

## Patet Pashemani Part 2 of 4

Aderbad Marepand foresaw that the souls about to reincarnate during his Rainidari and Dasturi will be unable to pray Avesta Manthra along with the Manashni as it was prayed before. Late Jehangirji Chiniwala cited an example that Vada Dasturji Dr. Homrmuzdiar Kayoji Mirza can pray Avesta Manthra keeping in mind the exact meaning of the words prayed, but such is not the case with layman and common man like us. Even Professional Mobeds who pray Vendidad Yajasne are unable to do so. In fact it is very difficult to know the word to word meaning of Avesta manthra by mere linguistic translations. Avesta Manthra are compiled as per Stoata Yasna and can only be understood by Taavil or Inner exposition. Keeping in mind such a situation that will be arising in future, Aderbad Marespand felt the need to reconstruct and repair the Manthra as per Stoat yasna and introduced Mithra of Pazand in Khordeh Avesta. Similarly he also constructed all Setayash, Afrin, Patet Pashemani prayers as per the needed Mithra. These Pazand Mithras that he introduced are also considered as Manthra.

Manthras can be be prayed in three ways as per Zarathosti deen and as shown by Ustad Saheb Behramshah Shroff. 1) **Drenjya:-** In first method Manthra can be recited at one go without understanding its meaning 2) **Stravi Gathavya Vacha:-** Second method of praying Manthra is by applying required Manashni and Taavil. This method . In Patet Pashemani prayers in Kardo 5 it is mentioned "*Avesta Pach Manashni Nagoftan*" meaning Avesta if prayed without Manashni is considered as sin and am repentful 3) **Murah:-**The third method of praying Manthra can be done by only an "**Amaldar**" Dastoor who gives Manthra prayers to be recited in a particular way for a certain problem as encountered by us. These Dastoors can give Nirangs for any Health problem or difficulties faced by us in life. There are many ways of Murah prayers like sitting for prayers in certain Yogic Asana.

*(FKS Note:- e.g. The "Dozanu" way of prayers is an asana we see in photograph of Shah Faredoon keeping both legs folded on one side only. For further detailed explanation of three methods of praying Avesta Mathra please refer Dr Saheb's Khordeh Avesta Ba Khshnoom Page No.27).*

The other method of "Murah" prayers is using point of focus or Kebla in a certain manner and praying. The method of "Stravi Gathavya Vacha" can be used by only Abed and Ashwan sahebs. When they pray Avesta Manthra the Stoatic vibrations emanating from their eyes merges with Ahunavar naad travels to required destination in nature having obtained necessary blessings these stoats return back to the adept who had prayed and from where it had originated.

Ustad Saheb used to say that in Kash of Demavand Koh where the Magavs reside the Yajasne and Vendidad that is prayed over there, the keherps so formed and the shapes, Fareshtas thus obtained are shown to Disciples by the Masters or Guru himself using Paevand or Contact, and the Stoat Yasna is then understood with ease by the Disciples.

The above mentioned explanation is done with a purpose for clear understanding and the true meaning of Manthra. In Khordeh Avesta Manthra and other prayers, Aderbad Marespand Saheb had added as per Stoaat Yasna Farsi language which was known as Pazend, composed and introduced the required Mithras along with the Manthras. In Farsi Language "Zend Avesta" means the inner core meaning of Avesta is also called as Pa-zend prayers. In Avesta there are such layers of hidden meanings embedded.

*"Humatemmanao, Hukhatem Vachao, Havarestem Shyothanao"* translated means the devotee who prays Patet his thoughts should strive to be as per Humata, his speech should be as per Hukhata, his deeds should be as per Havarshata. In nature, the ideal thoughts, words, deeds are as per Humata, Hukhata, Havarshata of Yazada which leads to Omnipotent Dadar AhuraMazda. Our Manashni, Gavashni, and Kunashni should be as per Humata, Hukhata, Havarshata. If we refer to a common Pazend para found in beginning of any Niyaesh, Yashta or Sarosh baaj in Avesta prayers. That common Para found in all our prayers is Patet prayers in Pazend. A Bastekustian Zarathosti commits sins knowingly unknowingly and that is why this small Patet is recited by us in all our prayers in the very beginning only, and later on the main prayers in Avesta follows. Such composition is done by Aderbad Marespand saheb knowing fully well the Keshash of souls to be reincarnated during his Dastoori. These Pazend para is also Manthra only of **"Baeshaza"** type remedial measures for us. Why are they Manthra and that too of Baeshaza form ?????. Aderbad Marespand Saheb when he composed prayers as per Stoaat Yasna had to perform special "Amal" which we today's Parsees are ignorant of exalted status of Raindar Aderbad Marespand Saheb. With that "Amal" he performed the much needed miracle known as **"Nirang-Vaar"** so very necessary to challenge the Armenian Christians of the greatness of Zarathosti Deen in nature, and for reinstating the lost faith of Zoroastrian followers who got swayed by Christian Propoganda. Our Rainidar Saheb challenged the Christians to perform Nirang-Vaar that he performed by pouring burning Molten lead in liquid state on his bare chest with his Sudreh Kusti intact. That is no small a miracle which no Christian individual could perform than. Even a few drops of Molten lead are enough to burn a man to cinders. The Nirang-Vaar that he performed was enough to knock sense in inflated Egos of those Christians that what was in Zoroastrian religion could not be found in their religion and thus frustrated their efforts of mocking and Proselytizing Zoroastrians by leading them astray.

**.....to be continued**

Courtesy : Firdosh K Sukhia