

## Selected Z Quote # 5 – *Atash Nyayesh - last 3 paras*

===== Today: Thursday June 13th 2013 – Shehenshahi Mah (Month) Dae – Kadmi Mah  
 Behman – Roj Aneran Y.Z. 1382 – Fasli Mah Khordad Roj Ashishvangh Y.Z. 1382 =====  
 ===== Mahs: Dae – Behman – Khordad; Rojs – Aneran, Ashishvangh; Year – 1382 Y.Z.  
 ===== Dae represents the three Rojs (Days) for Dadar Ahura Mazda, Dae-pa-Aadar, Daepa-  
 Meher and Dae-pa-Din =====

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| Daheshna-ee Daadaar Ahuramazda! | May you be blessed with Dae-pa-Aadar, Dae-pa-Meher and Dae-pa-Din's gifts! |
| Manashnee maneedee Behman!      | Always think good thoughts like Behman!                                    |
| Sheereen o charva Kurdaad!      | May you receive sweetness and humility from Khordaad!                      |
| Khureh anduzee Ashishvangh!     | May you receive abundance of light from Ashishvangh Yazad!                 |
| Fareh-tan Aneraan!              | May you receive healthy body from Aneraan Yazad!                           |

==== 1382 – 1382 years after the coronation of our last Sassanian King Yazde Zard Sheheriar ====

Today, we talk about a very familiar scenario. When we visit an Agiyari or Atash Behram, before going inside the Sanctum, what we usually take or buy outside to offer to the Atash Padshah? A stick or two of Sukhad (sandal wood) and/or a piece of hard wood Baawal Kaathi. Have you ever thought about why we do this? Do we blindly follow every one? Are we enjoined to do it?

The answer is in the last 3 Paras of the Atash Nyayesh that most of us pray in front of the Atash Padshah. These are the three Paras we are going to learn today as follows: They are from Ervad Kawasji Edulji Kangaji's *Khordesh Avesta Ba Maeni*, originally in Gujarati, but later translated into English by Prof. Ervad Maneck F. Kanga. The beauty of these books is the word by word translation which gives some idea of the meaning of each word in our prayers.

### Atash Nyayesh Prayer English Translation by Kangaji

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| Vispanām para-charentām, Ātarsh zasta ā-didhaya,   | (8) The Fire looks at the hands of all comers (and says:)   |
| <b>Chim hakha hashe baraiti, fracharethwāo armaeshāidhe.</b>   | <b>What does the walking friend bring to the sitting friend?</b>  |
| (9) Āat yezi-she aem baraiti, aesmem vā ashaya baretem,<br>baresma vā ashaya frastaretem,<br>urvarām vā hadhānepatām, ā he paschaeta frinaiti,<br>Ātarsh Mazdāo Ahurahe, khshnuto atbishto hakhdhanghum. | (9) But if any person brings unto that (fire) either fuel religiously, (with sincere heart) or Baresman spread, or the (fragrant) plant (called) Hadhānaepata, unto that (offerer) sanctimoniously, then the Fire of Ahura Mazda being pleased, |

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|  | revered (and) satisfied gives a blessing (as follows).   |
| <p>(10) Upa thwā hakhshoit geush vānthwa,<br/>Upa viranām pourutās.<br/>Upa-thwā verezvatcha mano, verezvaticha<br/>hakhshoit anguha.<br/>Urvākhshanguha gaya jigaesha, tō<br/>khshapano yāo jvāhi.<br/>Imat Āthro āfrivanem, yo ahmāi aesmem<br/>baraiti hikush, raochas-pairishtim ashaha<br/>bereja yaozhdātām.</p> | <p>(10) Unto thee (i.e.in thy family) may<br/>the flock of cattle increase !<br/>(Unto thee) may there be an increase of heroic<br/>men!<br/>May thou have an active mind!<br/>May (thy) life be active!<br/>Mayest thou live (thy) a joyous life, those<br/>nights that thou livest!<br/>This (i.e.mentioned above) (is) the blessing of<br/>the Fire (for him) who brings to that (fire) dry<br/>fuel, examined in the light (and) purified with<br/>the blessings of righteousness.</p> |

Next time you visit an Agiyari or Atash Behram, remember these words!