Manekji on the Sudre-Kusti

Among his many important contributions to the study of Zoroastrian texts and rituals, the new edition of the Nərangestān is clearly the jewel in the crown of the scholarly production of our friend Dastur Dr. Firoze M. Kotwal. He has been involved in this project ever since Professor Mary Boyce had first suggested it to him in the late 1960s. Fascination with this enigmatic text has remained with him for almost four decades; his priestly ethos and his passion as a philologist have found a felicitous synthesis in the commitment to this work. His (and his collaborators’ especially Philip Kreyenbroek’s) perseverance and assiduity in this project are to be admired—they are truly exceptional in an academic world mostly sponsoring short-term projects preferably devoted to fashionable topics (and things like the Nərangestān are unlikely ever to become fashionable with anybody). Fragard III of the Nərangestān deals with the ritual implements, in particular with the barsom and the ritual garments, in particular the “sacred girdle,” the kusti. True to its spirit, the Nərangestān mostly deals with this topic in a technical manner. It addresses questions such as the required position of the girdle (or cord) on the body, its breadth, the materials of which it may be made, etc. Similar, and partly even the same, matters are discussed in the fourth chapter of the Sāyast nē-Sāyast, another text that Dastur Kotwal has closely studied. Given its prominent place in ritual practice, it is only natural that the practical side of the kusti should have given rise to a number of questions, and the texts show that there was a certain degree of disagreement between the different authorities (e.g., on the question of whether cotton or silk are permitted as materials). Both the Nərangestān and the Sāyast nē-Sāyast are products of priestly communication. The texts contain rules and regulations pertaining to the technical requirements of their profession, but they are hardly interested in such speculative matters as theology, mythology, cosmology, etc.
However, there are a good number of other texts that discuss the symbolism of the *kusti.* It seems that the *sudre* has not stimulated the imagination of Zoroastrian theologians (in the pre-modern periods) quite in the same manner.

Dastur Kotwal comments on the significance of these garments in the following terms:

The *sudre* and *kusti* are the foundation of our religion. If one believes in God, and the Avesta as the word of God, but does not wear *sudre* and *kusti,* he is not a Zoroastrian.

To lead a life of a true Zoroastrian, one must have *sudre and kusti,* without it, one’s religious life ends. You cannot say prayers without *sudre* and *kusti.*

Strictly speaking, this statement implies that one cannot pray before one is invested with the garments, i.e., before one has undergone the ceremony of investiture, or initiation. In India, this ceremony is nowadays performed when the candidates are between seven and eleven years of age—seven is the established minimum; hence, for at least the first seven years of his/her life, every “true Zoroastrian” is necessarily left without any “true prayers.” This, however, does not matter very much, for both sins and merits are not charged to their own account, but to those of the child’s parents.

Contrary to the modern practice, the more ancient source-materials such as the Avistan texts point to 15 years as the age when the investiture was to be performed. While the age-limit has decreased in India—the age-limit for marriages was brought down correspondingly—in Iran it has been stable. Occasionally, even the opposite tendency, i.e., the delaying of the ceremony until later years, can be observed in Iran. As a matter of fact, it came as a big surprise to the Parsis when they learned that the ceremony was altogether neglected by many Iranian Zoroastrians (many of whom are not as rigorous in wearing the ritual garments as Dastur Kotwal might want them to be).

Thus, when Manejki Limji Hatari (1813–1890) was sent to Iran as the first emissary of the society to ameliorate the conditions of the Iranian Zoroastrians, he took countermeasures against this negligence and had the investiture/initiation ceremonies of many Iranian Zoroastrians performed (sponsored by Parsis). Manejki, however, had further ambitions, for he did not just have the ceremonies done, but he seized the opportunity to instill religious knowledge and commitment into the candidates—and he devised a scheme to do so during the ceremony itself. This, it seems, was some sort of innovation. Usually, care is taken that the candidates have gained the required knowledge—the requirements, of course, could vary as much as the methods and forms of transmission—prior to the ceremony. Recall the Pahlavi text, the *Čidag Āndarz-e Peryōtkēšān,* which lists all the things a person was expected to know upon reaching the age of fifteen (and hence, prior to investiture/initiation).

In his 1865 book, Manejki reports that he devised speeches about the meaning and significance of the ritual garments, and he claims that these explanations were based on ancient books. These lectures were part of his overall program of educating his Iranian fellow Zoroastrians (including the founding of schools). Furthermore, he reports that many years back, Seth Merwanji Panday, the principal donor and supporter of the amelioration society, had asked for a booklet containing his lectures, which he had sent to him. Manejki then incorporated the text of these lectures in the report from 1865 where it forms the 21st chapter.

The chapter is interesting for different reasons. In his introduction, probably inspired by the Shāh-Nāme or related traditions, Manejki draws an almost mystical picture of the transmission of the original (esoteric) wisdom from the mythical King Hushang to the present. According to Manejki, Zoroaster’s contribution consisted of popularizing the wearing of the ritual garments (which had previously been the prerogative of the priests and kings) among the entire population. Then follows the speech itself. Here, Manejki states that formerly, when a boy or a girl, or even “a man of the other communities” was “enrolled into our religion,” the religious authorities would explain the religion to them. According to Manejki, this practice was neglected after the eclipse of “our Empire.” In the same way, also the *sudre-kusti* ritual fell into oblivion. However, Manejki lays claim to have restored both the ritual practice and the “original knowledge” that went along with it.

In the subsequent speech Manejki focuses on the ritual garments, the *sudre* and the *kusti.* After a short digression on Zoroaster’s appearance at the court of Vishtasp, he gives one of the most extensive symbolic interpretations of the *sudre* and the *kusti* available in Zoroastrian literature (and it is for this reason that his Gujarati texts merit an English translation). Moreover, Manejki claims that the full understanding of all the “ideal and deep mysteries” of the garments cannot be grasped immediately, but that it will only be realized, in six steps, in the course of a life devoted to the religion. In other words, according to Manejki, the full insight into these “mysteries” presupposes continuous religious practice and spiritual progress. After his explanation of 21 (1) “facts” about the *sudre* and *kusti,* Manejki gives a brief instruction about the six occasions when the *kusti* ritual should be performed and what to do in extraordinary circumstances such as travel.

In what follows, I will present an English translation of the relevant chapter from Manejki’s book, An Essay on the Account of a Voyage to Iran that is a Report on the Summary of the Travels in the Country in Iran (Bombay: Union Press, 1865).

I had the good fortune to go through Manejki’s text with Dastur Kotwal during the latter’s visit to Heidelberg in May 2003. Dastur Kotwal suggested
some improvements and made some comments, which were gratefully incorporated. Following our discussion of the text, in a mode slightly reminding me of Manekji himself, Dastur Kotwal remarked: "Old dasturs of that time must have impressed religion in that way. In those days people must have listened to them, but nowadays such an attempt would be obsolete."

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[p. 127] About all God worshipping Mazdayasnis wearing the sudre-kusti on their body and this author's many lectures in Iran on the significance of sudre-kusti.

It will not be unknown to wise leaders of the faith that the Peshdadian King Hooshang, while making provisions for this world, established a committee of far-sighted dasturs and pious men. Nobody else could understand the hidden mysteries. For in the hands of gullible people every mystic talk becomes as if Mohurrum were made festive. Hence, it is the rule of the world that knowledge must be entrusted to the wise, as is said in the

Persian Couplet

Arakasraa esthaare ak umauckhant
Mor kardand o daanesh dakhant\(^{10}\)

Meaning

One who is taught the art of God worship
His mouth is stitched and sealed\(^{11}\)

At that time those olemas used to include all competent men in their society, and its numbers swelled day by day. Shahenshah Jamsheed, the giver of comfort to the world who was like the sun of the times, gave that society the title of athonian. As their secret sign, they started the practice of wearing sudre-kusti, and in every seam and every strand there were the means of remembering the signs of God's knowledge. But during [p. 128] Zohak's reign the people of that group (panth) considerably declined, and it was impossible for each one to learn and teach the secret mysteries. After a long time, the blessed Faredun Abteen took the reins of the world in his hands and desired to increase welfare in the world. Then, in the rocky soil of Iran, he built a house of worship. A few athonians were kept there and the knowledge of athonians spread over there.

Thereafter, among the people residing there, a wise man came forth. He was a blacksmith named Danwood. As a self-taught person he composed several tunes to sing the Bhagwad Gita and by various means he devised an instrument to play music. He was considered as highly respected among the locals and after him, his son Salem got the group of 'Eliats' to join him. He usurped them and became the owner of neighboring outskirts and made a small kingdom like Kutch or Kathiawad. Then, he improved and extended the above-mentioned place of worship which was built by Faredun Abteen. It still bears his name. The Jews, Christians and Muslims consider it a sacred house and call it Betul Mukdash.\(^{12}\) From among the teachings that the herbads had proclaimed regarding the knowledge of the worship of God, the Jews changed and altered some according to their own style and incorporated that into their scriptures. The Bene Israel and Bene Jews symbolically replaced the sudre-kusti armour and girdle among their secret signs through the practice of wearing the 'taleen' and 'shasheen' robe, and also the Freemasons started to use the apron and sash.

Now, after Jamsheed came Shah Faredun, followed by other Parsi Shashs during whose rule the athonian group was highly respected. Like their ancestors, they wore the sudre and tied the kusti round their waist as a sign of God worship and other mystic symbols. [p. 129] Zarathushtra, however, when he proclaimed his religion, according to the directives of God, he directed all to wear the sudre and tie the kusti around the waist as a sign and remembrance of God's knowledge. Accordingly, the Zoroastrians living on all seven regions of the earth are using it. For twelve hundred years, this group has endured natural calamities and tyrannical rule. As a result, they have greatly declined in number from the faith and the world. Nevertheless, if not all, at least some of their original habits have survived. However, they have become completely ignorant of their original meaning. Seeing that, this traveler, after reaching Iran, along with ameliorating the conditions of the Parsis in Iran has seen to this also, and like the Zoroastrians in India, he started the practice of performing navjote of children who reach the proper age, investing them with sudre and kusti, explaining their meaning and significance from ancient books, delivering lectures so that the foundation of knowledge and skills is laid among them and so that they learn about the faith. He started to begin religious education and a booklet about the lectures was forwarded to Seth Merwanji Faramji Panday who asked for it about eight years ago, and presently also, as per his direction, a copy of that is included and published in this report. I hope that each faithful wise one will welcome these objects.

When a behdin child was invested with the sudre, the assembly was gathered. In the name of the child, in the assembly, the subsequent speech or sermon was addressed to the child: Name of the child being invested with sudre: behdin (NN), son/daughter of (NN) today you are being congratulated that in order to attain a good name and success on earth, as also in heaven, as per Zarathushtra's directions according to the tenets [p. 130] of the Mazdayasni religion, you may understand the morals in the world and walk on the path of righteousness. Sudre, the armor of prayer, and, for worshipping God, the kustibelt, which is Sarosh Yazad's gift and the dress for always experiencing
happiness and joy, as proof of that faithfulness and to increase wisdom, is presented through the learned Dastur at the hands of pious priests before this assembly of the anjuman, by your elder (NN), son/daughter of (NN).

You must know that in this sudre’s praise and miracle of the kusti, God has through his chosen prophet Zarathushtra, proclaimed to the world the ideal significant words. It is the necessity and duty of all faithful to understand and follow them. When a behdin boy or girl, or a man of the other communities, was enrolled into our religion, then our religious authorities (peshnavs) would explain to them and direct them to act accordingly, but after the sunset on our Empire, due to natural calamities and tyrannical rule at the hands of enemies of the religion, our community has declined in numbers, and, moreover, our people have lost their original knowledge, skills, and abandoned our rules and left our ancient language, dress, food and living habits, behavior, and intelligence. As a result, we forgot our sudre-kusti ritual, but thanks to God that forgotten path has been found by this humble traveler, and so it is possible to explain it to you here.

Know that there were six different meanings in praise of the sudre and the miracle of the kusti. Out of that what I am saying to you, all these words according to your age and mental capacity will be useful to you and take you to greater heights. As you follow the righteous path cheerfully and by good behavior and abide by the tenets [p. 131] of the Mazdayasni religion in thought, word and deed, and prayers to increase your status, so will you realize the ideal and deep mysteries. All of them, one by one, in six steps, you will understand, and the learned Dastur will be able to explain to you so that you may enjoy good health and prosperity in things of the mortal world and be deserving of attaining final liberation and the joy of splendid heaven.

When the prophet Zarathushtra came to the court of Shah Gushtasp and brought the directions from God to this world, he had four items in his hands and sudre-kusti on his body. All these contain an efficacious plan, a story of natural miracles and ideal meanings. It requires great knowledge to understand that, as you will realize yourself as you go along, but presently, I explain to you the ordinary essence, which all men and women must first understand and which I now relate in what follows.

The first principle was ‘Asho,’ righteousness, meaning that, by following the faith of righteousness in this Mazdayasni religion and saving yourself from devilish obstacles without stumbling, the straight path to heaven is shown.

The second thing was glowing fire, meaning, that those who have lost the path in their dark heart they are gifted with light and in social life they are ever enjoying joy and happiness; and to obtain light in everyone’s heart and finally joy and happiness in splendid heaven. All this can be obtained by the bliss of the good religion.

The third thing was the seed of the cypress tree. By following Asho Zarathushtra’s religion seeds will be sown to attain freshness and fearlessness, prosperity, happiness, peaceful life and that will sow the seeds of kindness, love and compassion in every heart.

The fourth thing was a book conveying that, in this world, showing faithfulness and wisdom to all rich and poor, and the knowledge of gaining respect; long life in both the worlds can be derived from this good Mazdayasni religion.

[p. 132] Just as the significance of the four things in the prophet’s hands has been explained, so also in his auspicious body wearing the sudre and kusti, there are mystic ideal meanings full of excellence, which were manifest and simple teachings. So also, you have now been invested with the sudre and kusti tied round the waist. So to understand the reason for wearing it and practicing it, it is necessary for all faithful men and women to know, and just as I consider it my duty to tell you and have great joy in doing so, so must you understand clearly in your mind.

This sudre (pointing to the sudre) which you have been made to wear has nine parts, so while putting it round your neck, your attention focuses on ‘kisseh kerfeb’ (pocket of good deeds), that is, the gireban. This gireban is on all sudres. And just as a small alaannat (?) on the whole sudre enhances its value, and that gireban is on a high and special plane on the chest—in the same way, God has, in His entire creation, though He made man in poor condition and of short size, but in the body of mankind He has placed a pondering heart and eloquent speech, a tongue and the faculty to understand in man’s mind so that he can enjoy superiority over the entire creation. So it is befitting for all the faithful to gain knowledge and skill about religion and worldly affairs and put it into practice. So do promise and declare that

_Dilo jubaan baham daashstan_
_Gunahe gazshite raah ba pucaash kaastan_
_Hardamo kodam rahe raast vardastan_
_Pande deeme behe sare sudre ba gireeena_
_Negha dashtan ast._

i.e.,

To keep heart and tongue as one and to repent for sins committed in the past repent them and keep back from them from now onwards according to the rules of the good religion at every breath and every step following the true path always have the sudre with gareban on the body.
This sudre has two sides, front and back. From the front side [p. 133] towards the right hand seam, you must understand that the person who is first and ahead of you in age and esteem, respect him and seek his blessings, just as first God and his amshaspends, second parents, teachers and elders, mother-in-law, father-in-law (for a woman), and husband, third elderly relatives, fourth ruling officials, fifth patriotic leaders enhancing the religion, sixth those higher in knowledge, skills, wealth, status, respected heads of each family, and praise all others and serve them. By doing all these things you must hold your head high.

As to the rear side of the sudre and its left seam, remember that anything and anyone who is weaker and lesser than you in status, should be treated well with love and kindness, and earn their blessings. It is befitting for you, first (if you are a man), to your better half and children; second relatives—humble and small; third, obedient servants, etc.; fourth, those who are of low status in one’s religion; fifth, one’s fellow countrymen, brothers and sisters who are less in respect, wisdom, wealth; sixth, foreigners or mendicants and anyone who is suffering; all these you must consider yourself fortunate to serve to the best of your ability.

The sudre has two short sleeves, one on each side. For the right sleeve, always remember that you may be born in a very rich family or you yourself become wealthy, still you must with your courage, industry and efforts, by the strength of your arms, with good intellect, earn wealth and never be lazy. And do not be greedy to amass wealth or property at the cost of your life; for you will get what is due to you by suitable industry. Hence, when you see someone’s wealth or property without having greed in the mind, if you work, then you will not fail to get what you need.

The second sleeve [p. 134] of the sudre which is the left sleeve, teaches that you should be always careful, for whatever wealth, property and estate you may have, yet one must not indulge in frivolous expenses and wrong spending and get trapped in the sin of wasteful spending. But, according to one’s means, make reasonable expenses and courageously do charity without any hesitation. If you do not do so, the accusation of miserliness will stick to you, and whatever property you leave behind, will certainly be destroyed. For those who did not spend on the good path and, in the hope that their name would survive, have left behind other signs and wealth, after their departure, neither name nor wealth nor symbols have survived.

While stitching the sudre, two ‘tiris’ are kept on both sides. Of the two tiris on the right side, the first represents that God, for the world’s provision and well-being has created many types of animals. Of these, from cows and cattle, we benefit by milk, wool, etc.—and from horses, donkeys, camels, mules for transporting goods or riding. Those who are in your custody, do not overwork them and provide them with grain, grass, water, care for them and save them from cold, heat and thieves, for they are poor and are dumb animals and cannot tell their misery to anyone, but as to their mental story and bodily suffering, nothing remains hidden from the Creator. Hence, do not do anything that you may have to be ashamed of before the souls of these animals and the divinities who preside over them.

The first tiri on the right side to which the second tiri is attached: Understand that just as there are beneficent animals, so also, by God’s orders, wild and nosious animals are also created. Some of them are useful to men [p. 135] such as domestic cocks, dogs, sometimes cats; so if such creatures are to be kept as pets, they should also be fed regularly, protected from cold, heat and the clutches of thieves. But tigers, wolves, snakes, scorpions, such wild animals may injure you or those in your care, so you must bravely and with wisdom chase them away or have the courage to kill them so that you may live with comfort and firmness forever.

The two tiris on the left side, one of them signifies that, for man’s well-being, God made several types of plants, flowers, fruits, and cereals to grow on earth and gifted special characteristics to soil, water, etc. So it is your duty to make every barren land into fertile garden by putting into it crops, water, and fertilizer, so that your family and fellowmen will benefit, so that you and your house, village and town may not have to suffer deprivation.

On the left side adjoining the first tiri, is the second tiri; from that know that just as God has gifted man with skill so also for mankind’s use, he has put minerals in the hills. So with courage, inspiration and industry, each minute metal is to be explored from the mine. Make efforts to put it to use so that everyone deserving will obtain the necessary tools, materials and useful instruments and will be able to reap the benefit of protection and welfare and growth of the religion and the country.

Now I shall tell you about this kusti (keeping hands on kusti), its weaving and woolfing, weaving and overturning, for there is a purpose for everything. So just as you listened attentively about the sudre, so also please pay attention to understanding the excellence of the kusti and [p. 136] always persevere in practicing it. The good religion has given you this duty.

To weave the kusti, first high quality white wool is combed and then spun. Then double threads are taken and wound into a single thread. This signifies that all actions in this world are for both, earth and heaven, and that they are no different for the religion and the world. All this that is done and got done, is one, just as someone speaks the words for only livelihood or profession or for the family, and whatever he thinks and does in all that, if truth and righteousness is used, then it can be said to be done ultimately for attaining heaven. So also (God forbid) at all times, if one thinks evil and treats the wrong
Within the kusti, the hands and knees are placed on the floor, and the path is reversed, so that it cannot be reversed again. This signifies that time, which always passes, cannot be undone. Work should be done on time, for when time passes, no work will be done.

The secret of the kusti is the heart. Without the heart, no work can be done. When the kusti is not reversed, the heart and body are not used.

The secret of the kusti is the heart. Without the heart, no work can be done. When the kusti is not reversed, the heart and body are not used. Therefore, those who amass worldly wealth by deceit and fraud, should be considered fools and should not be trusted.

For weaving the kusti, 72 strands are taken and arranged in 6 parts. [p. 137] The first part is the head, the second part is the shoulders, the third part is the arms, the fourth part is the hands, the fifth part is the legs, and the sixth part is the feet. The kusti is woven with the same order as these parts.

The kusti is a symbol of the universe, and it signifies that everything is connected. The kusti is a symbol of the universe, and it signifies that everything is connected.

Therefore, those who amass worldly wealth by deceit and fraud, should be considered fools and should not be trusted.
Thank God and know and recognize God.

Now you (the child wearing the sadre) must know that from today till the very last moment of your life, you must always wear the sadre on your body and change it at least every third day, [you must always] keep the kusti tied on it and each time until and re-tie praying the Nirang and [you must] also [p. 140] remember the above facts. In this regard, I shall explain to you in detail how many times a day and how you must daily perform the kusti.

First, on waking up from sleep, recite Kshnoothra Ahura Mazdao, one Ashem, untie the kusti and tie it again while reciting Nirang Kusti.

Second, after washing hands and face and brushing your teeth, three Ashem and starting from Fravaran Mazdayasnoish in the respective geh, recite the entire Sarosh Baj, untie the kusti and re-tie it while reciting Nirang kusti.

Third, after relieving oneself in the toilet, wash the hands and face clean, then recite only Kemna Mazda, untie the kusti and re-tie it reciting nirang kusti.

Fourth, while reciting Avesta prayers in each geh, wash the hands and face, recite three Ashem from Fravaran Mazdayasnoish in whatever geh, recite the entire Sarosh Baj, then untie the kusti and re-tie it which reciting nirang kusti.

Fifth, before meals, wash the hands and face, recite one Kemna Mazda, untie the kusti, recite Nirang Kusti and re-tie it and after getting up from meals, leave the baj for the grace and then without reciting anything untie the kusti, and re-tie it with Nirang Kusti.

Sixth, while retiring to bed at night, pray only one Kemna Mazda, untie the kusti and while re-tying it, pray Nirang Kusti.

Thus, each time while performing the kusti, it is the duty to wash hands, face and feet thoroughly with clean water. While traveling over land and sea, that water may be touched by anyone but see that it is clean and clear. If no water is found, while traveling in a boat or a vehicle or at such other unsuitable places and in the house of people from every community, kusti must be performed without water. And if it is inconvenient to do so and is not possible, then merely think about the significance of the performance of the kusti and proceed with the work. In that case of "shaayast ne shaayast" [p. 141] it is not proper to restrain calls of nature, meals or worship, and do not keep any hesitation in the mind; it is proper to be contented mentally as if kusti has been performed. But whenever it is possible, then kusti must certainly be performed according to custom.

Now, the [explanation about the] sadre kusti ritual and its tying is completed. Now those well versed in religion are requested to note that in the instructions about marriage ceremony, which are given in this essay, in one place it is mentioned that any Mazdayasni who keeps the sadre and ties the kusti round his waist, such men or women would get a merit equaling to twelve hundred dirhams and will be counted among the benevolent persons in this world. That matter mentioned in this topic of the account will have an effect in the hearts of each faithful so that a Mazdayasni man, as a symbol and remembrance of these lessons, wears the sadre on his body and ties the kusti on it. Then certainly he will obtain righteousness and experience bliss in both worlds. Can there be any doubt about it?

Notes

5. Interestingly, the Herbedetan, another text that Dastur Kotwal has worked on, refers neither to the kusti nor to the investiture/initiation.
6. In that text, however, the kusti is nowhere mentioned, but the readers are exhorted to attend the religious school (Herbedetan) [§ 8].
7. Obviously, Manekji took it for granted that conversion to Zoroastrianism had occurred in former times.
8. A first draft of the translation was prepared by Marzban Giara. Subsequently, this draft was revised first by Ramiyar Karanjia and then by myself.
9. A copy of the book in Gujarati is available at the library of the K.R. Cama Oriental Institute. The shelf-mark is 915.5 Hat/Ris.
10. As Professor Seyfeddin Najmabadi pointed out to Anna Tessmann (both from Heidelberg), Manekji's quote is from Rumi's Mathnavi, book V, verse 2240: Har ke-rū asrār kā amodtān / moh moh kardān davahe dastān.
11. Reynold A. Nicholson gives the following translation of Rumi's verse: "Whosoever has been taught the mysteries of the (Divine) action, his lips are sealed and closed."
12. This seems to be a mispelling of Bait al-Makdis (= Jerusalem).
13. Note that neither Atreman nor the demons are mentioned by Manekji in his speech. Instead he ascribes the creation of the xraafatra to "God's orders."
14. During the investiture as it is celebrated in India, the following prayer is said before putting on the sudre on the candidate. However, the passage set in bold type is not recited in India.

15. Dastur Kowval suggests understanding this to mean "out of helplessness."

16. This refers to pp. 26–27 of his book where he reports the following part of the speech of the Dastur during the marriage ceremony: "Also know that among those who follow Hormuzd's religion, a child upon reaching the age of ten must wear the sudre and keep the kusti tied around the waist. Being a Mazdayasni, if you do not wear the sudre kusti, for every step you walk on earth, there is a sin worth twelve hundred dirhem and you become one of the sinners in the seven regions of the earth. If you wear the sudre kusti, for every step you receive a reward of twelve hundred dirhem and become one of the rewarded persons on this earth. Hence as long as you live, keep the sudre and kusti on your body, and at the change of every geh, or after answering the call of nature, perform the kusti, which is equivalent to performing the Setayesh of Hormuzd."