

Weekly Zoroastrian Scripture Extract # 258: 1297th Pak Iranshah Padshah Salgreh - Adar Mahino and Adar Roj Parab - We approach Thee Ahura Mazda through Thy Holy Fire - Yasna Haptanghaaiti - Moti Haptan Yasht, Yasna 36 Verses 1-3

Hello all Tele Class friends:

What an auspicious day tomorrow is (Sunday 4/22/2018)!

It is Pak Iranshah Atash Behram Padshah Saheb's 1297th Salgreh (Anniversary) – Shehenshahi Adar Mahino and Adar Roj! Adar Mahina nu Parab!

And what a coincidence!! It is also Ardibehesht Maah and Ardibehesht Roj by Iranian (Fasli) calendar - Ardibehesht Ameshaaspand Mahina nu Parab!! (Thanks to my hard working Washington DC Mobedyar Hormuzd Katki to point it out to me!)

Please note that Ardibehesht Ameshaaspand has three Hamkaars (co-workers) - Adar, Sarosh and Behram Yazatas of our calendar. Since Ardibehesht Ameshaaspand is responsible for the Fire, most of our Atash Behrams, Adarians and Agiyaris were enthroned on one of these four days of our calendar.

Tomorrow in our Udvada Gaam, hundreds of Humdins from all over India will congregate to pay their homage to Padshah Saheb and then all of them will be treated by a sumptuous Gahambar Lunch thanks to the Petit Family, an annual event! Over 1500 Humdins will partake this Gahambar lunch!

I have attached 3 photos of the Salgreh in 2004 showing the long queue, Gahambar lunch Pangat and the Master Chefs!

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 Worshipers 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 Worshipers!

They are worshipers of Pak Yazdaan (Dadar Ahura Mazda) (through Holy Fire!)”

In our previous weeklies, we have presented verses from Atash Nyayesh in praise of our consecrated Fires! The above point by Ferdowsi is well supported by the second Karda (chapter) of Yasna Haptanghaaiti, Yasna 36, (Haptan Yasht Large) the seven Has (chapters) attributed by some to Zarathushtra himself after his Gathas and many attribute them 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 worshiping Dadar Ahura Mazda via his brilliant creation, the Fire! Since this Ha has 6 verses, we will present the first 3 verses today and the rest in the next weekly.

So today, we will cover the first three verses of Yasna Haptanghaaiti, Yasna 36.1 - 3:

We approach Thee Ahura Mazda through Thy Holy Fire - Yasna Haptanghaaiti - Moti Haptan Yasht - Yasna 36 Verses 1 - 3

[\(Please listen to the .mp3 file attached to this WZSE\)](#)

**(1)Ahyaa thwaa aathro verezénaa
Paouruyé pairî-jasaamaidé, Mazdaa Ahuraa
Thwaa thwaa mainyû spénishta,
Yé aa akhtish ahmaai yém akhtoyo daaonghé.**

**(2)Urvaazishto hvo naa yaataayaa;
Paitî-jamyaaoo aatare Mazdaao Ahurahyaa,
Urvaazishtahyaa urvaazayaa naamishtahyaa nemanghaa naao;
Mazishtaai yaaonghaanm paitîjamyaaoo.**

(3)Aatarsh voi Mazdaao Ahurahyaa ahî,

Mainyeushvoi ahyaa spénishto ahî,
Hyat vaa toi naamanaam vaazishtem,
AatareMazdaao Ahurahyaa,
Taa thwaa pairi-jasaamaidé.

We approach Thee Ahura Mazda through Thy Holy Fire - Yasna Haptanghaaiti - Moti Haptan Yasht - Yasna 36 Verses 1 - 3 Translation:

(1) (The reciter says:) Through the agency of this fire, O most Beneficent Spirit Ahura Mazda!

We first approach Thee and Thee only!

Thou takest away O Fire! that filthiness to whom the filthiness is attached
i.e. You are the purifier of all evils.

(2) That man himself is most pleased of the power of this fire.

The Worship of Fire is the means of reaching Ahura Mazda.

O Fire of Ahura Mazda! Mayest thou reach us with the joy of the most joyous

and with the homage of the most glorious;

Mayest thou reach us for the greatest work of the works.

(3) O Fire! Thou art the most bountiful Emblem of that Creator Ahura Mazda.

O Fire of Ahura Mazda! thy one name amongst the names is Waazishta (swiftest).

Through the agency of that name we may reach Thee, O Ahura Mazda!

(Kangaji's English Khordeh Avesta - Haftan Yasht Large - Pages 177 - 178)

SPD Explanation:

1. Kangaji gives this explanation for the last sentence of the Verse 1 above:

Like the wind and the water, the fire also is a source of purification.

Besides, the words 'Fire' in English and, *Pur* in the Greek Language are derived from Sanskrit root *pu*=to purify.

2. My Dear friend and mentor, Dasturji Mobed Mehraban Firouzgary remarked for the first verse mentioned above:

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.

We want to thank Dasturji Firouzgary for his wonderful comments pointing out the inscription on our Tehran Agiyari.

3. 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.

4. May this auspicious day of Pak Iranshah Atash Behram Salgreh bring you peace and tranquility in your lives!

May the flame of Paak Iranshah burn ever eternal in our hearts!

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!

In HIS Service 24/7!

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

Love and Tandoorasti, Soli

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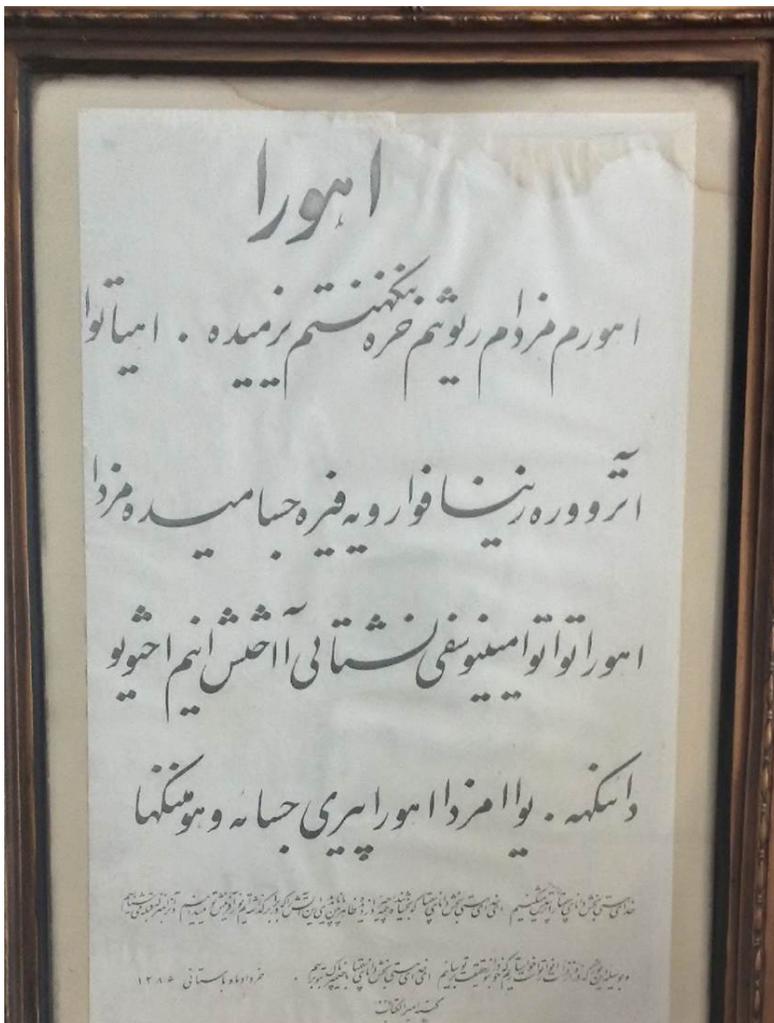
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Bhikha Behram Agiyari Tehran Yasna 36 1 Detailed.jpg_s.jpg



Ahura!
Ahurem Mazdaanm
raewantem kharenagthem
yazamaide! Ahyaa twaa
Aatro.....

Bhikha Behram Agiyari Tehran Yasna 36 1 in Farsi on top of Farohar.jpg

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

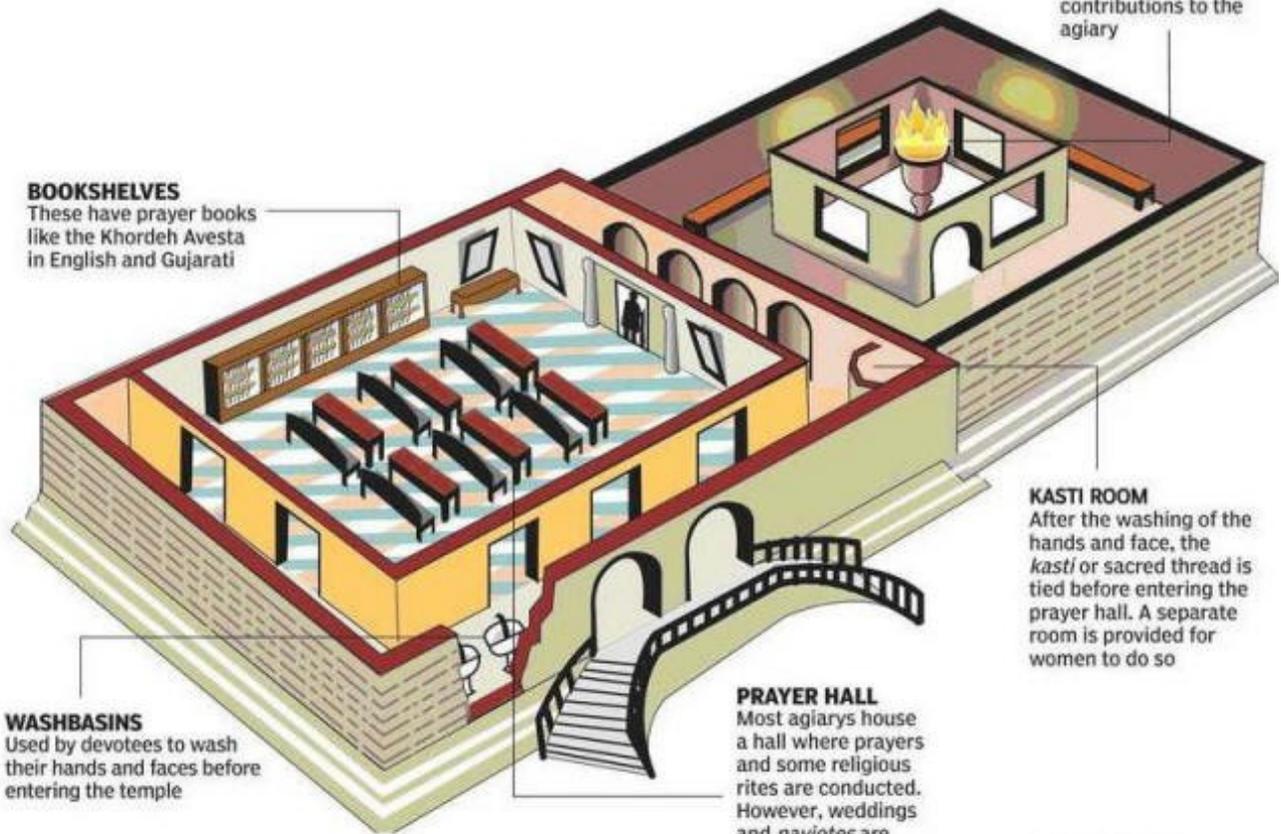


Inside an Agiary.jpg

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 Khorddeh 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