

THE PARSEE VOICE

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For Private Circulation

WHOSE LETTER IS IT ANYWAY?

Nothing official about it!

No letter-head. No name. No address. No date. Just a message typed on three sheets of paper and a signature!

Whose letter is it anyway? This is exactly what we asked journalists, who went to town stating that the "Dadyseth Charity Trust" had issued a "clarification" that the "Dadyseth House" project had been shelved.

Of course, "The Parsee Voice" has, till date, not received any communication from the trustees. A copy of the communication with only a signature purporting to be that of the managing trustee, below which is typed "Trustees of Dadyseth Charity Trust", was shoved into the hand of this editor by a friend, just before the 10th June meeting began!

Even today we wonder, how authentic is this communication?

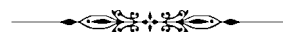
One can only say for the present that, because the Pallonji Shapoorji Trust has withdrawn, it may be a temporary

reprieve at best, for all concerned, for the said communication merely says, "the Trustees of Dadyseth Charity Trust and the Pallonji Shapoorji Trust have jointly decided not to pursue the construction of a seven-storied building in place of the existing old two storied building".

Thereafter, in the remaining paragraphs, ending on the third page, there is a long harangue about how the press (read, "The Parsee Voice") has misguided the Parsee community and how the poor Parsees lost a fine opportunity to find a roof over their heads!

But, there is a laugh-line in this: "Contrary to what has been alleged in the press, the Trustees were fully conscious to religious sensitivities."

By the way, have you seen some marines, nearby?



"THE PARSEE VOICE" AT THE FEDERATION MEET! Burjorji Bawa Doth Protest Too Much!

Oh no! We were not invited to the meeting of the Federation of the Parsi Zoroastrian Anjumans of India (FPZAI), held in Mumbai on the 12th and 13th June, 2004.

It just happened that, Saturday, 12th night, our phone jangled. It was the voice of our not-so-little birdie.

"Guess what?" he said. "'The Parsee Voice' made waves at today's meeting!" "You must be kidding!" we said.

This is what was reported to us. Dr. Aspi Golwalla, the former Chairman of the BPP, objected to some Parsees taking recourse to the 'secular' (non-Parsee) press to air the grievances of the community. He was referring to the Dadyseth Atash Behram controversy.

What the venerable old doctor forgot to tell his audience was that he, when Chairman of the BPP, had pontifically announced (in the Parsee press, of course) in the eighties that, the entire land of the

Dadyseth Atash Behram was to be sold off for many crores of rupees and that the Fire was to be shifted elsewhere, as the area had become too congested and few Zoroastrians visited it! It was then left to Mr. Jehangir Dadyseth, the then Managing Trustee, to do a lot of damage control by issuing a press note strongly denying the statement of Dr. Golwalla, who, he said, had no business to issue statements on behalf of the Dadyseth Charity Trust.

However, coming back to the FPZAI meeting, Dr. Golwalla's line was picked up by the juniormost BPP Trustee, our Ervad Saheb, Burjorji Antia. Why should some Parsees go to the non-Parsee press to wash the community's linen in public? he thundered. Instead of discussing matters, "The Parsee Voice" always indulges in criticism in improper, intemperate language, etc. etc.

Poor Burjorji Bawa! So carried away was he by his own verbosity that he conveniently forgot that, that very day, (Saturday, 12th), his quote given an evening earlier, was published by "The Indian Express", which we don't think comes under the category of the "Parsee Press".

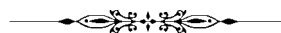
This is what our Ervad Saheb told the Express reporter, regarding the Dadyseth Atash Behram controversy: "It is good the trustees did not go ahead with the scheme as it was dividing the community.

The issue of providing housing to lower-middle class Parsis could have been amicably resolved within the community and through donations. Developing a building in front of the temple is not a good option to generate funds"!

Well said Sir! But why to "The Indian Express"?

Let it be made clear once and for all to all concerned, that never in the past or at present, your Editor has ever been in favour of going to the non-Parsee press for Parsee matters. In fact, even if, at times, the Parsee press has looked askance, he has not contacted any representative of the secular press. Even for our meeting on the 10th June, 2004, the members of the Fourth Estate had come entirely on their own. And, as good hosts, we welcomed them!

As regards the language used by us, we take special care to see that it is neither defamatory nor unparliamentary. "The Parsee Voice" has never hit anyone below the belt, nor has it lampooned or made fun of any individual! If cribbers still abound, it's because "The Parsee Voice" lives up to its credo of "Truth, Justice and Right", and has the uncanny knack of penetrating even a rhino's skin!



Competence & Calibre of Fire Temple Trustees

Most of our Agiaries and Atash Behrams were established in Mumbai in the 18th and 19th centuries. The trustees, in the beginning, were mostly the founders and their relatives. Their sons and grandsons, and, at times, their close friends, succeeded them as trustees. Later, however, as the family line couldn't throw up a new trustee, complete outsiders, who had neither any family stake nor any sincere concern for the subject, which formed the matter of trust, took over. Some of them may have even had an ulterior motive up their sleeve!

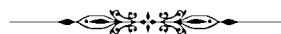
That, dear readers, is an extremely sorry state of affairs in most of our fire temples, prevailing at present.

The worst part is that some of the trustees can't even distinguish between an Adarian Fire and the mobile one they carry under their nose!

The highest common factor among almost all the trustees of our sacred places, be they fire temples or **dakhmas**, is the

ignorance about their basics: their history, their spiritual status, the vital role they have played in preserving and sustaining the Parsee Zoroastrians in India for more than 1200 years, etc. It is because many latter-day trustees are woefully ignorant of what our consecrated religious institutions stand for, because they are totally indifferent to their duties and obligations as trustees and because they are more interested in how much extra FSI they can get around these sacred institutions, that our religious trusts have reached such a sorry pass, that was clearly evident in the recent controversy.

A new tribe (may it vanish soon!) has been gradually emerging: for them, the outer crust, the building, is all they are bothered about. The inner kernel, the holy Fire himself, is of less or no consequence! When will the Saviour come?



"THE COMMUNITY'S VOICE IS NOW 'THE PARSEE VOICE'"

Declares Vada Dasturji Khurshed Dastur Kekobad Dastur of Udvada

**Report of the Public Meeting of the Parsee/Irani Zoroastrian community
held under the auspices of
THE PARSEE VOICE on Thursday, 10th June 2004
at Framjee Cawasjee Institute, Mumbai.**

The Public Meeting called by **The Parsee Voice** on Thursday, 10th June 2004 at Framjee Cawasjee Institute, Mumbai got off to a flying start at 6.25 p.m. Mr Adi F. Doctor welcomed the audience, the special invitees and the speakers which included an impressive array of religious scholars and professionals. Vada Dasturji Khurshed Dastur Kekobad Dastur and Vada Dasturji Dr Peshotan Dastur Hormazdyar Mirza, both High Priests of Iranshah, Udvada, shared the dais with Mr Viraf Chiniwala, Ervad Kaikhushroo N Dastoor and Mr Khojeste P Mistree. Also gracing the occasion were Ervad Aspandiar Dadachandji, Mobed Framroze Behramkamdin and Mobed Pervez Nalladaru.

The meeting commenced with a minute's silence in memory of the erudite scholar and staunch traditionalist of the community, late Vada Dasturji Dr Hormazdyar Dastur Kayoji Mirza of Udvada who had passed away a month ago and late Shehnaz N Munshi, who had passed away six months ago. Both of them had selflessly furthered the orthodox cause and served the community in their respective ways.

Adi Doctor takes Dadysett Trustees to task

Mr Doctor expressed indignation that just 48 hours before the meeting, phone calls were made by the Managing Trustee of Dadysett Charity Trust, Mr Ratan Lalkaka, to various persons, that the Trustees were dropping the project and that Shapoorji Pallonji had withdrawn as builders. But strangely, no such intimation was given to **The Parsee Voice**. He mentioned that the Managing Trustee had been making attempts for quite some time to stall the public meeting until Shapoor Mistry returned from abroad. **But Mr Mistry decided to back out of the project due to the discord it was generating in the community and also in deference to the opinion expressed by the 7 High Priests of India.** Unfortunately, the Trustees, while withdrawing the new project, had sought to pin the blame for this whole sordid affair on the heads of those who were opposing them and had made several reckless allegations against them. Most likely this letter would be published in Jam-e-Jamshed

Weekly to take the sting off this meeting. But they had not given any assurance that this incident would not recur.

Another misconception that was sought to be perpetrated was that housing was for the poor. Dasturji JamaspAsa was also stated to have given his consent earlier. **Mr Doctor questioned whether full facts were indeed disclosed to Dasturji at that stage viz. that the Bareshnum Gah, the enclosure housing the Varasiaji and the structure which would be used to house the holy Atash Padshah during repairs to the *sanctum sanctorum*, were proposed to be demolished and the entrance was to be changed.**

Mr Doctor further explained that an Atash Padshah was a living throbbing entity with divine Yazatic currents flowing through him. He has a Khoreh and a spiritual body. He is a spiritual monarch, a Ratheshtar (spiritual warrior) who keeps on fighting and warding off evil every micro second. The present day Trustees, unlike the Sethias of yore, were concentrating only on the physical fire burning in the censer and had forgotten that he was a conscious entity.

Giving a brief history of the Atash Behram, Doctor mentioned that its founder, Mulla Firoz, lived in Dadysett House till his death in 1830. Not only was it a heritage site but also a historic one. It housed a whole library in his days. After his demise, a Madressa was established in the same building.

The bogey of lack of funds was nowadays frequently raised by Trustees to justify development activities. He asked why these Trustees did not first appeal to the community for help which would be readily forthcoming.

The other argument which Trustees used nowadays for furthering their own development plans was that various other Agiaries already had cosmopolitan structures in

their close vicinity. But they completely forgot that these structures were not constructed by the Trustees of those Agiaries nor was it always possible to prevent them in a country like India. But that did not give the others a license to push their vested interests. He also decried the present day trend of doing things secretly and without taking the community into confidence. **This meeting was called not only to denounce the proposed construction at Dadysett Atash Behram complex but also all future proposals in any other Agiary or Atash Behram.**

Mr. Doctor exhorted the community to reflect on and put into practice the meaning of the words

THE SPEAKERS: (From L to R): Adi Doctor, Viraf Chiniwala, Dastur Dr. Peshotan H. Mirza, Dastur Khurshed K. Dastur, Ervad K.N. Dastoor and Khojeste Mistree

“Ma meranchainish gaethao astavaitish ashahe”, which we prayed daily in the Kemna Mazda prayer and which meant, “May the spiritual institutions in this world be safe guarded from attacks”. The community would survive only if these institutions survived.

Letter of support from Vada Dasturji JamaspAsa
In his letter of support, Vada Dasturji JamaspAsa emphasized that while helping those in need is a very laudable religious duty, it should not be done at the expense of religious complexes being developed for indiscriminate monetary gains. *“The Holy Fire has sanctity in a sacred space, which in my opinion, should not be disturbed, irreversibly”,* he wrote. He also averred that *“A huge new residential building so close to the Atash Behram is indeed not advisable”*. [A full text of Dasturji’s message will be published in our next issue.]

Viraf Chiniwala, the Kadmi Exponent
Mr Viraf Chiniwala, who was in the forefront of the attempt to save Dadysett Fire Temple Complex, said that it is sad that today we have to defend our Atash Behrams

against the attacks from the members of our own community and more particularly from the Trustees, who are supposed to protect the sanctity of the same.

He stressed the point that Dadysett House was not an ordinary structure but a historical monument being residence of Dastur Mulla Firoze Bin Kaus, who was instrumental in founding Pak Dadysett Atash Behram Saheb.

The building is a very valuable part of our heritage and our community is committed to preserve the same, he said.

Though the Trustees have informed about their decision to abandon their entire plan to demolish this building and construct the housing complex in the Pak Atash Behram Precinct, this kind of assurance was given in 1985 and 1990 also. This was the third time such so called development issue has cropped up and again for the third time such assurance is being given by the Trustees. He hoped that this will be a last and final undertaking and such issues will not crop up again and again in future.

He pointed out to the audience that not only Dadysett House but also the other important structures like Barashnoom Gah, residence of Varasiaji, another beautiful building specially constructed for transferring and housing Holy Fire in case emergency repairs are required to the main building were proposed to be demolished. Even many majestic trees were proposed to be cut and destroyed.

One can imagine the devastating effects on the environs of this Holy place, once this huge complex would have been constructed along with the road, as the same would bring in its wake noise, traffic, hawkers and other housing related activities at the doorstep of the Holy place.

No one can deny the fact that providing proper housing to the community is a very vital issue and it must be given utmost importance. But at the same time, maintaining the sanctity of our Holy places is also of paramount importance.

Religious Trusts have been established with specific purpose and prime objective of fulfilling the religious requirements of the community.

The religious Trusts who manage religious properties, like Agiaries and Atash Behrams, and whose sole purpose is to maintain the religious sanctity of their premises, deem it fit to hand over the chunks of their property to the builders and ended up vitiating the atmosphere of the Holy Precinct, which they are expected to preserve as the Trustees.

At the same time, it is also observed that they neglect

their other non-religious properties, which may be developed for housing purpose, without interfering with any religious activities.

He observed that perhaps many present at the meeting may not be aware that the same Dadyseth Trust has substantial prime land at Walkeshwar sea face. As per the record of the Trust Deed, the same is more than 37,000 sq. yards.

Hence, if the trustees have genuine interest of the community at heart, they should join hands with Shapoorji Pallonji to use all their resources to settle all the litigations and unlock these crores of rupees worth Walkeshwar sea face property for the benefit of the community.

He reiterated that the housing needs of the community are very important and must be addressed with vigour and professional approach **but not at the cost of religious sanctity.**

Vada Dasturji Dr Mirza's Pearls of Wisdom

Vada Dasturji Dr Peshotan Hormazdiyar Mirza spoke eloquently on the exalted position of Atash in the Zoroastrian religion. Atash is referred to as '*Athro Ahurahe Mazdao Puthra*' meaning the son of Ahura Mazda, a conscious living entity. He is Dadaar's representative on Earth. It is through Atash that we attune ourselves with the Almighty One. That is why we have the consecration ceremony to enthrone a fire. 'To consecrate' means 'to dedicate to Dadaar Ahura Mazda'.

Dasturji also gave a detailed account of the process of consecration of an Atash Padshah and the relevance and importance of the various adjuncts of an Atash Behram viz. the Ijeshne Gah, the Bareshnum Gah, the enclosures housing the Varasiaji and the other goshpands (goats), the structure used to temporarily house the holy Fire during repairs and maintenance of the *sanctum sanctorum*. All these were integral parts of an Atash Behram. These cannot be altered or demolished or replaced at will. **To vitiate the sanctity of an Atash Behram or destroy its peaceful surroundings is sacrilegious, an insult to the Atash Behram and contempt of the Zoroastrian religion, he cautioned.**

Our Atash Padshahs are Minoi forces. It is thanks to their blessings and protection that our miniscule community has survived and progressed in this vast sea of humanity since centuries. **It was a heritage passed down by our elders and it was our duty to preserve them and not destroy them in the name of progress.**

Ervad Dastoor sheds legal light

Ervad K. N. Dastoor, a doyen in religious matters and a legal luminary, began by saying that Atash Behrams

and Agiaries are spiritual Power Stations. They are living Yazatic - Divine - Entities. Their consecration requires huge spiritual and ritual procedures. Their maintenance is a heavy spiritual responsibility on the Mobeds and Trustees. They are like electrical or thermonuclear power stations, where any mistake in the observance of the scientific procedures and rules may result in a disaster, like it happened in Chernobyl. Here, the disaster and damage are much more serious than any physical power station. It is a spiritual devastation, most difficult to repair. One of the divine and mystical functions of the Atash Padshah is to fight pollution, not merely physical but also the thought pollution generated by humans.

Ervad Dastoor then read a message received from Vada Dasturji Meherjirana of Navsari, wherein Dasturji Saheb had stressed on the responsibility of the Community to

*A NEAR-UNANIMOUS VOTE:
The audience voting for the Resolutions*

preserve and protect the Atash Padshahs as spiritual entities who have sacred and divine functions. He had also stated that Bareshnum Gah, Varasiaji's enclosure and other structures and areas are integral parts of the Complex. [Dasturji Meherjirana's message is published in our Gujarati section.]

Switching to the legal position, Ervad Dastoor emphasised the following points :-

- i. The Trustees of a public religious trusts cannot in law use the trust property for an object which is different from the objects of the Trust laid down by the settlors and donors in the Instrument of Trust, howsoever laudable or charitable the other object may be. Such change in the user is a breach of trust for which the Trustees are civilly, and in certain circumstances, criminally responsible.
- ii. Only when the object of the Trust fails or becomes impossible to implement, it can be altered, after due

legal procedures. There, the law requires that the altered object must be as near to the original object as possible. This is called, the Doctrine of Cypres.

iii. Article 26 of the Constitution of India confers a right on the Community to maintain and administer its Religious Institutions and manage its own affairs in matters of Religion in accordance with its own religious tenets, traditions, beliefs, practices and procedures.

iv. Once it is established that the Community has certain religious beliefs, the law cannot go into their merits and has to accept them as binding.

The tall talk of providing "housing for the poor", floated by the Trustees of Dadysett Atash Behram, is, therefore, a gross illegality, and a breach of Trust.

Today's meeting is held to express the religious belief of the Community that :

- (i) the Atash - Kadahs, are sacred, spiritual, living, divine entities,
- (ii) the compound, and the buildings and

"RESOLVED THAT the Parsee/Irani Zoroastrian community strongly disapproves of and rejects the attempts being made by the Trustees of the Dadysett Charity Trust to "develop" or "redevelop" the property forming part of the Dadysett Atash Behram Complex by demolishing the two-storeyed building housed therein called 'Dadysett House' and several other structures and areas in the Atash Behram complex, all of which constitute the integral parts of the Holy Complex and reconstructing in its place another building consisting of seven storeys, with a view to sell or lease or otherwise deal with the flats/premises therein.

RESOLVED FURTHER THAT this meeting conveys to the Trustees that their project of the alleged "development" and "redevelopment" is in gross violation of the objects of the Trust and the intention of the donors as expressed in the original Instruments of Trust and culminated in the Decree passed by the Hon'ble Justice Sir Dinshah Davar in the Bombay High Court Suit No. 423 of 1906 Advocate General of Bombay V/s Hirjee Ardershir Dadi and Kharshedji Rustomji Cama, and amounts to serious Breach of Trust.

RESOLVED FURTHER THAT this Meeting expresses and conveys to the Trustees and the concerned authorities that the proposed project is in gross violation of the Fundamental Rights conferred on the Parsee Community under Article 26 of the Constitution of India.

RESOLVED FURTHER THAT this Meeting conveys to the Municipal Corporation of Greater Mumbai (MCGM) that Intimation of Disapproval (IOD) dated 4th October, 2002 issued to the Trustees is founded on misrepresentations made by them to the MCGM and in particular on suppression of the material fact that the alleged development was in gross violation of the religious objects of the Trust for which the whole Atash Behram Complex is held by the Trustees and requests MCGM to cancel the IOD on that ground alone, as also other grounds which will be brought before MCGM.

RESOLVED FURTHER THAT this Meeting earnestly requests the Hon'ble Chairman and members of the The Mumbai Heritage Conservation Committee to review and cancel their permission for demolition of the aforesaid building in the Holy Complex on the grounds, inter alia, that the same was obtained by misrepresentation and suppression of material facts and points

structures of any Fire Temple Complex, form the integral part of the holy Padshah, as Dastoorji Sahebs Mirza and Meherjirana have emphasised, and (iii) the Community strongly disapproves the tampering of the Complexes by the Trustees, of any Fire Temples who are led away by the greed for money offered by the builders.

Reverting to the spiritual aspect, Ervad Dastoor said that many of us have actually experienced the miraculous help the Atash Padshahs give us in times of our difficulties. Even Parsees staying far away in America have experienced this. This power is declared in the passage "At Toi Atarem Ahura" occurring in Atash Niyash (Gatha 34-4). **The tampering of these Spiritual Power Stations by the wordly material-minded trustees affects the divine power of the Padshahs.** Let the Community be ever vigilant. "May the holy Fires spread their divine Light till Frashogard,

which is the Blessing showered in Atash Niyash".

Mr Doctor then requested Mr. Hanoz M. Mistry to read aloud the resolution, which he then requested the community to vote on (see box).

The Resolution was enthusiastically passed by an overwhelming majority of community members present, with only 2 dissenting votes.

Vada Dasturji Khurshed Dastur of Udvada exhorts community to protect the Padshah Sahebs

Vada Dasturji Khurshed Kekobad Dastur reminded the audience that we went before the Atash Padshah with bowed heads and always came back with his blessings. He is our friend, philosopher and guide. Out of reverence, we call him 'Padshah Saheb'. **It is through him that we reach the Creator. It is absolutely essential to protect his Khoreh.** That would not be possible if a building were to come up so close to him. He protects our community by keeping the forces of evil at bay. Thus,

of law, and also requests the Committee to upgrade the status of the Atash Behram Complex from grade III to grade II B.

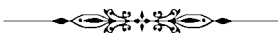
RESOLVED FURTHER THAT if the Trustees of the Dadysett Charity Trust decide not to proceed with their "development" or "redevelopment" plan, they must record their decision in a proper resolution and also give such proper undertakings to the community as also to the judicial and other concerned authorities to the effect that no present or future Trustees of the Dadysett Charity Trust will ever attempt to disturb the whole or part of the Dadysett Atash Behram Complex with all its structures and areas in violation of the (i) Donors' intention, (ii) objects of the Trust, (iii) tenets and traditions of the Zoroastrian religion and (iv) the will, views and the constitutional rights of the Parsee community.

RESOLVED FURTHER THAT this meeting calls upon the Trustees of the Dadysett Charity Trust to take all necessary steps to undo the damage already done to the Holy Complex structures and areas in breach or violation of the Trust.

RESOLVED FURTHER THAT this meeting disapproves of and denounces any attempt being made or sought to be made in future by any Trustees of any Fire Temple in India to adopt any such "development" or "redevelopment" plans in respect of the whole or any part of the complex held in Trust, including the building housing the Holy Fire and any of the structures and areas situated therein in violation of the (i) Donors' intention, (ii) objects of the Trust, (iii) tenets and traditions of the Zoroastrian religion and (iv) the will, views and the constitutional rights of the Parsee community.

RESOLVED FURTHER THAT this Meeting earnestly requests the Hon'ble Chairman and members of The Mumbai Heritage Conservation Committee to upgrade the status of all the Fire Temple Complexes in India from grade III to grade II B.

RESOLVED FURTHER THAT the organisers of this meeting be and are hereby authorized to take all such steps as may be necessary to ensure implementation of this Resolution now or in future with any Corporation/Association/Committee/individual/appropriate authority and to take such advise from the High Priests, scholar priests and other religious scholars, as they may deem fit, in this matter."



it is our duty to protect him. In the Rivayats, Dadaar Ahura Mazda tells A r d i b e h e s t Ameshaspand not to open the doors of heaven to those who show disrespect to or those who defile fire. No amount of good work done on Earth will help a person to spiritually progress if he has shown disrespect to fire. He said that it was the duty of all Bast-e-Kustians to protect the Atash Padshah.

"I think that the voice of the community is now becoming 'The Parsee Voice'", he declared amidst loud applause.

Mr Doctor also showered praise on Mr Pankaj Joshi, a C o n s e r v a t i o n Architect, who was present at the meeting, for his efforts in compiling a dossier on all the Agiaries and Atash Behrams of Mumbai and making an application to the Mumbai Heritage C o n s e r v a t i o n Committee to upgrade all of them from grade III to grade IIB. Mr Doctor requested the community members to support his application.

Mr Doctor then invited the star speaker of the evening, Mr. Khojeste Mistree to address the audience.

At the altar of monetary gain, do we relegate fire to being a non-entity, questions Mr Khojeste Mistree

Mr Mistree read out the letter addressed by the 7 High Priests of India, calling for a stop to the development plans concerning Dadysett House. This letter was greatly appreciated by the audience.

In his inimitable style, Mr Mistree further elucidated on the exalted position enjoyed by our revered Padshah Sahebs and how it was important to preserve the environment in which they had resided for many years. Just as we human beings required space and comfort, so did the Padshah Saheb, he averred. **Generation of wealth was a virtue but that could not be done at the cost of sacrificing spirituality particularly with reference to our Fire Temples.** The entire Fire Temple Complex is to be treated as a holy place where the Atash Padshah, the Kingly Lord, lives regally.

We are not against the poor or housing but we are against taking space from the holy fire for this purpose, he said. We are fighting against Trustees being insensitive to breaking down heritage structures. He supported Mr Chiniwala's suggestion to develop the 37,000 sq. yards belonging to the Trust, at Walkeshwar, for housing purposes. Instead of understanding the issue at hand, the Trustees had shot of a misconceived letter seeking to make us out to be the bad boys, he said. But all the Vada Dasturjis and many others had supported our cause proving who was right and wrong. **"We want the sacred fire to live in its palace and that's the way it should be"**, he stated emphatically.

The meeting ended with a vote of thanks and floral tributes to all those who had supported the meeting and its cause.

Hanoz M Mistry

નવસારીનાં વડા દસ્તુરજી મહેરજીરાણા કોકોબાદ દસ્તુર નો “ધી પારસી વૉઈસ”ની મીટિંગ માટેનો પ્રેરક સંદેશો

મુંબઈમાં તા. ૧૦મી જૂનના દીને મલનારી મીટિંગ માટે આપનું આમંત્રણ મલ્યું છેજી. જણાવવાને દલગીર છું કે એ મીટિંગમાં હાજર રહી શકાય એમ નથી. તેમ છતાં આ મીટિંગમાં થનારી કામગીરી અને ઠરાવોને હમારો સંપૂર્ણ ટેકો ને સહકાર છે.

હિંદમાં આવ્યા પછી આપણે જરથોસ્તીઓ ત્રણ દરજજાના આતશ કદેહની સ્થાપના કરતા આવ્યા છીએ. એ ત્રણમાં સૌથીચઢિયાતો રુહાની દરજજે ધરાવનાર અને અગત્યનો આતશ તે આતશ બહેરામ સાહેબનો આતશ છે. જેને આપણે વાજબી રીતે ‘પાદશાહ’ યાને કોમના રાજા તરીકેનો માનભરેલો એલકાબ આપેલો છે.

આતશના આવા ઉંચ દરજજા પ્રમાણે એની અઈપિ અને ખોરેહ સાચવવાને માટે જરથોસ્તી ધર્મ મુજબ એમને નવ કસમાં રાખવામાં આવે છે. એટલે આ દુનિયાની આલુદગી અને અભડાટથી નવ વખત એમને બચાવીને રાખવાનું ફરમાન આપેલું છે. એજ કારણને લીધે આવા આતશબહેરામની આજુબાજુ ખુદ્દી જગા રાખી તેને દુનિયાના વ્યવહારથી દૂર રાખી તે જગામાંજ વરસ્યાજી અને બરશનુમગાહની વ્યવસ્થા કરવામાં આપણા વડીલોએ ખુબ દુરઅદેશીથી કામ લીધું છે, જેની અગત્યતા આજે આપણને માલમ પડી રહી છે. આ પાદશાહ સાહેબને એજ રીતે દુનિયાની આલુદગીથી દૂર રાખવાની આપણી આઈન ફરજ છે, કે જેથી એ આતશો પોતાની રુહાની તાકાત જાળવી રાખી શકે.

આ ક્ષણભંગુર થોડી વધારે સગવડ અને નાણા મેળવવાની લાલચમાં આવી જઈ, આ ખાસ અલાહેદી રાખેલી જગાનો દૂરઉપયોગ દુન્યવી રીતે કરી નાંખવો એ આ પાદશાહ સાહેબના દરજજાને કાયમનું અને નહી માફ થઈ શકે તેવું રુહાની નુકશાન કરવા બરાબર છે, કે જે નુકશાન આપણે કદી ભરપાઈ કરી શકવાના નથી. આપણા વડીલોએ વારસામાં આપેલી આ કિંમતી મીરાસને થોડા લાભ મેળવવા ખાતર માત્ર દુન્યવી નજરે જોવા કરતાં, એમાંથી કોમને અને તમામ જગતને મલતા રુહાની ફાયદા તરફ નજર કરી કોમને થતાં કાયમી નુકશાનમાંથી બચાવી શકાય છે.

આજે આવા પાદશાહ સાહેબોની દુવા આશીશથીજ આપણે ૧૩ સદી થયાં અનેક મુશ્કેલીઓમાંથી પસાર થઈને એક કોમ તરીકે વિરાટ વસ્તી વચ્ચે ટકી રહ્યા છીએ તે ઉપર ધ્યાન પુગાડવાની જરૂર છે.

આજના આ કાર્યમાં મારો દિલોજન ટેકો આપું છું અને આપને સંપૂર્ણ સફળતા ઈચ્છું છું.

ભલી દુવાઓ સાથે

દુવાગીર

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