

THE RULES OF PRESENTING YOURSELF BEFORE THE ATESH - PADSHAH

**REMEMBER: HE IS A CONSCIOUS MINOI ENTITY LINKED
WITH THE YAZATIC ENERGIES OF AHURA.**

**DRESS SIMPLY; BE PURE, PHYSICALLY AND MENTALLY; ENTER
REVERENTLY; RECITE MANTHRA DEVOTIONALLY, BEHAVE
UNDISTRIBINGLY, EXIT BLISSFULLY...**

The holy Atesh enthroned in an Atesh Beheram or Agiari is a store house or a power station of the Divine Energy of Aura. A lot of exertion, based on certain spiritual Truths and Rules, has gone into the preparation, consecration and enthronement of the Padshah Saheb, as we call Him. He is a divine Monarch, an Emperor; a conscious living Entity with a spiritual power and has certain minoi (sacred, secret) functions to perform.

He is Ahura's warrior fighting against all pollutions caused by the corrupt thoughts, words and deeds of the humans. The Energy emanating from Him demolishes and eradicates the unseen clouds and fields of evil originating from the works of man and certain dark forces operating in Nature.

In addition to this universal function, **Padshah Saheb is in charge of your personal destiny Karma or Kayshash. When you present yourself before Him, He sees you through and through. He knows your innermost thoughts.** All your thoughts, words and deeds are before His Divine Eye. **Bring to Me the gift of your good works and I will bless you with My fragrance. Come to Me with the field of your bad works surrounding you and I will suffocate you with dark smoke. Either way, I will lead you towards Ahura Mazda the former, through bliss Ushta and latter through pain.** That is what the Padshah Saheb proclaims in the **Atesh Niyaish Prayer.**

So when you present yourself before any Padshah Saheb, you must observe due decorum, approach Him with decency and politeness, good grace and submissiveness, with a conscious thought that you are before Him for your spiritual good. Your standing before Him amounts to walking on the Path of Ahura, the Path of Ashoi the minoi Purity. It is therefore incumbent and mandatory on you to follow certain Rules of physical and mental purity while attending on Him.

The following are the bare minimum of those Rules.

1. **Bath** :- Never go to an Agiari without taking a bath as near in time as possible before entering. If you have to travel by bus or train or cab, do three Kushti's at the entrance instead of one.
2. **Dress** :- **The divine throne is not a place to make a show of yourself or your curves and vital statistics. Let your dress be white and sober.** Sudreh Kushti should not be tucked in the pant or saree or dress; Sudreh must be out at least when you are in the Agiary; its border should point out towards (if not touching) your knees. Ladies can cover the full head with a white scarf; gents should wear the cap with all the front hair covered, and not on the back half of the head with a flowery show of hairs in the front. A fallen hair disturbs the Energy Field of the Padshah Saheb. This is not a place for attracting girls or boys (as the case may be.)
3. **Entry** :- As you enter the compound, first place your Sukhad at the clean place, preferably where sun's rays can fall on it. Then, untie your shoe-laces or buttons. After Kushti you cannot touch your foot-wear.
4. **Ablution** :- Now, take the water jug (or loto or Karasio) and apply water in reasonable abundance on your face and all the uncovered parts of your body. Sprinkle a little on your clothes also. Say Khshnaohtira Ahurahey Mazdaao, Ashem Vohu and start doing Kushti.

5. **Kushti** :- Kushti is not just a mechanical exercise. It is an exercise in meditation. You have to concentrate your mind on certain thoughts. A minimum outline of these thoughts can be as under:

I am doing this Kushti as a preparation for presenting myself before the Padshah Saheb.

I am passing through this world as a part of my journey towards Ahura. This Kushti generates in me spiritual energy to enable me to live my life according to the commands of my Asho Zarathushtra and his Daena.

I must resist my internal enemies the faults of my flesh viz. carnal passion, pride, greed, anger, jealousy. I ask Ahuramazda's protection against them. ('Kemna Mazda'). I ask for His grace to be able to see the snares and pitfalls of Ahriman, the captain of all evil. (Taro-i-dite Angra mainyush').

I am a Zarthosti. I must follow my Daena for attaining my final aim, which is to present myself before Ahuramazd” ('Jasa mey Avangh-he Mazda')

(The detailed meaning and meditation of Kushti prayer will be found in K.N.Dastoor's "Divine Science of Navjot and Sudreh Kushti.")

(You can do more than one Kushti. See point No. 1 above.)

6. **Entry in the Building** :- Before going into the inner room of the Padshah Saheb, you have to pray Sarosh Baj, Gah, Khorshed, Maher, Mah and Avan Niyash's if it is day time. This you can do on the verandah or the outer hall, but not in the inner room facing the Padshah Saheb.

These Niyash's are a further preparation to present yourself before the Holy Fire Entity. (If you think you are short of time pray at least Khorshed and Maher Niyash.) **You have not to talk or speak to anybody while reciting Avesta prayers.**

7. **Entry in the inner Room** :- Enter with reverence. Do not take your purses and wallets with you. Don't put them on the threshold of the innermost room while kneeling your head. **Take very little quantity of Rakhya, the holy ashes just a touch of your first finger to the forehead and nowhere else. Rakhya is too holy to be wasted or allowed to fall on the ground.** Please do not create a crowd at the kneeling threshold. Take minimum time. Think of others. Choose a convenient corner for praying so as to cause least disturbance to others. While standing, do not block the vision of those standing behind you. The central theme of our Religion is selflessness, and avoidance of selfishness. When you face the Padshah, do not face north.

8. **Prayer** :- Recite Atesh-Niyash at a low voice, so as not to disturb others. **The Holy Entity is interested more in your heart-throb while praying than loud voice.** You can recite any Yashta, except Khorshed, Meher and Avan Yashta s, before the Padshah.

9. **Thoughts** :- Most important. Once you have done your Kushti, you have not to utter any words except the prescribed prayers. No talk, no gossip. You can greet other persons present there by your silent salutes or salams. This is not a place of this world at all. **In an Atesh-Kadeh, you are standing on the path leading to Ahura. You are before a mountain of divine Yazatic Energy.**

Forget all your worldly worries and troubles. If you are passing through a good time of your life, let your thoughts be full of gratitude to the Holy Entity. If bad, let your thoughts be full of patience, courage and faith; everything happens by the Decree of Ahura; **Think this: If in His Wisdom, I am required to suffer, let me suffer with a smiling face; all calamities and all pains are for my good; and everything that comes, shall pass away. But in the result I must be one step nearer to my Lords, Ahura and Asho Zarathushtra.**

10. **Exit** :- As you come out of the inner room, walk backward, facing the Padshah. Leave the building with your heart throbbing in love and devotion to Ahura and Asho Zarathushtra. **Feel**

that you have done a spiritual exercise, and be ready to face with a smiling face whatever comes in life.

Ahura be with you.

- Cherag

(Parsi Pukar - JANUARY 1997 Vol. 2; No.7)