

80) Wisdom is the determination that Asha governs the cosmos, the environment, and proper human relations.

81) Any aspects of veneration, ritual, practise, meaning-making, may be in accordance with Daena Mazdayasni so long as they demonstrate the promotion of Asha.

82) The said, may also be permitted so long as the focus of worship is in accordance with the concepts of the Vehe Din.

83) Just as Ahura Mazda possesses 101 names in Avestan, and is present in all of Creation, and has many manifestations, so Ahura Mazda may be known by various names in other languages and traditions.

84) Ritual and traditional ceremonies are venerable, but it should be understood that places of worship are primarily consecrated and maintained through their exhibition of fellowship.

85) Ritual and traditions are venerable, but it should be understood that sites of ceremony, sites for the installment of Adar, and sites for the investiture of a priest, are primarily consecrated through the congregation of Vohu Manah, Asha Vahishta, and Spenta Armaity.

86) Daena Mazdayasni is not a reductive formula, a prescriptive formula, a status, or an identity. It is an atmosphere in resonance with Asha, and harmony with all Divine beings.

87) One cannot be banished from Daena Mazdayasni.

88) Cruelty of any sort must be eliminated. Killing is an affront to Ahura Mazda, and doing harm to any Creature is doing harm to oneself by the principle of interdependence and reciprocity within Creation. Humans must acknowledge their debt to the Animals and Plants through ritual and prayer, as the veneration of Creation. Sustainability and conservation are not charity, but justice.

89) It is to be understood that denying fellowship does not uphold Asha, nor does it preserve or honour Creation. "Purity" is an alien concept to the Vehe Din, insofar as it manifests as segregation for the sake of cleansing or as a barrier to defilement. Remaining "pure" and "cleansing" both originate from intention towards Humata, Hukhta, and Huvarshata.

90) All that is produced by life is necessary for life. It is ignorance and hubris to believe that biology, biological functions, or biological reproduction, are "impure" or not in accordance with Asha. It is not the function of nature and Creation that is to be critiqued, but its abuse or dishonouring.

91) The proper care of one's physical self towards both strength and vitality, are respect for Spenta Mainyu. As with all that is human made and human opinion, the Vehe Din acknowledges that Wisdom regarding the means of promoting Asha as pertains to sanitation and disposal, evolves. It is reaffirmed that Creation cannot sustain itself without produce and excretions, which are essential features of Divine design.

92) The Vehe Din acknowledges repentance and forgiveness. Redemption, immortality, and conviviality, are core concepts of Daena Mazdayasni.

93) Scavenging animals and birds of prey, among them the Vulture, which reduce pollution and pestilence by ingesting or disposing of dead matter (corpse), are upholders of Asha. Humanity is indebted to such Creatures.

94) Foremost among responsibilities of the adherents of the Vehe Din, is to maintain the sanctity of Creation. Wherever and whenever common practises of methodology cannot be applied, Vohu Manah, Asha Vahishta, and Spenta Armaity, are to be consulted as to what preserves Asha most, and harms Asha least.

95) Spenta Mainyu is within all Creation. Asha is the acknowledgement of reciprocity and interdependence which is necessary to uphold Creation. Ahura Mazda is Love. Preservation, care, comfort, healing, and the destruction of grief, are foremost responsibilities for the adherent of the Vehe Din.

96) Be it known that there are no dogmas and maxims in Daena Mazdayasni that are superior to Vohu Manah, Spenta Armaity, and Asha Vahishta. The former, are past-reflections and guidance-written by the limited hands of humanity. The latter, are omnipresent inspirations fostering human awareness of Divinity.

97) Mithra the Lord of contractual obligations, and Anahita the Lord protector of Creation, are worthy of worship and exist in the embrace of Ahura Mazda. They consider it ignorance and transgression for humanity to believe that corporal bodies do not belong to the Creator. As such, the body is part of Asha. The nature of the body is Divinity. It cannot be corrupted until the soul leaves it, or it becomes overcome by decay.

98) Therefore, the providing of sustenance, repair, and care, to any corporal form (body) in nature, is in accord with Asha. Moreover, the exchange, transplant, trans-fixture, from the corporal form of any living Creature to another for the reason aforementioned, is considered by Ahura Mazda, Anahita, and Mithra, in highest accordance with Asha. This action is not separation or mutilation of one body for the sake of another, but the acknowledgement of unity, harmony, love, reciprocity, and interdependence, within Creation.

99) Mithra and Anahita proclaim through the sanction of Ahura Mazda that it offends Asha to create or promote false delineations and separations within Creation. The purpose of Daena Mazdayasni is to achieve Wisdom regarding the Haurvatat of all Creation and its Ameratat. The responsibility of adherents to the Vehe Din is to reduce barriers of divide, destruction, and inequality, promoted by druj.

100) The prayer, ceremonies, and pledge, of the Vehe Din are for all Creation. They may be performed on behalf of anyone be they adherents of the Vehe Din or otherwise. So too adherents of Daena Mazdayasni may participate and receive the fellowship of others so long as those are in affirmation of Asha.

101) Thus Daena Mazdayasni affirms these truths as guiding principles for the conduct of Asha, among those who pledge their commitment to the Vehe Din.

### Vision Document: Asha Vahishta Initiative (AVI)

Contact: [ashavahishtainitiative@gmail.com](mailto:ashavahishtainitiative@gmail.com)

### The 101 Inspirations Consciousness: Dr.N.Panthaki (April 2018)

- 1) **Daena** Mazdayasni, the Vehe Din, affirming Mazda as source and inspiration, which Zarathushtra proclaimed, is the correct designation for what is known as "Zoroastrianism".
- 2) Zarathushtra was a teacher and spiritual guide. He acted as a prophetic priest to promote the Vehe Din.
- 3) Ahura Mazda, the Lord of Wisdom, is the Creator.
- 4) The creative force of Ahura Mazda is Spenta Mainyu. Spenta Mainyu is in all living things.
- 5) Ahura Mazda created the six Amesha Spentas (Bounteous Immortals), who along with Spenta Mainyu oversee Creation.
- 6) The first seven material creations were: air/sky, earth, water, plants, animals, man, and fire.
- 7) All Creation is good by nature.
- 8) Human beings are endowed with free will.
- 9) Angra Mainyu is the destructive spirit which is empowered by the choice of human beings who do not act in accordance with Asha (righteousness).
- 10) Human beings either support Spenta Mainyu or Angra Mainyu, through the course of their lives.
- 11) Angra Mainyu is all that does not support the sustenance, welfare, love, and integrity of Creation.
- 12) Woman and man are equal. The Vehe Din does not judge the form of creatures but their actions.
- 13) There is no dominion or elevation of humanity above the rest of Creation.
- 14) Yazatas are venerable. They aid in upholding Asha. They are present in the world as forces and attributes of Creation. The justice, love, and presence of Ahura Mazda, works through the Yazatas.
- 15) Souls are immortal.
- 16) All living things possess souls.
- 17) Fravashis are Guardian Spirits. The living may encounter Fravashis as spirit guides.
- 18) Ritual worship is venerable.
- 19) Earth stewardship is worship.
- 20) Acts of charity, service, love and selflessness are worship.
- 21) Within the natural world, there are natural forces, physical features, flora, and fauna, which are venerable.
- 22) Whosoever professes faith in the articles above is Mazdayasnoish.
- 23) There are no restrictions to participation within Daena Mazdayasni. Whosoever prohibits or excludes another, commits transgression against Ahura Mazda.

- 24) All jashans are celebratory fellowship. All those professing Daena Mazdayasni may be present and participate.
- 25) There are no restrictions of ethnicity, language, gender, age, sexual orientation, or origin, which prohibit the ceremony of Navjote, Marriage, Nahn, Blessing, Funeral, Commemoration, or any other performative participatory aspect of Daena Mazdayasni and any of its associated cultural traditions or observances.
- 26) Any priest who denies a request for ceremonial service or prohibits participation on the grounds above, commits transgression against Ahura Mazda.
- 27) There is no restriction of ethnicity, language, gender, age, sexual orientation, or origin, which prohibits an adherent of Daena Mazdayasni from becoming a priest.
- 28) Vohu Manah, Asha Vahishta, Spenta Armaity, and Haurvatat, are the highest standards by which Humata, Hukhta, and Huvarshata are discerned.
- 29) It is the abidance of the above that ensures the Khshathra Vairya and Ameratat of Asha while honouring Spenta Mainyu.
- 30) Daena Mazdayasni is all that inspires social justice.
- 31) The Vehe Din is not the property of a chosen or elect person or people, but a vehicle of transformative pedagogy in service of Creation.
- 32) Although there may be comparisons made with other belief systems, Daena Mazdayasni must not be categorized as "religion". It is a faith, and inspiration, a consciousness, an awareness, an ethos, a way of knowing and being as inter-being.
- 33) The Vehe Din is a spirituality. It is not predestined. It is not gifted.
- 34) The Vehe Din is not exclusively, nor should it be categorized as a philosophy, code of moral ethics, or laws.
- 35) The Vehe Din allies itself to any, or all, of the above, so long as there is common cause in defending Asha.
- 36) In this way the Vehe Din may work through anyone or anything. And in so doing, that action, those persons, and those goals, are to be considered Mazdayasni inspired.
- 37) Daena Mazdayasni does not require any abandonment of identities, belongings, or knowings.
- 38) Daena Mazdayasni does not require a hierarchy of self and allegiances.
- 39) Daena Mazdayasni recognizes that authentic self, personhood, identity, and belonging, are layered constructs because multiplicity, reciprocity, and interdependence, are organizing principles of Ahura Mazda.
- 40) It is a transgression toward Ahura Mazda and an improper attitude toward Daena Mazdayasni, to categorize or treat the Vehe Din anachronistically.
- 41) The Vehe Din equally belongs to all times, and as an enlightenment of Divine reality, it cannot be reduced, minimized or contained within a single era, practise, or single source of human inspiration.
- 42) Ahura Mazda is, was, will be. Daena Mazdayasni has evolved, and shall continue to evolve in proportion to human awareness of Ahura Mazda.
- 43) Ahura Mazda is perfection. Daena Mazdayasni is a mutable process of acquiring Wisdom by humans professing the Vehe Din.
- 44) Monotheism, polytheism, and such characterizations constrain the glory of Daena Mazdayasni and confuse how one approaches the Vehe Din.
- 45) The Vehe Din finds affinities and shares attitudes of cosmivision with global Indigenous ways of knowing and being.
- 46) Mazdayasni communities must be rooted to their environment (location and time), and practise the Vehe Din in this context.
- 47) It can only be so, because the responsibilities of adherents of Daena Mazdayasni is to support the Yazatas, Ameshas Spentas, and Ahura Mazda, in maintaining Asha not for or in the past, or for the future, but in the present.
- 48) The Vehe Din admits multiple ways of knowing and being. It is epistemologically multi-logical.
- 49) It is supreme arrogance to claim that one knows Ahura Mazda completely, singularly, and immutably.
- 50) Identifying as Mazdayasnoish requires one to know Ahura Mazda in any way that inspires the Vehe Din.
- 51) Ahura Mazda is Love, and as such is to be known intimately, personally, and familiarly.
- 52) There are multiple and equal ways of performing worship, conducting ritual, and praying.
- 53) It must be understood that Creation and Asha are being venerated when one performs ritual or prayer towards the Ameshas Spentas, Yazatas, or Ahura Mazda.
- 54) There is no single source of scripture, liturgy, tradition, or practise, which serves as sole authority, must remain adhered to, or serves as the sole guidance for the Vehe Din.
- 55) All such things were and are created by humans in the context of their time, location, and socio-historical circumstances. They remain venerable and as part of Daena Mazdayasni as long as they enable contemporary adherents of the Vehe Din to work toward upholding Asha.
- 56) People are a part of history. Ahura Mazda is ahistorical. Meaning that people judge what Daena Mazdayasni constitutes in their limited context.
- 57) Daena Mazdayasni is not a single timeless revelation, but a continuous mindfulness unfolding towards wisdom and awareness.
- 58) As such, Daena Mazdayasni is not an inheritance but a self-discovery and reimagining of Asha on a perpetual basis. This is why the central concept of Vohu Manah is a participatory responsibility for those professing the Vehe Din.
- 59) Preservation or stagnation, is not adherence or loyalty in support of the Vehe Din.
- 60) The survival of the Vehe Din is dependent on constant affirmation to the commitment that nothing man made is beyond reproach, infallible, or immutable.
- 61) It is ignorance and a transgression to proclaim that Wisdom (Ahura Mazda) was/is fully known in a manner hereafter requiring only adherence to set practises, traditions, rituals, and beliefs.
- 62) This is the definition of idolatry, where one has exalted a model of limited human capacities to the level of identification with Ahura Mazda.
- 63) The Vehe Din shares affinity with Indigenous spiritualities which consider all Creation to be the temple of Divinity and the only thing which is considered sacred.
- 64) Daena Mazdayasni is a cosmivision. It does not restrict its development in support of Asha by treating any knowledge (information) or Wisdom as foreign, irrespective of its source or origin.
- 65) Therefore the Vehe Din is comprised of seekers of Wisdom who admit the inter-cultural platform of the path of Ashoi.
- 66) Knowing Ahura Mazda means being aware and in reverential awe of Divine presence throughout Creation.
- 67) This means recognizing and acknowledging liminality rather than: finitude, boundaries, and precision.
- 68) Creation (nature) is not ordered but chaotic, as in exhibiting multiplicity, defying neat definitions, and transcending designations.
- 69) Restricting oneself from fully knowing all of Creation is an affront to Ahura Mazda.
- 70) Doing so inhibits the path of Ashoi, because acquiring further Wisdom, provides inspiration for Manashni, Gavashni, and Kunashni.
- 71) Those in positions of service, supervision or care, be they a priest, legislator, educator, healer, etc., must recognize that their willful ignorance if affected as above, contributes to the degradation of their Anjuman.
- 72) The most righteous of priests, legislators, educators, healers, etc., are those who enable Wisdom, love, and justice. Such actions are antithetical to dogmatism, and wise by deference to adaptability which illustrates an consciousness of Asha.
- 73) It is not courage, but conviction and love, which allows such a person to be critical of regulations.
- 74) All adherents of the Vehe Din must know this, that uncritical repetition or following of patterns and formulae are an affront to Vohu Manah.
- 75) Be not arrogant and do not commit the folly of believing that only humans possess language, communicate knowledge, and have emotions.
- 76) Know that although your ears may not hear and your eyes may not see, Creation speaks truth.
- 77) Those many elements of nature and Creatures are part of Ahura Mazda, and possess Wisdom.
- 78) Wisdom is not the accumulation of information, but the accentuation of love, and the acknowledgement of reciprocity and interdependence within Creation.
- 79) Wisdom is the gaining of enlightenment to the love that is Ahura Mazda, and the direction of actions in accordance. Wisdom is the determination that Asha governs the cosmos, the environment, and proper human relations.