought, word, and action committed in order to progress spiritually. However, the mind which is trapped within the two coeval dualities is not capable of always choosing what is spiritually correct. Yasna 20 cautions us to take heed that we do not act according to our own whims and fancies; do not become "deformers" of our religion through unwise desires but obey and follow what is Divinely Revealed!

### **3) Ushta, as described in Yasna *ha* 20:**

"Ushta" is generally taken as being physically healthy and cured of illnesses resulting in being "happy". This is a temporary "ushta" because it is the mind wherein seeds of suffering sprout. Real "ushta" is synonymous with Divine Ecstasy, or Spirituality. "Ushta", commonly translated as "happiness" or "good health", does not, in any way, refer to material prosperity or physical health alone. "Ushta" is derived from "oos" meaning "to burn". This "burning" has naught to do with suffering of any kind (which is the opposite of being happy). It signifies a mystic process of spiritual yearning, of selfless dedication, to transform the body of flesh into "tanpasin", the final resurrected body of "light" or pure energy; a body "glowing" or "shining" as radiant as the Spirit, as shiny as the Heavenly Luminaries. This yearning, "oos",

reflects the yearning of the soul to transform, to renovate the body of flesh to spirit or energy, in order to merge with its parent, the Fravashi which is spiritual and devoid of matter. This is the true, everlasting "ushta" when the aim of achieving divine union of the merging the physical body with the spiritual Fravashi is achieved. Similarly, when the physical world, "gaethya" merges with its original source, the "mainyava" or the spiritual world, Frashogard will be realized and the Divine Aim will be fulfilled. The end is Joy, everlasting "Ushta"!

True, everlasting "ushta" is attained only by following the prescribed Path of Asha (Ahura Mazda's Immutable Law), and implicitly obeying Vohu Mano (Ahura Mazda's Divine Consciousness) . Ashem Vohu teaches that righteousness enters the mind of those who serve Ahura Mazda through selfless dedication to His Fundamental Law of Ashoi. "Righteousness comes to him who defeats evil (druj) from the mind and as self-sacrifice, for the sake of righteousness, helps others to tread the same Path of transforming druj to Usta, Asha and Ashoi". True "Ushta" (Spiritual Perfection) is attained when Vohu Mano (Pure, Divine Consciousness or Ashoi) enters the mind and through Asha Vahishta (Asha, Divine Energy), the spiritual state is regained after matter is transformed to spirit or energy. Then, Frashogard is attained and unity with the Divine is ultimately reached. Yasna *ha* 20 indicates that in a mystic sense, it is the separation from Ahura Mazda that prevents real "ushta"; conversely, merging with Him gives immortal bliss or spiritual ecstasy attainable through Asha, Ashoi and Vohu Mano.

### **Fravashi, Fravardegan and Frashogard:**

The trio of Fravashi, Fravardegan and Frashogard is interconnected. To achieve the Divine Aim of Frashogard, the Divine Spark, or Essence / Spirit of Ahura Mazda within each one of us, known as Fravashi, initiates a nine-fold graded descent to material or physical embodiment. The highest, which is the purest and righteous, is the "Fravashi". It brings forth, from itself, material manifestation and, as preconceived by Ahura Mazda, helps Asha Vahishta, Vohu Mano and the other Ameshaspands to transmute physical creation to its original state of Divine Energy or Spirit. The two: spirit and matter, are interconnected and coeval because the spiritual and material manifestations are inseparable from each other till the Divinely Appointed Event of Frashogard is achieved.

In Pahlavi, "Frashogard" means "making fresh" indicating spiritual "Renovation". "Gard" or "gherd" means a "fortress", "enclosure" or "container". It stands to reason that the Fravashis mould, bring forth from within themselves, the "container" of the spirit (the physical body), in

stages. Being wholly spiritual, and in order to remain so, the Fravashi itself does not descend to material regions of space to confine or bind itself directly to matter. Rather, it sends forth a ray, a portion of itself to the next descending plane of manifestation. This ray, called "baod", divides in similar manner upon further descent and "urvan" is brought forth. In an identical process, the 9 components of the human constitution are likewise formed, the last being the "tanu" or the physical body. The Fravashi prevails as the overseer of all its components. Hence, the Fravashis, in a genuine sense, preside over Creation from spirit to matter, and back from matter to spirit, to Frashogard!

To aid Spenta Armaity (Asfandarmad Ameshaspand who is in charge of the element of earth) in her mission to bring about Frashogard, the Fravashis actively participate by spreading added benevolent influences on Earth specifically during the 18 days of Fravardegan. The Immortal Fravashis spread their spiritual influences in 3 stages.

i) During the last 5 days of the 12<sup>th</sup> month, Asfandarmad mah (Ashtad roj to Aneran roj), known as "panj-e keh", the Fravashis aid Spenta Armaity (Asfandarmad Ameshaspand) by infusing the Earth with resurgence of heat and vitality, thereby preserving the cosmic harmony between light and darkness. Through "Hamaspah-Maedaem" Gahambar, celebrated during the last five days, this essential harmony between heat and cold, between light and darkness, is sustained by the Fravashis.

ii) For the next 5 days, known as "panj-e meh", or the Gatha days, the Fravashis continue to aid Spenta Armaity by reviving Nature with added spiritual vitality through the 5 Yazatic Channels called the Gathas. The 5 Gathas are not simply sacred "songs"; they are also Spiritual Beings or Yazads as mentioned in Yasna *ha* 55. They are referred to as "Ratukshshtrabyo", "Lords of Truth possessing the Divine Authority of Ahura Mazda", "Spentabyo", "Beings in charge of Spiritual Progress", "Ashaonibyos", or "Beings who emanate Ahura Mazda's Ashoi through Divine Law and Order". The Gathas are also called "Ahuraonghahos", Lords under Ahura Mazda's Command (*ha* 30.9, 31.4). The Gathas are also described as the providers of 'food' for our soul. A special *kshnooman* is dedicated to the Gathas which is only dedicated to Spiritual Beings. Thus, the Gathas, as Spiritual Beings, are in charge of spiritual progress aiding the Fravashis in realizing the Divine Aim of Frashogard. During the 5 Gatha days, the Fravashis, together with these 5 Spiritual Beings, circulate additional Cosmic Light and Manthric Staot that are Ahura Mazda's Life Force or Divine Energy. They infuse in the physical world, through the chanting of the Gathic manthra, 1) Obedience to His Will (Ahunavad), 2) "ushta" or Spiritual Ecstasy through self-sacrifice (Ushtavad), 3) Devotion and Commitment to Spiritual Perfection (Spentomad), 4) Spiritual Courage and Divine Power / Authority (Vohukshathra) , and 5) Realization of the Divine Union (through 'Khaetwodath'), when the Fulfillment of His Will (Vahishta-Ishti) , is

attained and Frashogard is celebrated. With the help of the Gathas, with the added collaboration of Fravashis, Nature receives a spiritual revival to begin the New Year which is a step closer to attaining Frashogard.

iii) Next, the Fravashis give impetus to Rapithwin to re emerge giving strength and vitality to vegetation to blossom and sustain life. Resurgence of Life signifies the Resurrection of Spirit. Rapithwin is officially manifest on Ardibehesht roj, Fravardin mah. The vital heat of Rapithwin, which annually goes underground for 5 months under Spenta Armaity's protection, is resurrected by the Fravashis during the Fravardegan days. For the first 7 days of the 1<sup>st</sup> month (Fravardin mah), the Fravashis aid the 7 Ameshaspands in fulfilling the goal of Frashogard. The **direct** intervention of Fravashis is given way on the dawn of the 18<sup>th</sup> day, called "valavo" or return of the Fravashis to the spiritual world, to the other "hamkars" (Special Assistants) of Ahura Mazda for the rest of the year to guide Nature on its path to Renovation. (Fravardegan is actually a period of 18 days, not 5 or 10!)

It is said that in our own small way we can help the Fravashis to bring about cosmic harmony and vitality by praying "Farmraot-no *Ha*" during these important Fravardegan days. By so doing, through our thoughts of devotion and recitation of the holy manthra producing beneficial 'staot', we participate in helping the Fravashis to promote "Ushta", "Ashoi", "Asha" (Divine law and Order) and add our mite towards fulfilling the aim of Frashogard.

### Conclusion:

The 2 prayers, Ashem Vohu and Yatha Ahu Vairyo (Ahunavar), are pre-Zarathushtrian and are the sacred verses of the Creator Ahura Mazda Himself. The prayer of Yenghe Hatam is the sacred verse composed by Paigambar Saheb Asho Zarathushtra as revealed to him by Ahura Mazda Himself. These 3 prayers form the basis of the Holy Avesta and are repeated. They each have their specific names \_ Yasna 19 is the Avestan Commentary on the Yatha Ahu Vairyo; Yasna 20 is the Avestan Commentary on the Ashem Vohu and Yasna 21 is the Avestan Commentary on Yanghe Hatam. These 3 *ha* are known as Baghan Yasht.

At the beginning of the Framroast *ha* (Yasna 20), we affirm that Ahura Mazda Himself pronounced the Sacred Hymn of Ashem Vohu at the dawn of creation, "Framraot Ahuro Mazdao Ashem Vohu vahisitem asti ". We also pray, "Vispem vacho fravakem haurum, vacho Ahurahe Mazdao", affirming that every verse of the prayer Ashem Vohu is complete

in itself (the 3 lines of the Ashem Vohu prayer, containing 4 words each, are in themselves 3 complete verses), and the whole Hymn of Ashem Vohu (as also the Ahunavar) is the Hymn of the Creator Ahura Mazda, as uttered by Him (at the dawn of Creation). There is great merit in reciting the sacred hymn of Ashem Vohu with sincerity and proper understanding, on various occasions. The Hadokht Nask mentions of these meritorious deeds while reciting the Ashem Vohu on different occasions. However, it is futile to recite Ashem Vohu on one hand and to continue living a life of unrighteousness. As noted, it is the unrighteous thought that leads to unrighteous words and actions in life.

According to His Will (Ahunavar), as per the Immutable Laws which Ahura Mazda has set into motion, Divine Justice, Law, Order and Truth will prevail and Frashogard will be achieved. Every atom, everything that exists in the universe receives the protection of the manthra of Yatha and Ashem and to combine the potent powers of these two prayers, in order to bring about maximum beneficent effects in defeating angre-mainyu, the prayer of Yenghe Hatam serves as a catalyst. Yatha Ahu Vairyo embodies the Will of Ahura Mazda; Ashem Vohu embodies Ahura Mazda's Ashoi which will ultimately win over the evil forces of anger-mainyu; the staot of Yanghe Hatam spreads Divine Love, Harmony and Universal Brotherhood in order to progresses the entire creation towards the Divine Aim of Frashogard. The manthric resonances of these 3 fundamental prayers vibrate between the earth and the sky spreading Asha, Ushta and Ashoi to every atom and enable Divine Law, Order, Justice, Truth and Ashoi to prevail over unrighteousness. To re-unite the entire creation with Ahura Mazda, the potent prayer of Yenghe Hatam is as indispensable as Yatha and Ashem. These 3 verses oppose and dislodge angre-mainyu completely making the Divine Event of Frashogard a reality.

When we recite the Framraot *ha*, the words, "**avaso-khshathremcha**", meaning personal whims, are uttered to specify that that the Creator Ahura Mazda revealed the Hymn of Ashem Vohu to the righteous who do not act according to "personal whims" but according to the revealed WORD as uttered by Ahura Mazda Himself! We are assured that the entire manthra revealed in the Pak Avesta are the sacred manthra which Ahura Mazda has Himself revealed to our Holy Paigambar Saheb Asho Zarathushtra! Hence, it is very important that as Parsi-Irani Zarathushtis we do not desecrate the sacred manthra according to our convenience or personal level of understanding which can be flawed, but FOLLOW the revelation of our Holy Paigambar Saheb with Dedication, Faith and Obedience! It is only because our ancestors followed the spiritual teachings with strict adherence that we have survived for so many millennia without a country and without a Ruler. The most important teaching is tokham pasbani or boon-ni jalavni without which we will not continue to survive as we have, as Parsi-Irani Zarathushtis, with genetically inherited unique traits of character which even the learned non-Zarathushtis have noticed, admired and sung in praises of! We are "tokhmak paspaan" and will remain so till Frashogard!

One can never “study” spirituality through books; neither can esotericism be explained through words. Manthra, besides creating / spreading spiritually beneficial resonances in Nature, embody esoteric teachings (Y. 48.3, 50.6). There are levels upon levels of mystic meanings interwoven in each manthra. The effect created by the utterance of manthra is spiritual. It has the ability to open the inner door of our soul to link with the spiritual world. By reciting the manthra of “Framraot *Ha*”, we not only benefit our soul through manthra-recitation (Manthra Spenta is the Soul of Ahura Mazda and therefore, the recitation of manthra strengthens our soul); additionally, we consciously reaffirm righteousness, pledging to uphold the tenets of Asha and Vohu Mano to transmute ignorance of the spiritual laws to wise compliance of His Will. By uttering the manthra of “Framraot *Ha*”, we assert righteousness since words are vocalization of thought. By thinking righteous thoughts, we utter righteous words; and the utterance of a word is the performance of an ensuing deed. Benevolent actions reflect good thoughts and words that precede the honorable deed. It follows that through prayers, through the recitation of manthra, we help the Fravashis to spread “ushta” or spiritual health and happiness in this erring, suffering, world. To attain to spiritual perfection and immortality, Ashem Vohu is the best manthra. To practice the teachings as elaborated in Ashem Vohu means “Framraot”, indicating the devotee has heard and tries to put into practice the teachings, thereby attaining some measure of righteousness, “Ashem Vohu Vahisstem Asti”.

Note:

“Framraot *Ha*” may be prayed every day. Due to time constraints as a result of our life-style, if unable to recite daily, the Avesta recommends that it should be prayed at least during the “panj-e keh” days (the last 5 days of Asfandarmad mah). These last 5 days of Asfandarmad mah are most relevant for reciting the “Framraot *Ha*” because although the year begins with mah Fravardin, it ends with Asfandarmad or Spenta Armaity. This is so because Creation began with the Fravashis and will eventually end, or merge with Ahura Mazda, at Frasho-Kereti, when the Earth, under the domain of Spenta Armaity, will regain its original spiritual state. Till the last soul attains to spiritual perfection, Spenta Armaity will sustain this Earth; therefore, Asfandarmad is the last mah. This message of self-sacrifice and devotion to Ahura’s Will to bring about Frashogard, is the highest righteousness! Spenta Armaity or Asfandarmad puts into practice “Framraot” or fulfillment of Ahura Mazda’s Dictate!

Whatever is expressed here is through the teachings of Ilm-e Kshnoom. These teachings appear in the Frashogard Memorial Volume, Volume 30, published by the Parsi Vegetarian & Temperance Society. Dr. Faramroze Chiniwalla has written the translation as well the

explanation of the Fravardin Yasht. I have referred to Dr. Chiniwalla's exposition of the Fravardin Yasht as well as Framraot-no *Ha* and have also referred to Kangaji's explanation of Framraot-no *Ha* from Avesta Ba Maeni (English version).

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