

Weekly Zoroastrian Scripture Extract # 103 – We approach Thee Ahura Mazda through Thy Holy Fire - Yasna Haptanghaaiti - Moti Haptan Yasht - Yasna 36 Verses 4 - 6

Hello all Tele Class friends:

This weekly is the continuation of the last weekly #102 covering Yasna 36 Verses 4 – 6.

After reading our last weekly on Yasna 36 Verses 1 – 3, my Dear friend and mentor, Dasturji Mobed Mehraban Firouzgary remarked:

“The first Para of the Yasna Ha. 36 which you have laid out, this time, is engraved in Farsi (Unfortunately in small letters at the height) over the head of the Farohar that decorates the top (just below the ceiling) of the Tehran Agiyari. (Please see one of the attached photos). For several years the entire paragraph and it’s Farsi translation had been framed and was hanging outside of the Adorian. (Please see one of the attached photos). That supplied much good source of reference for our Behdins who keep to be taunted as, simply, Fire Worshippers just as any other idol worshippers and multi God worshippers; quoting Yazdaan (The plural of Yazatas) which has through sources of poetry and ignorant, even intended, sources which is used to refer to our God the Almighty.

The purpose of my writing, besides admiring your good job, is conveying to you my, personal, interpretation of the second portion of the Subject Para, as quoted by you and all most other Prayer books, even the Iranians and within that framed draft mentioned above, namely “Whoever defiles this fire, to them O Great Progress giving Mino, give destruction”.

To me, this sentence resembles a curse; which is something that should be abhorred by a Devotee, who believes that God the Almighty (Harvesp Tavan) and All Knowing (Harvesp Aagaah) is the One who Knows and Decides as to who has done any wrong and who is to be Punished. In the interpreting of this Para, to my Avesta Class friends, I have chosen the interpretation of Dastoorji K.E. Kanga as laid out vide his Khordeh Avesta March 2008 edition page 178, where in the true phenomenal power of the fire is laid out, which is an Agent that purifies any impurity that it comes into contact with but remains ever Pure by itself. Further explanation is given that the English and Greek words Fire and Pur both are intended as Purifier.”

I want to thank Dasturji Mehraban Firouzgary for his informative and thoughtful remarks.

In our religion, Fire is regarded as one of the most amazing creations of Dadar Ahura Mazda! In fact, in Atash Nyayesh, Fire is referred to as the Son of Ahura Mazda!

In our Agiyaris, Adarans and Atash Behrams, the focal point of our worship is the consecrated Fire and hence many people call us Fire Worshippers in their ignorance.

That brings to mind the famous quote of the great Persian poet, Ferdowsi, the Shahnameh Author:

“Ma gui keh Atash parastand budan,
Parastandeh Pak Yazdaan budan!”

“Do not say that they are Fire Worshippers!
They are worshippers of Pak Yazdaan (Dadar Ahura Mazda) (through Holy Fire!)”

The above point by Ferdowsi is well supported by the second Karda (chapter) of Yasna Haptanghaaiti, Yasna 36, the seven Has (chapters) attributed by some scholars to Zarathushtra himself after his Gathas and by many other scholars to the immediate disciples of Zarathushtra.

It clearly emphasizes that we pray to Dadar Ahura Mazda through the Holy Fire!

So, let us present to you Yasna Haptanghaaiti 2nd Ha, Yasna 36 which emphatically presents the notion of worshipping Dadar Ahura Mazda via his brilliant creation, the Fire!

Since this Ha has 6 verses, we presented the first 3 verses last week and today we present the rest:

So here are the last three verses of Yasna Haptanghaaiti, Yasna 36.4 – 6 plus Yenghe Hatam prayer:

We approach Thee Ahura Mazda through Thy Holy Fire -
Yasna Haptanghaaiti - Moti Haptan Yasht - Yasna 36 Verses 4
- 6

(Please hear the [attached .mp3 file](#) for its recitation)

(4) Vohû thwaa mananghaa, vohû thwaa ashaa,
Vanghuyaaao thwaa chistoish
Shyaothanaaishchaa vachébîshchaa pairi-jasaamaidé.

(5) Nemakhyaamahî ishûidyaamahî,
Thwaa Mazdaa Ahuraa:
Vîspaaish thwaa humataaish, vîspaaish hûkhtaaish,
Vîspaaish hvarshtaaish pairi-jasaamaidé.

(6) Sraéshtaanm at toi kehrpém kehrpaanm
Aavaédayamahî, Mazdaa Ahuraa,
Imaa raochaao barezishtem barezemaanam
Avat yaat hvaré avaachî.

Yengheh haataanm aa-at yesneh paiti vangho,
Mazdaao Ahuro vaethaa ashaat hachaa yaaonghaanm-cha.
Taans-cha taaos-cha yazamaideh.

**We approach Thee Ahura Mazda through Thy Holy Fire - Yasna
Haptanghaaiti - Moti Haptan Yasht - Yasna 36 Verses 4 - 6**

(4) We approach you with good thought,
We approach you with good truth,
We approach you with deeds and words of good insight.

(5) We pay homage, we bring refreshment to you, O Wise Lord.
We approach you
with all good thoughts,
with all good words,
with all good deeds.

(6) We now declare, O Wise Lord,
that this light here
has been the most beautiful manifestation of your manifestations,
ever since yonder highest of heights
was called the sun.

We worship those male beings in whose worship
the Wise Lord knows what is best on account of truth,
and likewise we also worship those female beings.

(From the book: *A Zoroastrian Liturgy – The Worship in Seven Chapters*
(Yasna 35 – 41), Professor Almut Hintze, SOAS, London - Pages 145 – 148)

SPD Explanation:

1. Since usually in India, we do not allow anyone except the Parsis and Iranis to enter our Holy Fire Temples, most of the people think there is something unusual going on in our Fire Temples.

However, if you really look at the sanctum sanctorum of our Holy Fire Temples, they are as simple as they can be for a place of worship!

In the website:

<http://www.heritageinstitute.com/zoroastrianism/temples/agiary.htm>

there is a cut out of an Agiyari (see attached photo) which shows a general layout of an Agiyari and its simple sanctum sanctorum.

2. Please note that Yenghe Hatam prayer is the paraphrase of the original prayer by our Prophet Zarathushtra in his Vohu Khshathra Gatha, Yasna 51.22.

We have covered this in our [WZSE #20](#):

<http://www.avesta.org/wzse/wzse20.pdf>

3. The above English translation of Yasna 36 Verses 4 – 6 plus Yenghe Hatam prayer is from the book:

A Zoroastrian Liturgy – The Worship in Seven Chapters (Yasna 35 – 41), Professor Almut Hintze, SOAS, London - Pages 145 – 148.

Professor Almut Hintze is a great friend of us Zoroastrians as well as me and her above book is a masterly research presentation of Yasna Haptanghaaiti with every word by word detailed explanations and meanings with copious notes.

I highly recommend it to all our FEZANA Associations libraries.

4. Dasturji Firouzgary has some important remarks about the final sentence of above Yasna 36 Verse 6 as follows:

“While thanking you for your kind words and for inviting my comments, I would like to express my hopes that you will bring out the clear, utmost

importance which is given to the Sun, when on the representing Fire as a source of light and energy, within the last Para of Karde 2.

While in India, the sanctified Fires of Agiyaries and Atash Behrams are kept, absolutely in darkness from any rays of sunlight and even electric light, and those coming here, from India, have objected to allowing any sunlight penetrate through the transparent glass window panes (suggesting replacement with tinted glass (even though the inner Fire Sanctum and Afringaniun are not open to direct sunlight), besides objections for having installed Electric lamps,. Arguments for such objections have been that the different energies would clash and thereby weaken each other.

My understanding is that all sources of Light and Heat Energy, including even electric lamps, are of a common constitution viz. Electromagnetic waves and will not have any adverse effects over each other.”

May the Flame of Fellowship, Love, Charity and Respect for all burn ever eternal in our hearts so we can do HIS work with humility, diligence and eternal enthusiasm!

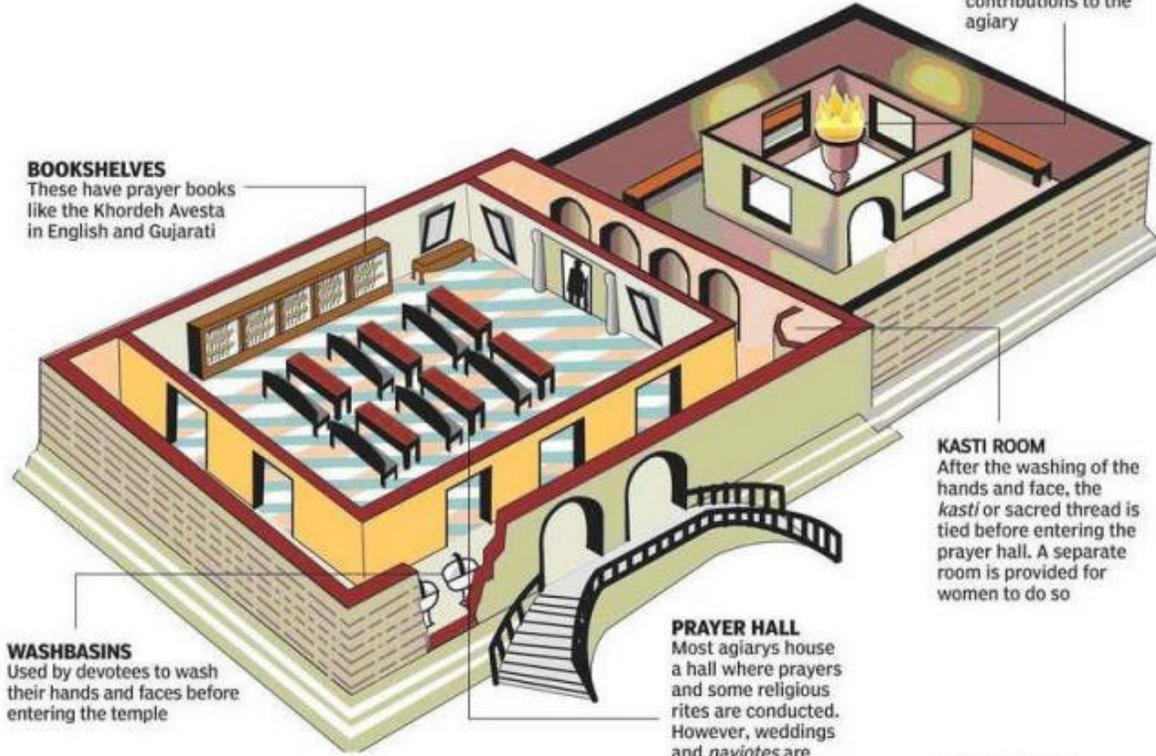
Atha Jamyat, Yatha Aafrinaamahi! (May it be so as we wish!)

Love and Tandoorasti, Soli

INSIDE AN AGIARY

THE SACRED FIRE
This fire is never allowed to die out, maintained by priests who tend to it constantly. Here, the devout offer sandalwood sticks for the fire as well as their contributions to the agiary

BOOKSHELVES
These have prayer books like the Khordeh Avesta in English and Gujarati



KASTI ROOM
After the washing of the hands and face, the *kasti* or sacred thread is tied before entering the prayer hall. A separate room is provided for women to do so

WASHBASINS
Used by devotees to wash their hands and faces before entering the temple

PRAYER HALL
Most agiarys house a hall where prayers and some religious rites are conducted. However, weddings and *navjotes* are not held here

HT GRAPHIC: SWATI

Bhikha Behram Agiyari Tehran

**Yasna 36.1 in Farsi
On top of Farohar
Tehran Bhikha Behram Adarian.**

