

# THIS SPECIAL ISSUE REGARDING DADYSETH ATASH BEHRAM EPISODE.

My dear reader,

This is a special Issue of Parsi Pukar, devoted to the recently (but temporarily) closed chapter of Pak Dadyseth Atash Baheram at Fanaswadi. Its trustees were endeavouring to build a residential 7 storey building in place of an existing one situated in the compound of the holy Paak Makaan of the Padshah Saheb. This would have resulted in the disappearance of the Bareshnoom gah and the structure for Varasiaaji situated in the compound; would have brought a car parking lot almost at the doorstep of the Paak Makaan; and also all the elements of pollution which are naturally generated in and around a residential building.

The trustees had two main contentions in support of their proposed action:

- (i) They wanted to generate income for the maintenance of the Atash Beheram complex: and
- (ii) They had a "Laudable" object of providing housing for the poor Parsis.

As to (i), were the trustees not aware of the proverbially charitable and generous heart of the Parsi Community? The proposed builder of the project himself would have alone provided, without any eye-wink, at least a crore of rupees in the Trust Fund. And the ordinary poor and middle class Parsis have often shown a much larger heart than the big Shethia's. This is, therefore, a hog-wash no.1.

At to (ii), to provide housing for the poor Parsis has now become an exploded myth. Look at Mumbai Parsi Punchayet, which has, instead of being a poor Parsi's refuge, become a builder's den. Its face is now covered with a veil of "un/refundable deposit" of lacs of rupees for a flat. A poor Parsi cannot just enter the den without rupees x lacs in his pocket.

So this is hog-wash no. 2.

**But the most important point is that the original object of a public religious and charitable trust cannot be changed at the whim and fancy of any red-uncle trustee. The law requires two fundamentals for change in user:**

- (i) The original object must have failed; this must be proved before a competent court.
- (ii) The proposed substituted object must be as near to the original religious object as possible and **must be approved by the Court.**

A high spiritual Institution like Atash Beheram is far far away from the houses and tenancies and ownership flats for the mortals, to be given on L/L i.e. leave and licence or any other 'laal' basis.

We have thought it fit to come out with this special issue for several reasons. Many of us, the Parsis, have no idea about the divine, spiritual and mystical stature of Atash Beherams, Aadraan's and Agiary's; the procedures of their consecration and enthronement; the reasons behind such procedures; the divine power and functions of the Padshah Saheb; and most importantly, their divine role in your daily life. Let them be duly informed.

Secondly, the trustees of public charitable trusts - whether religious or non-religious require to be educated about their legal, social and religious duties. They are the owners of the trust properties and funds but with stringent obligations and duties attached to their office. Any misuse at the original aims and objects assigned by the donors of the trust property, amounts to a breach of trust civil as well as, in certain circumstances, criminal. Trusteeship is an office of humble service, not a show of haughty power. The present day trustees of Parsi trusts have two main categories: those who are ego personified and do hollow things with great pomp and pride, and those who are just lethargic doing nothing - 'somebody-else-is-doing-it' mentality. I have seen in several meetings with B.P.P. Trustees that when they open their mouth, particularly in the matters of religion, what comes out is arrogant ignorance. The days of great trustees like say from Justice Dinshah Davar to Chief Justice Jal Vimadalal are gone. This issue of Parsi-Pukar may prove to be a

premier to the trustees of public trusts, but I doubt that; even if they read it, whether they would make a further study of their own position.

Thirdly, there are quite a number of Parsis, who have stopped thinking by themselves. They just hear somebody; they do not fully understand what he says and come up with some rigid thought. One slogan they adopt is, "ema shu thai geyu?" (emstg). For example, "they are after all building houses for the poor - emstg", little realising their own absurdity. In the unlikely event of their reading this issue, they may begin to think a little.... but am I expecting too much?

Fourthly, this issue is meant to put on record the powerful reaction of the Parsi Community towards the invasion of the builders on our holy sites. Article 26 of the Constitution of India confers the fundamental right on a denomination to manage its own religious affairs and its religious Institutions; and the law is not permitted to go into the merits or demerits of the religious beliefs of any community.

This issue of Parsi Pukar contains a brief narration of the tenets, traditions and teachings relating to Atash taught in Zarathoshti Din; sets out the legal position of religious trusts; records the past behaviour of the trustees of Dady Sheth Atash Beheram and the Community's fierce opposition; and provides ready materials to oppose any future invasion of the builder nexus on our holy places like Fire Temples and Dokhma.

The nexus is working since two decades. Some attempts were made by builders to acquire the premises of fire temples. For example in about 1986 Langrana Agiary Building (behind Bombay Parsi Punchayet Office) was proposed to be sold by the trustees of the Agiary in league with the then trustees of the B.P.P. (which included Dr. Aspi Golwala and Mr. H. P. Ranina). The attempt proved abortive due to the intervention of the devotees of the Agiary before the Charity Commissioner, Maharashtra State. To the credit of the Agiary Trustees, they themselves withdrew the proposal although B. P. P. Trustees tried to carry it out till last.

Another similar attempt was made regarding Batliwalla Agiary at Tardeo, which also proved abortive due to the objection raised by the devotees before the Charity Commissioner. Your humble editor appeared as the Advocate for the objectors in the above two cases.

Another attempt was made by B. P. P. trustees themselves for the Godavra Agiary in Fort, which also failed due to strenuous efforts of **Mr. Khusrow Zaiwalla Advocate** for the objectors.

**Mr. Zaiwala** had also appeared in the litigations against the trustees of this very Dadyseth Atash-Behram in 1990, and his arduous and energetic exertions resulted in the trustees withdrawing their proposal. (Please see page 13 for this regrettable history).

Another attempt was regarding Lal Baug Agiary. The huge building is built resulting in the concealment and defilement of the Agiary; yet the litigation is going on between the objectors and the trustees before the Charity Commissioner. The matter is subjudice. However, byers beware! Playing with Holy Fire is dangerous to your health, wealth and happiness).

- Editor

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# MARATHON PROCEDURE FOR CONSECRATION OF ATASH BAHERAM

## Physical and Manthric Purification of 16 Kinds of Fires.

### Sanctification of Padshah Saheb's Palace.

Our ancestors settled in this great land of Bharata, more than a thousand years back, to preserve and protect the life-style ordained by our Zarthoshti Din. We had a rich treasure of spiritual Institutions amalgamated with our day to day life. One of these was our Citadel-Temple of the Holy Fire.

It is well known historically as also traditionally - that the Rajput King Jadi-Rana graciously permitted us to consecrate the Holy Atash Baheram of "Iran Shah" in Sanjan, which is at present housed in Udwada. There is some scholarly controversy on the date of initiation of Iran Shah.

A.D. 721 is the oral and written tradition. A.D. 855 is the date assigned by an eminent scholar Homi Chacha.

Upto 1765 A.D. Iran Shah was the only Atash Beheram in India. The following seven were established between 1765 and 1897 :

1. Navsari Anjuman Atash-Beheram - 2.12.1765 A.D. - Roj Sarosh, Mah Ardibehesht 1135 Y.Z.
2. **Mumbai – Kadmi Dady Seth** Atash Beheram - 29.9.1783 A.D. - Roj Sarosh Mah Farvardin (Kadmi) 1153 Y.Z.
3. Surat - Mody Shanshahi Atash Beheram - 19.11.1823 - Roj Sarosh, Mah Ardibehesht - 1193 Y.Z.
4. Surat – Kadmi Vakil Atash Beheram 5.12.1823 – Roj Sarosh, Mah Tir (Kadmi) 1193 Y.Z.
5. **Mumbai – Shenshai, Wadiaji** Atash Beheram **17.11.1830** – Roj Sarosh, Mah Ardibehesht 1200 Y.Z.
6. **Mumbai - Kadmi, Banaji** Atash Beheram - **13.12.1845** A.D., Roj Sarosh, Mah Tir (Kadmi) 1215 Y.Z.
7. **Mumbai – Shenshai, Anjuman** Atash Beheram - **17.10.1897**, Roj Ardibehesht Mah Ardibehesht 1267 Y.Z.

### THE MARATHON CEREMONY OF CONSECRATION

Each of the Holy Fires enthroned in the aforesaid 7 Atash Beherams (nos. 1 to 7) required enormous amount of ritualistic procedures. The nine broad steps of those ceremonies are:

1. To bring 16 different kinds of vocational and other fires;
2. To purify each of them by a physical process involving a specified number of steps - viz. 1128;
3. To further purify each of the fires by performing on it a specified number of huge Mantric (Manthric) ceremonies - Yazashney's and Vendidad's totaling 1128;
4. To amalgamate the 16 purified fires;
5. To pass the amalgamated Fire through further specified number of Yazashney's and Vendidad's viz 33;
6. To sanctify the specially planned holy building and its interior room where the Sacred fire is to be housed, again by 3 Yazashney's and 3 Vendidad's;
7. To take the finally sacred-most Holy Fire – the Padshah Saheb – into the Sacred House and enthrone Him in the inner room which has a round dome over it.

8. To perform the first 'Boi' ceremony on the Padshah

9. To have a Jashan in the outer room.

The following is the outline of each of the nine steps:

### STEP ONE - 16 FIRES

Of the 16 fires, 13 are Vocational that is, each of them is used in a particular vocation like potter's, blacksmith's, brick maker's, goldsmith's etc. In the adjoining table, these are numbered 2 to 14, The remaining three are (i) fire from a burning corpse of a Hindu, (no. 1 in the table), (ii) fire from a wood-block on a tree, which is ignited by natural lightening fallen on it (no. 15 in the table), and (iii) fire from the home of a Parsi Mobed (priest) or Behdin mixed with a fire ignited in a piece of wood by friction with flint. (no. 16).

### STEP TWO - PHYSICAL PURIFICATION

The fire - each one of the 16 - is first kept burning in a pit by duly qualified mobeds.

Another pit is dug nearby and the easily inflammable substances like dry cotton, powdered sandal wood, 'lobaan' are put in it. The burning flame from the first pit should, by the blow of natural wind ignite the dry substances in the second pit. As soon as the 2nd pit fire starts burning a thread of cotton is placed between the first and the second pit. The 2nd pit fire is led with Sukhad - Lobaan to keep it burning and the first pit fire is allowed to burn down and extinguish itself. The procedure is repeated from the 2nd pit to a 3rd one, and then from 3rd to 4th and so on for further pits. Each fire is to pass through a specified number of pits. Each fire has a different number of pits. Thus, for instance, the fire from the goldsmith requires to be passed through, as above, 60 pits, the blacksmith's fire, 61 pits, the potter's, the baker's, the distiller's and

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<b>The Kind of Fire</b>	<b>No. of Pahadia's and Yazashney Vendidad</b>
1. Fire of a burning corpse	91
2. Fire of Dyer	80
3. Fire of King or ruling authority	70
4. Fire of potter	61
5. Fire of Brick Maker	75
6. Fire of Ascetic	50
7. Fire of Goldsmith (or Alchemist)	60
8. Fire of Mint	55
9. Fire of Ironsmith	61
10. Fire of Armourer	61
11. Fire of Baker	61
12. Fire of Brower, Distiller or Idol Worshipper	61
13. Fire of Soldier or Traveller	35
14. Fire of Shepherd	33
15. Fire of Atmospheric Electricity	90

16. Fire of Zoroastrian, i.e., a Dastur (head-priest), a Mobed (priest), or a layman and of friction by flint and pieces of wood

40+144=184

Total 1,128

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the weapon-maker's, also 61 pits; the brick-maker's, 75 pits etc. The second Column in the table specifies the number of pits for each of the 16 fires. The total number of pits, spread over 16 fires, is 1128! The pits are, in tradition, named as 'Pahaadiaa's.

Just a moment, my dear reader! Think what could be the physico-spiritual science behind this number of fires, the vocations, the burning corpse of a Hindu, the lightning ignited wood, the Parsi home and flint – wood friction, and above all the different number of pits?

### **STEP THREE - YAZASHNEY, VENDIDAD**

Having thus purified each of the 16 fires, now begins the Mantric and Yasna-ic purification. On each of the fires a specified number of Yazashney's and Vendidad's are performed. That number is the same as the number of Pahadia's. 'The column 2 of the table thus gives the numbers of Pahadias as also Yazashney's and Vendidad's. Hence the total number of Yazashney is 1128 and so also Vendidad's, 1128.

Again, think please! What numerology will there be in 1128 - the total, or 60 for goldsmith's fire, and 80 for Dyer's fire and amazingly, 91 for Hindu corpse fire?

### **STEP FOUR - AMALGAMATION OF 16 PURIFIED FIRES**

Each of the 16 purified Fires are lifted up and placed on one censer (Motu Afarganeyu), one by one. Remember, the order of lighting up is also specified. It is as numbered in the first column of the Table; that is, first the corpse fire, 2nd dyer's, 3rd a ruling authority's. 4<sup>th</sup> potter's, 5th brick-maker's, and so on, in that order upto 16th.

### **STEP FIVE - KRIYAA'S ON THE AMALGAMATED FIRE**

On the day of amalgamation one Yazashney and one Vendidad are performed; so also on the next two days. (with the Khsnooman of Sarosh). Thereafter, catch up the next Roj Ahuramazda and on each day, Ahuramazda to Aneyraan, perform one Yazashney and one Vendidad (with the Khshnooman of the particular Roj). Thus 3 + 30 = 33 further Yazashney Vendidad are performed making a total of 1128 + 33 = 1161.

Now one more thing. The Yazashney's and Vendidad's totaling 1128 are to be in invocation of certain different Yazats. This has a set pattern and formula. I have not shown this in the Table. It is too lengthy and too technical to be incorporated here.

Another thing. To perform 1128 Yazashney's and 1128 Vendidads would require several pairs of Mobeds. If there are 8 to 10 pairs i.e. 16 to 20 Mobeds, it will take about a year to complete the whole exercise!

The marathon exercises were undergone in case of the seven Atash Beherams other than Paak Iranshah Saheb at present in Udwada. There is evidence to show that the number of the Pahadias and Yazashney's and Vendidad's in case of Iranshah was not 1128 or 1161. It was around 16594!

### **STEP SIX - TO CONSECRATE THE HOLY BUILDING**

The Building wherein the Paadshah Saheb is to be enthroned has a special plan. The inner most room has a dome specially made. In this room one Yazashney and One Vendidad each are performed with Khshnooman-e-Sarosh for three days.

## **STEP SEVEN - THE ENTHRONMENT**

On the ordained day the finally Energised sacred Padshah is taken in the inner room. A few mobeds walk in front of the Padshah with swords and 'Guraj' (mace). It is a sacred walk through specified Paavi's. The Mobeds then enthrone the Padshah. A Boi is performed A Jashan is then done in the outer room. A baj-ceremony is performed.

Ah! What exertions! Do you now see, my dear reader, why the Atash Padshah is called a living, throbbing, spiritual, mystical, divine Entity executing certain divine tasks and to be maintained so as to be ever strong and energised to do and continue to do His tasks?

MAY THE PADSHAHS' PROTECTION BE EVER WITH US!

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# THE KRIYA FOR THE CONSECRATION OF ATASH - AADARAAN

Atash Niyaiish is one of the five Niyaiish's in our Prayer Book, Khordeh Avesta. We recite or chant Atash Niyaiish before the holy Fire (Padshah Saheb). As the Prayer begins, we are directed to chant one of the three sentences (i) "Atash Beheram Ader Faraa" before Atash Beheraam Fire (ii) "Atash Aadraan Ader Faraa," before Atash Aadraan Fire and (iii) "Atash Dadgah Ader Faraa," before the Dadgah Fire or any other ordinary fire or "divaa".

"Baheraam", "Aadaraan" and "Dadgah" are the names of the three spiritual grades or levels of divine Energies - the highest, the higher and the high.

Any burning fire manifests and sparkles Ahura Mazda's Divine Energy. In ordinary fire, the divine energy is in a lower dormant level. In the Aadaraan Fire, Ahura's Energy has been brought up to a higher level of spirituality, and in the Atash Beheraam Fire, still higher. To our ordinary eyes, all the three Fires look to have the same dancing flames, but they are spiritually and mystically different. The difference lies in the quantum or contour of Ahra's unseen Energy within.

The article starting on page 4, narrates seven stages of the marathon ceremonies - Kriya - required for preparing, consecrating and enthroning the Atash Beheram Padshah Saheb, 13 vocational and 3 other kinds of Fire are taken and made to pass through a two-fold process of physical purification (Pahaadiaa's) and Mantric - Yasnic purification (Yazashney's and Vendidad's). This is to ignite, kindle and sparkle the divine Energy content within the Holy Padshah. The articles on pages 9 and 11, explain why vocational fires are used in the Kriya of consecration.

The following is a short account of consecrating Aadaraan Fire. As you know there are only 8 Atash Beheram's on the earth. There are about 39 Adaraans in Mumbai and about 115 Adarans and Dadgah's outside Mumbai.

The Kriya for Aadraan is similar to Atash Baheram, but much smaller.

In step ONE, different fires are taken like in Atash Beheram; but they are in 4 divisions and not 16. The four are:

1. From the house of a Mobed or Dastoor, a leading Behdin (non-mobed), and the donor who finances the project - all mingled in one.
2. From the house of a government authority and a judicial authority - mingled in one.
3. From the house of a farmer and/or gardener - mingled in one.
4. From the houses of those who use fire in their vocation - goldsmith, blacksmith, potter, baker, distiller, brick maker, dyer, limestone maker, shepherd, copper smiths etc. They must be using the fire in their vocations. All the fires are mingled into one.

In step TWO, each of the above four are passed through 4 "Pahaadiaas," as described on page 5. If pits are not possible. The fire pieces are placed on a censer (Afarganeyu) and a ladle with holes having dry cotton, sandalwood and other inflammable substances are held above the censer and allowed to ignite. This is to be done 4 times.

In step THREE, on each of the four fires the duly qualified Mobeds with Bareshnoom, perform one Yazashney and one Vendidad with Khshnooman-e-Sarosh. On the next day, one Yazashney and one Vendidad are performed with Khshnooman-e-Daadaar Ahuramazda. Thus on each of the four fires 2 Yazashney's and 2 Vendidad's are performed. (In Atash Beheram there are 1128 Yazashneys and 1128 Vendidads see page 5)

Step FOUR is on the third day when the four purified Atash's are mingled with the first Athornan Atash, in

a specified manner.

Step FIVE is to perform one Yazashney and one Vendidad with Khshnooman-e-Smash on the mingled Atash; and to perform on the next day one Yazashney and one Vendidad with Khshnooman-e-Daadaar Ahuramazda.

Step FIVE is to consecrate the building wherein Padshah Saheb is to be enthroned. The whole building including the inner room and the dome above, is cleansed three times with the sacred Nirang and three times with water. Thereafter the mobeds perform certain Kriya's in the sacred room where the seat for performing major Pav-Mahal Kriya (Hedhoro) is placed and the sacred Alaats and equipments are kept. These Kriya's include the personal 'Khoop' of the Mobeds and Yazashney and Vendidad for Sarosh invocation, for three days. On the fourth day, Ardafravash Yazashney. Baj and Afringaan are done for the Ruvan in whose name the Aadraan is consecrated.

Step SIX is the final enthronement, The finally sanctified Padshah is then brought in the inner room with due dignity and ceremony. Boi is performed. An Anjuman Jashan is done with six specified Kardeh's viz Ardibehesht, Daadaar Ahuramazda, Sfindarmard, Ardafravash, Daham and Sarosh. Six corresponding Bajs are chanted.

What a sacred day?"

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### **"ET TOI AHAREYM AHURA....."**

Verily oh Ahura! Thy Aatar has Thy own Divine Energy. ("Aojonghavantem".) He is swill and faultless in His task; ("Asishteym"). He is full of courage and imports courage. ("Emaventeym"). He helps in attaining real divine ecstasy. ("Stoi Rapanteym"). He extends His help in all kinds of incomprehensible and mysterious ways. ("Chithra Avanghahem").

Such is your Aatar with whom i crave attunement and unision through ASHA (which is) Thy Divine Light, Law, Order, Beauty, Truth, Righteousness, Purity.

Verily Mazda draws out with His strong hands (will) ("Jastaaishtaish), the dirt, evil, fraud, hatred, carnal passions ("Aenanghahem") from the mind and thought of a sinner ("Daibishyantey").

[This is a succinct and terse account of the divine function of Ahura's Aatar, as the lord of our Karma - how He blesses and how he punishes.]

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# **BARE MINIMUM OUTLINE OF THE MYSTICAL SCIENCE BEHIND THE CONSECRATION KRIYA.**

## **Fields of Spiritual Forces and Energies, Physical and Thought Pollutions, Karmic Motions.**

### **The Divine Tasks of the Padshah Sahebs - Decontamination and Karmic Journey of our Ruvaan**

You have read the previous two articles on the procedures for consecrating the Holy Atash Padshah of Atash Beheram and Adraan.

What do you think? Is it all a symbolism, as some over-wiseacres pompously boast? Why these 16 fires one of which is, astoundingly, the fire from a burning corpse? Why these 1128 or 16594 'jyot's and Pahadia's and Yazshney's and Vendidad's? Has somebody just invented this in a state of heavy liquor intoxication? Is it not obvious that here is a great Kriya intended to create a living divine entity? Do we not know that this is true, when we place our head on the threshold of the Padshah's holy chamber? Is it not as clear as the sun that the consecration of the Holy Padshah is a spiritual, mystical, sacred, esoteric exercise? The cumbersome process of physical purification, marathon exertions of Manthric and Yasnic purification, the toils on the holy building and "goombaz" - dome -, the toil and travail of Buoy Kriya 5 times a day by Mobeds, who have to follow strenuous religious disciplines in their personal life, a Bareshnoomgah and special residences for them so as to facilitate the observance of the Tarikats, a complex away from the hassles of the modern polluted life - are these not the most convincing indicators that here is a sacred place, a divine palace for the Son of Ahura Mazda (Athro Ahurahe Mazdao Poothra) to reside and perform His divine Functions assigned to Him by His Divine Father?

It therefore stands to reason that the whole exercise of the consecration is based upon a mystical and spiritual science. We the non-saintly people have no knowledge or even the consciousness to follow and understand that divine science. Our experience of the world we live in is highly limited. In the language of Mathematics and even modern physics, our consciousness is only three dimensional, whereas Nature extends to  $n$  dimensions where  $n$  can be any number even infinity. In his book, "**The Fourth dimension and how to get there**" Rudy Rucker, a professor of Mathematics and Computer Science at San Jose State University and an excellent writer on mathematics, writes, "Our world is a pattern in an infinite dimensional space". About the world of our experience, he says, "The world of immediate perceptions is all bits and pieces, rags and tags". (Penguin 1988). He writes this in the last chapter of his book, after 10 chapters on  $n$  dimensions in Mathematics. The title of the 11th chapter is "What is Reality?"

In modern Physics, the string theories of matter deal with 26 dimensions and 11 dimensions!

[Brian Green's "**The Elegant Universe - Superstrings, Hidden Dimensions and the Quest for the Ultimate Theory**" (Vintage Book - 2000) carries an excellent treatment on super string theory, and hidden dimensions.]

If the knowledge of the world we perceive is rags, tags, and bits, how would we probe into the Mystical Sciences embodied in all Religions? And how would we have any idea about the divine foundations of the Atash - consecration exercise? All that we can do is - what today's science is doing - to try to go as much as we can with our 3 - d equipment into the mystical phenomena and practices.

Let us apply this standard criterion of our times to the consecration Kriya. It is clear at the very start that we will be trying to gauge Infinity with a three dimensional foot-rule. Let us see how far we can go.

Looking to the Kriya, a few elements become visible to us. Field, Energy, pollution, spiritual forces, Karma. Let us delve into them a little.

What is a field? If I were to depict here the evolution of field concept in modern science, I would slip into a long treatise. I won't do that. Very roughly stated, every object has a field surrounding it. It is not clear whether it is some motion in something around the object. It is some kind of electrical activity. One biologist Burr, by using a special voltage detector, discovered that trees, slime molds, human beings have identifiably distinct pattern of electrical activity. Another biologist Rupert Sheldrake propounded that all life was guided by some hidden fields; so also inanimate world 'of crystals, molecules and atoms. Sheldrake even suggested that flowers, animals and even humans have their own fields, which are characteristic of their species or communities. A Parsi has a community field with him wherever he is - may be alone in a far remote place! Dastoor Aderbad Maraspand has in his Pazend Manthra Prayer "Chithrem Booyad" said, you Parsis, though of different bodies are of one field due to your own spiritual practices, disciplines and Institutions."

The whole procedure of consecration of Atash Padshah is intended to generate a divine field, a spiritual force, circuits of sacred energies, which have certain divine task to perform. The task has many phases. The foremost is to fight the physical and mental pollutions caused by the humans. Today, the greedy humans have polluted land, air, water. The human thought has become devilish. Satan's seige is on every particle of mother Nature. The Atash Padshah's arduous task is to fight these satanic forces. He requires strength and energy to execute his task. This in turn requires the strict observance of spiritual rules which are intended to keep the evil forces away from His grand Palace and its surroundings. Mobeds have to observe these Rules and trustees have to help them in doing so. It is really a sign of a spiritually dark age that both – Mobeds and trustees - are lethargic and ignorant towards their duties.

The other and equally important task of the Padshah Saheb is to be a spiritual Guide to every member of the Community. He is the Lord of our Community. He is the Lord of our Karma, in charge of our personal destiny. When you present yourself before Him, He sees you through and through. He knows your innermost thoughts. All your deeds, words and thoughts are before His divine eyes. **"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 to Ahura Mazda - former through Ushta-bliss and latter through pain."** This is His divine proclamation in Atash Niyash.

N. B.: If you desire to know more about the outline of the Divine Science of Atash Padshah and the Consecration Kriya, read the writings of Ilm-e-Khshnoom. This Magazine is an humble attempt to bring Khshnoom to the door step of your heart, so that your mind may erase your ego and start singing and dancing with your heart.

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# "ATESH" IS THE MANIFESTATION OF AHURA'S DIVINE "ENERGY".

## WHY ARE VOCATIONAL FIRES USED IN CONSECRATING THE HOLY PADSHAH SAHEBS?

The terms "Atesh" in the Religion of Zarathushtra is not confined merely to the fire of our earthly experience or the Fire in a Fire-temple. It has a far more expansive meaning.

In his "Khordeh Avesta Baa Khshnoom" Dr. Saheb Faramroze Chiniwalla has written a few astounding lines on Atesh :

"Atash ne Ahurmazd no Puthra-kamkaj karene bajavnar – kahyo chae. Atash ne kul jagatno vistar kahyo chae. Khud manav ke rajerajma atash nuj mul chae kem ke energy gati vagar kaebi thai shakej nahi ane energy ae sathul ane suksham atashone vachmano phase chae."

Translation: **Atesh is called Ahuramazda's son - 'Poothra' - who carries out and accomplishes His work. Atesh is stated to be the expanse of the whole Creation. The humans as also every particle of the Creation have in them the root of Atesh; because nothing whatsoever can happen without energy, and energy is the phase in between the earthly fire and the subtle (non-physical or divine) Fire."**

Here. Dr. Chiniwalla refers to 'energy' and the phases of Fire as the roots of energy.

What do we understand by energy? When you kick a football, it runs; that is mechanical energy. When you heat a piece of metal, it acquires more heat energy than it had before. When you speak, the air particles move and transmit your words to the listener's ears; that is sound energy. The electric wires carry the running particles of electric energy. Atom has within it energy that can kill a lakh of people in an instant. When you pray, you generate spiritual energy within you. When 'Yazashney' is performed, the circuits of divine energies are generated. When the bells are struck during the 'Boi' on the Atesh Padshah, the sound waves of divine energy are spread out.

In science, energy is defined simply as "ability to do work". "Work" is defined as a measure of MOTION. Wherever there is motion or movement i.e. whenever any thing moves, it is said to do work as a result of ENERGY; there is some form or flow of energy which makes it to move and thus do work.

### MOTION IN EVERY PARTICLE OF CREATION

We observe and learn that every and all things which we see or experience in this world have MOTIONS. The earth moves, and moves curiously. It rotates round its axis, revolves round the sun. The sun is the chief of the whole solar system, which itself moves in its galaxy. That means the whole 'house' of the sun together with all its planets has a furious travel in its country i.e. the galaxy. The galaxy itself moves in the seemingly infinite sky. Thus our earth, along with the insects known as humans on it, has as many motions as there are motions in the sky. You may be surprised to know that if all the known motions are taken into account (i.e. the movements and travels of the sun, the solar system, the galaxy, the sky), you are travelling at the speed of 410 kms. per second, and you do not know it! By the time you sneeze and wipe your nose, you have travelled 2000 kms!

On the earth, everything – every speck of dust and a grain of sand and a drop of water-every particle is in fierce motion. Any thing you touch has molecules - very small particles – in it, which move and dance with frenzy. That dance causes it to have certain temperature. At the room temperature, the thing does not feel hot to you. But if you heat it, the molecular dance will be so energetic that you will burn your fingers by touching it. There must be some power, some energy which causes the molecules to dance. THAT ENERGY IS ATESH. (Heat is a form of fire.)

So, the axiom is that wherever there is motion there is Atesh; and there are motions within motions like so many motions of the earth. The molecules in a thing have in them atoms which have some mad electric

motions within. The tree grows because there are water currents and various other motions going on within its branches and leaves. The sea roars with motion, the river sings with motion, the wind hisses with motion. The insects crawl, the birds fly, the fishes swim and the humans rush - all motions and motions. Nothing is without motion. **The energy of all these motions is ATESH.** That is why Dr. Faramroz Chiniwalla says, Atesh is in every-every-every thing. Atesh is the root force of all motions and therefore the whole world, the whole universe, the whole creation. Nothing can happen without Atesh.

The ordinary light we experience, which travels at 186000 miles per second and the divine Yazatic Light, which flows down and drives the creation towards Ahuramazda, are the manifestations of Atesh. All that goes on, on the earth, in the universe and in the whole Creation flows from the Yazatic Energies, which in turn flow from **"Athra Ahurahe Mazdao Poothra," the First Spark of Ahura's Atesh, the First Source of Ahura's Infinite Energy, the First Divine Energy Flux, which created and creates, and drives the Creation towards the Ultimate - Ahura.** 'Athra' is therefore declared to be Ahuramazda's Son, who carries out His Command, who executes His Decree, who 'works' for Him, like a son to Father.

### **ATESH IN CHARGE OF OUR KARMA**

Now let us dwell a little more on ourselves, the humans, 410 kms/second-travellers. Every day we live on the earth, we run and rush as if we are in perpetual motion. Run to catch a bus or train or ignite the car-key; run to work, to earn; to carry out our duty to our family, friends, community, country, humanity. THAT running and rushing is MOTION and like every motion, it is in charge of Ahura's Energy, the Atesh. Smile on the face and running down of tears are from the energy of Atesh. Our destiny, our luck, our happiness, our miseries, our sufferings, our earning, our pleasures, our pains, our labour, our workings are all in charge of Atesh. Atesh is the fountain source of all our motions and movements - in short our **Karma, Keshash, destiny.** **Each of us is connected with some karmic channels of Atesh running in the universe.**

That is the reason why vocational fires are used in consecrating the Padshah of our Atesh-Temples. The fire used by a goldsmith is the outward expression of the Karmic channel of Atesh, with which the goldsmith is connected. So also the other fire-users like blacksmith, potter, baker, distiller, brick-maker etc. Their vocational fires have in them a dormant spark of the divine Atesh-Energy. This spark is awakened or ignited when the vocational fire is passed through various stages of physical purification ('Pahaadia') and the mantric purification (Yazashney and Vendidad in prescribed numbers). **The aim is to kindle the dormant inner Atesh in the fire and intensify its connection with the currents of the divine Ateshic energy bands flowing in the Creation, and through them to the higher and higher Ateshic levels ultimately directed towards "Athra Ahurahe Mazdao Poothra".** The Padshah is thus a receiving Power-station of the divine Atesh - currents and spreads them around Him as also transmits them deep inside us. We receive the currents; they work on us, spiritually alchemies us, help us in bearing our burden of Karma, and **energises us to travel on the Path of Ahura, the Path of Daena, the Path of Asho Zarathushtra.**

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