

IRANSHAH

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PART 1

Dini Avaz, Jan-Feb 2001

“The King is dead, Long live the King” so says the English monarchy since thousands of years, but when Iran lost its last pious noble king of the Sassanian Dynasty **Yazdegard Shehriyar**, the Zarthushtis couldn't say this. They stood defeated in the last two battles of Qadisiya (636 A.D.) and Nihavand (641 A.D.) by the Arab hordes. Assuredly, betrayed by them, for they utilized our own Nirangs taught to them. They failed in their own promise never to use the same against us, what we had taught them in confidence. Thus fell Iran and its Empire whose dominance once stretched right from Indus in Hindustan to Danube in Europe.

Although defeated, our hold on Iran was so strong that for over 100 years the currency of Iran was made use of by the Arabs. In mountainous terrain, our leaders and soldiers gave superb display of guerilla warfare and ruled supreme. Most famous amongst them was one Behram Chobin who ultimately was also murdered by betrayal and slowly our grip over the different places slackened. During this time, the Iranians used to live in big and small clans and **Beti Vaheywar**, meaning giving away of the daughter in marriage used to be done in the clan only, so as to keep the secret of the clan in the clan itself. No secret was given to a female child till she got married, but when Beti Vaheywar also started breaking by the surrounding influence of time, it was decided to find some alternative solution to preserve and protect our race and religion.

On the other hand in cities, Iranians were persecuted and harassed by the Arabs and conversion to Islam was being done with the help of the sword. Even in such circumstances, the Zarthushti Din was followed by a number of Iranians. Our Mobeds and Athornans were of such caliber that they could recite the whole **Koran** without referring to the text, by this act the Arabs were sorely frustrated because they knew that although the Koran was recited, from inside those Iranians were following the Zarthushti Din only. Ultimately, the Arab elders and rulers decided that in such circumstances they could do nothing to such Zoroastrians, they were like horses who had run out of the stable, but their off-springs and young folk should be caught, dealt with and converted to Islam.

On the other hand our forefathers, in order to arrive at the correct solution to our predicament, decided that they should take the advice of those high souls Magavas who once used to stay in Iran, but who went away into seclusion and left Iran 49 years before its fall. Putting our request in its proper perspective for advice to those high souls, we were informed, to leave Iran and go towards south west of Hindustan, as the birth of the mother of the one who will again be responsible for the renaissance of the Zarthushti Din is somewhere around (the present day) Gujarat. Thus we came down from the hills and the mountains to the port of Hormuzd and after making arrangements we sailed out from the port of Hormuzd under the leadership of, mind you not a general or a soldier, but an Athornan, **Mobed Naryosang Dhaval Sahib** (our Hazar Darud

Afarin on him) who brought 2002 Zarathoshti men, women and children together with other eight spiritually exalted Mobeds, safe and sound at Diu, in gulf of Cambay of Hindustan. Staying in Diu for 19 years, we left its shores and sailed further down southwards as ordained till we came to **Sanjan**.

Many of us are aware of the incident of our voyage and landing and subsequent talk with the Sanjan King Jadiv Rana except some few points which will be emphasized here whilst going through in a nutshell the well known part of the story.

Whilst voyaging towards Sanjan we ran into a storm at sea. It was a heavy storm lashed by rain and getting worse by the minute which could capsize the boat but not getting perturbed, our leader Naryosang Dhaval Sahib performed Kusti Padyab and instructed all others to follow suit. Gradually the storm died down and waves abetted when as thanksgiving all decided that they would build an Atash Behram when they would settle down on land.

On landing at Sanjan, we sought for permission to enter the city. In reply to this the King of Sanjan Jadiv Rana sent us a vessel full of milk without any verbal or written message. This was to convey to us that his city was full and he had no place to accommodate us. Also, it was a kind of test of our intellectual powers, as to how we would interpret his reply and in turn what we would do? The noble king Jadiv Rana was unaware of the status (so many Parsees are still unaware of Naryosang Dhaval being a six Kash Ashvan which is explained later) of Mobedan Mobed Naryosang Dhaval who was an Ashvan and that too Six Kash Ashvan , who took no time in understanding the whole message and at once took out from his finger a diamond studded gold ring and without saying anything, quietly slipped it into the pot of milk without spilling any milk and gesturing the bearer to go back to the King. Our reply to Jadiv Rana was that although your country is full, we who are like gold, will stay in the corner without troubling anybody as this ring which is lying in the milk, sitting at the bottom of the pot, Here it should be noted that it was not the sugar which many quote which was kept informing the Rana that we will mix with your people and as this sugar makes this milk sweet, so we will be with your country. One can ask a question to those who advocate and insists that it was sugar, that like sugar, if we wanted to mix (in milk) then why was it necessary to come so many thousands of miles, we could have got mixed in Iran only. Sugar theory seems to be supported by those who are in favour of mixed marriages or those not understanding the interpretation of the sugar and milk.

The court of Rana was greatly pleased by our reply and Jadiv Rana at once ordered the court astrologer to find out about us, and give a reading. He also invited Naryosang Dhaval Sahib to visit his court with his selected Deputies. It should be noted here that we had not laid down arms after our defeat and used to carry swords, knives, guraj etc. Also, our Iranian forefathers were not Lilliputians but tall, fair and handsome and the personality of Naryosang Dhaval Sahib was awe-inspiring as he was a spiritually advanced soul. His entry made Jadiv Rana sit up, and his rendering in Sanskrit the 16 points in answer to the Rana's question as to who we were, what were our ways of life etc., made a lasting impression on Jadiv Rana which ultimately helped us in procuring the vast land required to start the work for consecrating the Iranshah .

Ustad Sahib Behramshah even said that Naryosang Dhaval Sahib gave Jadiv Rana a bottle of medicine given to him by the Magav Sahibs for the skin ailment from which the Rana was suffering and the medicine did cure King Jadiv Rana.

The above small sketch of history was necessary in order to understand that:

We never came to Hindustan by fluke or luck or as refugee. We came with a premeditated plan by the order and guidance given to us by Magavs.

We came under the leadership of a Dastoor and not some military personnel and Naryosang Dhaval Sahib was not an ordinary Athornan but a six Kash Ashavan.

PART 2

(DINI-AVAZ Jan-Feb 2001)

ATASH

The four elements of Nature, viz., Fire, Water, Air and Earth play an important part in the life of a Zarthushti and Fire is predominant among other elements. Fire is the foundation of the universe and omnipresent like the lord. There are different fire energies working at different stages in the universe on different planes.

It is important to understand what is Atash, i.e. Fire energies and their status in nature, after which only one can understand and realize as to why we have Agiaries and Atash Behrams, and the Atash is kept there in a vessel Afargania, (limited amount which it can hold), what function it performs in nature day after day for a Mazdayasni Zarthushti.

The following chart will give a glimpse of the function of Atash on different planes in the universe:

Fire Energy No.	Name of Fire Energy	Heaven No.	Functioning on
1	Atash-e-Shaedan		Beyond the stage of Niru
2	Athro Ahurahe Mazdao Puthra	9 th	(Highest) 9 heaven of Ahunavar
3	Atash Berezi Savangh	8 th	Zodiacal heaven; Anaghra Raochao
4(a)	Adar Khurdad (major)	7 th	Kaiwan (Saturn)
5	Adar Froba (pure)	6 th	Barjis (Jupiter)
6(a)	Adar Gushasp (major)	5 th	Hasham (Mars)
7(1)	Adar Burjin Meher (major)	4 th	Khurshid (Sun)
6(b)	Adar Gushasp (minor)	3 rd	Nahid (Venus)
4(b)	Adar Khurdad (minor)	2 nd	Tarad (Mercury)
7(b)	Adar-I-Burjin Meher (minor)	1 st	Mah (Moon)

Fire No. Name of Fire Energy Where Function

8 Adar-e-Mino-Karko

On Aiwi Dakhyu, Antare Dakhyu and Aa Dakhyu region of Kurrah (division of subtle fire element and six super ethereal Keshvars (Note). The fundamental fire energy of the whole Nisti worlds (Space).

9(a) Adar-e-Vazishte-latif (higher)
On region of Kurrah (division) of subtle airy element

9(b) Adar-e-Vazishte-Kasif (lower)
On gross airy element and in air. (Note: Subtle air is generated here. From here invisible i.e. intangible air begins).

10(a) Adar-e-Urvazishte-Latif (higher)
On region of Kurrah (division) of subtle watery element

10(b) Adar-e-urvazishte-Kasif (lower)
On region of Kurrah (division) of gross watery element and in vegetable kingdom and in water and in milk of animals.

11(a) Adar-e-Spenishte-Latif (higher)
On region of Kurrah (division) of subtle material element

11(b) Adar-e-spenishte-Kasif (lower)
On region of Kurrah (division) of gross material element and in mineral kingdom.

12(a) Adar-e-Vohufryane-Kasif (lower)
In speaking animals, i.e.human beings

12(b) Adar-e-Vohufryane-Kasif (lower)
Dumb animals (lower to higher)

13 Atash-e-Dara
} All four fire-energies

14 Atash-e-Nairyosangh
} co-operating with
} Atash-e-Vohufryan in

15 Atash-e-Khoreh
} in human-

16 Atash-e-Frah
} beings.

(from Khshnoom of P.N.Tavaria)

Fire (Asha Vahishta) which is the source of all creation is equated with Ahura Mazda's own Inner Light, Divine light, which crosses time and space. The fire which we see is the physical manifestation of the Divine Light. Ahura Mazda sends His son Fire **Athro Ahurae Mazdao Puthra** to the Earth, to move forward the entire creation to its final goal.

No Zarathushti ritual is complete without the presence of fire. Fire is worshipped as the Holiest of Spirit (Yasna 34.4). Formerly every household used to have fire known as **Dadgah**, which was maintained from generation to generation. Unfortunately from the 20 century this was lost sight of and virtually at present there are very few Parsee homes maintaining fire. By this folly of ours, the connection which existed between each household and Agiary, Atash Behram was severed, thereby closing the channel of **Asare-Roshni**, blessings of Ahura Mazda, which Agiaries and Atash Behrams used to pass to Zarathushti houses.

As clay and clay differs indignity so does Atash. As we know, there are different kinds of Atash. By striking a match, we produce Atash, we have household Atash, Dadgah (in Agiary, Atash Behram), Adaran Atash, Atashe-Vaharan Atash, Lightning Atash, Flying Atash, Underground preserved Atash, Atash produced by Manthra, Atash of Nisti, Hasti, Minoi, Atash energy contained in us humans etc. etc. The foundation of the Geti (world) and Shrushti universe is Atash.

Pav-Mahal or Mino Gas the connection between Hasti (Planes of light) and Nisti (Planes of Matter) and Geti (World) was done by Asho Zarthusht Sahib by utilizing Atashe Mino Karko and Atashe Burzin Meher which he possessed in him. The very first Atash Behram, named Burzin Meher was established in Airyanam Vej by Asho Spitman Zarthushti Sahib Himself. From this itself in future other Atash Behrams are to be established by performing certain Kriya as taught by Zarthusht Sahib.

Atash-Parasti contains Ahu-Parasti Ahu which is woven in the word Yatha-Ahu-Vairayo , AHU who is beyond imagination of not only mortals but even Yazads Ahu who has Niru meaning boundless, without limit Minoi light strength, the flowing moving manifestation (Guj. *Thenum vahethum swashp*) is Atash.

From the above nutshell explanation of Atash, readers may now have some idea in their perspective as to the status of Atash and consecrated Atash of Agiary and Atash Behram.

PART 3

(Dini Avaz, Mar.-Apr. 2001)

Six Kash Ashvan Naryosang Dhaval, under whose leadership we came to India, by his skill, knowledge and spirituality stunned the court of Jadhiv Rana, who willingly gave to our fore-fathers permission to settle down in his kingdom of Sanjan. After some time as per our resolution, which was taken during the sea storm whilst coming to Sanjan, that we would build an Atash Behram when we settled down, Naryosang Dhaval Sahib visited the court of Jadhiv Rana to obtain land and permission for establishing the Atash Behram.

After hearing Naryosang Dhaval, King Jadhiv Rana gladly consented to the proposal whose terms and conditions as asked by us would remind one of the story of the Arab and the camel which we all have learned when we were young, but nothing of that sort.

- 1, We asked for three to four Farsangs of land for our work to build an Atash Behram which was granted.
2. On this land no person of Hindu King or of any other caste could come this was granted.
3. Not only that they could not come but their voice should also not penetrate there lest whilst during prayers our Nirang would get nullified this too was granted.

It behoves present day Parsee to think what their forefathers were, and the status of Ashavan Naryosang Dhaval. It becomes also necessary to understand as to who is called Ashavan the concept of which is far from the one which the present Parsee community understands.

WHO IS AN ASHAVAN?

In order to understand Ashavan, we must know what is **Ashoi**.

Ashoi = order, law Divine

A person decides to speak truth, develops habit of it, utilizes his faculties to speak only truth, then that becomes his virtue. A step towards advancement but a person who has become spiritually advanced has truth as strength - as whatever he speaks happens, Nature does it for him, and takes payment if need be from his account. In the same fashion one who remains away from seen and unseen Drujis - pollution, he develops Ashoi as virtue (Gun) whereas the one who advances spiritually passes through stringent and difficult ceremonies, different Nahans , different difficult disciplines, develops Ashoi as strength, that person becomes **Ashavan**, who can perform many things which are beyond the scope of an ordinary man.

There are 72 steps of Ashoi, one who comes upto 24 steps is a three Kash Ashavan, upto 48 steps is six Kash Ashavan and 72 steps is nine Kash Ashavan.

What an Ashavan can do:

1. An Ashavan has the power to ignite sandalwood arranged in a certain way, whilst reciting para of Usmoi Ujarasva of Atash Niyash Manthra.
2. If an Ashavan performs the Boi ceremony, then sandalwood kept on the chamach at the brink of an Afargania , jumps by itself into the fire, he has not to lift his hand to put it in the fire as is done normally by Dastoorjis.
3. **Three** Kash Ashavan can draw Kash on land meaning, create an invisible barrier between himself and the outside world so outside pollution will not enter into his abode like Demavand Koh Magav Sahibs they can see us, but we cannot see them.
4. An advanced Ashavan can appear at nine different places at one and the same time and can talk, instruct, etc.
5. The constitution of ours and Ashavan's body is the same but the Ashavan has exalted his body and hence he eats and drinks very little, all of which he digests and assimilates in his body and does not develop stool in his intestines.
6. **Six** Kash Ashavan can draw Kash even on water. If he wishes he can create a new Pav Mahal. According to his wishes he can change the views of others, can make the one who opposes him sing his praise. Poison like cyanide has no effect on him, he can convert Kharsfaster like lion, tiger, snake into docile and innocent lamb; daggers, knife can pass through his body without making a wound it's just like thrusting a knife in water. If he so desires, he can change **arvahi** like Genie, Fairy, giant into his obeying servant and get his work done from them, for which, as payment accordingly advance them in spiritual progress during their life-time.
7. **Three** Kash Ashavan gets the last attack on him from Satan in the form of a beautiful irresistible woman during which it becomes difficult for him to stand alone, which a six Kash Ashavan comes to know of it, and comes to his help to repel the onslaught.
8. Advance Ashavan can give a **Nahan** to another without using any water.
9. Ashavan, if he so desires, can take out from his body the perfume of Roses, Mogra, etc.
10. An Ashavan when he sits to perform his long Yasna ceremony in order to be absolutely sure knots his intestine in such a way that he is not in a position to pass wind because during Kriya if wind passes, the ceremonies become nullified and it is to be performed again.

One who has passed all the 72 steps of Ashoi is called Nine Kash Ashavan and they can be only of **Chaichast Var** who are like **Nim Yazad** half Yazad. They do not come out of the Kash , (upto 66 steps of Ashoi, they come out of the Kash if they so desire). Asho Zarthusht Sahib was a **Nine** Kash Ashavan.

Now the reader can visualize as to who can be called an Ashavan and not as we find in our newspaper the word Asho wrongly being prefixed against someone's name, Asho X, but some few really take the cake, who suffix Asho , as so and so Nar Asho . They are unaware that in one Zarvaney Darego Khadate-cycle of 81,000 years, there are only **12 Nar Asho** out of which 9 are before the advent of Asho Zarathusht Sahib and 3 afterwards.

Naryosang Dhaval Sahib was a six Kash Ashavan and those who came with him were **Kimyagar**, as well as other **Sade Kashas** persons together with other seven Ashavans and one Banu (lady) Ashavan who gave us our Iranshah. Not only that, but Naryosang Dhaval Sahib created New Pav Mahal due to which we have been able to survive in the ocean of other communities. Pav Mahal

gives us its mystic help and its Talesam , has kept us afloat and not let us sink even though we are a microscopic minority.

A point worth noting here is that, a worldly popular person who does charity and shows his goodness can have a dual personality. Outwardly, he may be one person but from inside he may have certain or many vices with which he can get away, but a spiritually evolved person cannot have any such escape because, the moment he shows any undesirable behaviour, his Ashoi passes away from him and he is unable to perform spiritual wonders, which he was able to do before.

How do we construct an Atash Behram?

It is not the four walls or some accumulation of fire and some ceremony that make an Atash-Behram. It is Faith, Spiritual discipline, Purity, True love for Zarthoshti Din, toil, sweat, money and blessings from above which can make this Power House of Nature named Atash Vahararan / Atash-Behram.

First we require such mobeds who practice the tenets of Ashoil, whom we call seers to select the ground on which consecration will take place. The ground should be free from any kind of burial and clean of any doings or place of Kharfaster (Kharfastris opposite of Gospend) because when the Atash Padshah Aalats are made they will have the support from the ground, in pulling and concentrating the blessings of Asar Roshni. Padhsah requires Maekhdari, meaning the support and strength to pull the currents of the Divine light and blessings of Nature, by which the work of the Padshah is made easier.

The land on which the Atash Padshah Building construction is to be carried out is dug up to the height of half a man and the rays of the sun are allowed to fall on the vacant and upturned soil. If a grave or some such Druji is found on it, and if that ground only is to be utilized, then as said above, after digging, that land should be kept open to the rays of the Sun, to do its work on it for not less than 25 years.

Spiritually advanced mobed or dastoor, or the Ashvan-Nar who is capable of bringing down the lightning from the sky to create Atash, by reciting Fashusho Manthra goes round the ground and whilst reciting Manthra, draws a Kash . This makes a sort of unseen wall of Mithra (thought) and Manthra (Avesta recitation). They also see whether Spenta Armaity (Mother Earth) has brought in the strength and spirit of Ghambars and is living with them in the Kash .

After which on this ground Gospend , animal (Gai Gospend like cow, sheep, goat, Varasijai) are kept for the minimum period of 6 months to 6-7 years where their Taro (urine) makes the ground pure.

When it is observed that the ground has now become ready, then a Kash around it is drawn and the construction of the house for Padshah starts after the Tana ceremony.

The architectural design of the house should be divided in at least 3 parts or more. First the Gumbaj Koh for Atash Padshah himself. Second outside this Koh (a prayer room for public preferably round (Guj. *Golanavalo*). Third still outside the second. The house of the Padshah has to contain Nine Kash then only it will get connected with Aiwi Thrishwa and get separated from daily pollution of the world.

Avval 1st Grade Atash which contains Athro Ahurahe Mazdao Puthre Silsilla via Atar Mino Karko which is brought down in the lightning Atash requires Nine Kash, like Iranshah, but Doovam 2nd grade Atash Padshah like all our other seven Atash Behram where the Atash of lightning brought down by prayers is not included (but only the fire which natural lightning has ignited in forest or woods etc.), requires seven Kash only.

Agiary / Adaran should have six Kash. The 1st Kash comes in the afarganiya Atash Ashes itself. 2nd Kash is the Pavis drawn around Hindora (stone stool) on which Afargania containing Padshah is kept. 3rd Kash is the Pavis near the wall of the Padshah Kebla room in which Padshah is enthroned. Padshah Kebla room where he sits on his throne should be covered on all sides by walls and Pavis which will be in this room becomes 4th Kash. Same process is to be repeated again by covering on all four side with walls (the 4th Kash place) whose Pavis become 5th Kash. Between the 3rd Kash and 5th, the place lying can be utilized as Urvisgah, where Hindora can be kept, and where all Pav Mahel Kirya can be performed.

Around the 5th Kash, on all sides there should be open place, and then it is to be walled up, here the Pavis will be in ground, under the wall which is sixth Kash.

After the sixth Kash again, there should be space in which kitchen for preparing Darun, food for Satum, Prayers, Water well and bathroom for giving Nahan can come in this place also covering wall of this place will be the Seventh Kash but here also no non-Parsi can come.

Doovam 2nd grade Atash-Padshah is protected in the way as shown above.

Near the sixth Kash is the main foundation of the house, but it should be noted that no Paivand i.e. connection should be made between the 6th Kash and the last 7th Kash.

We are aware, that a woman in menses is even behind a wall, her bad magnetism spreads for three kadam about 10 feet.

CONSECRATION OF THE SACRED FIRE FOR ATASH-BEHRAM

The ritual formulated for the consecration appears in the passages of the 8th Pargarad of the Vandidad (VII 73-96) where it is enjoined that fires used by different tradesman maybe collected, ceremonies performed on it, and then in due course enthroned.

The 16 fires collected are as follows:

- 1) Fire used in burning corpse
- 2) Fire used by a dyer
- 3) Fire from the house of King or ruling authority
- 4) Fire from the Potter house
- 5) Fire from a brick maker
- 6) Fire of a Fakir or an ascetic house
- 7) Fire from Goldsmith place
- 8) Fire used in Mint
- 9) Fire used by Iran smith
- 10) Fire of an Armourer
- 11) Fire from a baker house
- 12) Fire of a Brewer or distiller

- 13) Fire from A Soldier or Traveler house
- 14) Fire from a Shepherd house
- 15) House hold fire or fire from the house of any Zoroastrian
- 16) Fire produced by atmosphere lightning

All the above different fires are collected, purified, consecrated and then made into one.

We will describe here first the method of collecting fire used in burning a corpse, as it differs slightly in its process from that of others.

Whilst collecting the Atash from the burning corpse care should be taken that from the burning Pyre is taken out, by someone other than a Zoroastrian and given, but if that is not to be, then any two Zoroastrians should wait and when the corpse has been burnt then perform Padyab Kushti, hold the Paiwand , recite the Sarosh Baj up to Ashahe and then standing at the distance of one foot hold a perforated Chamach ladle containing Tachha , Vaher , Loban, Sandalwood etc. Over the pyre fire in such a fashion that at no time it will touch the fire, but only by the heat, the Uaher, Tacha, etc. kept in the Chamach, will ignite. The fire so ignited must be taken to an open place and kept, then complete and leave the Sarosh Baj recitation after which bath of purification Nahan to be taken.

The 16 Atash referred remains to be passed through certain number (different for each fire) of Pahadias .

PASSING THROUGH PAHADIAS

Different fires thus brought are passed, different numbers of times through Pahadia in order to purify them. Now what do we understand when we say, passed through the Pahadias ? The answer is, a small Pit is dug in the ground open to winds, and one of the fires brought is placed in it. By its side and in the windward direction another pit is dug, in which easy combustible substances like Vaher, Taacha, Sandalwood etc. are heaped. The heat and the blaze of the fire of the first pit, carried by the wind ignites the heap of the Vaher, Taacha etc. kept in the 2nd pit. This process is called passing through one Pahadia, like this, fire brought from the burning corpse is passed 91 times i.e. through 91 Pahadias pits made in the earth, similarly fire brought from the dyer house is passed through 890 pits and so on. All Atash passing through Pahadias will come to the figure **1128** as follows:

- Purification 91 times for fire in a burning corpse.
- Purification 80 times for fire from a dyer.
- Purification 70 times for fire from the house of the King.
- Purification 61 times of fire from a Potter house
- Purification 75 times of fire of a brick maker
- Purification 50 times of fire from a fakir s house
- Purification 60 times from a Goldsmith
- Purification 55 times of a fire from a Mint
- Purification 61 times of a fire from Ironsmith
- Purification 61 times of a fire from an armourer
- Purification 61 times of a fire from a baker
- Purification 61 times of a fire from a brewer
- Purification 35 times of a fire from a soldier s house
- Purification 33 times of a fire from a shepherd
- (a) Purification 144 times of a household fire

- (b) Purification 40 times of fire generated by friction of flint/piece of wood

16. Purification 90 times of fire from lightning.

The total of the above comes to **1128**.

The household fire (number 15th) taken is from a Zoroastrian s house, that of (1) priest Atash from Dastoor s house and Mobed s house and (2) that of layman. This two must be made to pass through 40 times from Pahadias .

The fire is made by the old method of friction that of two pieces of flint and friction of two sticks of wood. The resultant Atash is added to the above household Atash and the Atash thus formed must again be passed 144 times through the described process of Pahadias .

THE 16th ATASH IS THE ATASH OF LIGHTNING (VIJLI-NO-ATASH)

Lightning falling in the woods or jungle igniting some trees (villages around the jungle/woods are informed in advance, to pass the word to us, if such an incident takes place, so we can go there and fetch the Atash arising from lightning falling on wood/tree.

The second Atash is that of lightning brought down from the skies by the power of Manthra Prayers and igniting the Sandalwood/Vaher/Taacha etc. kept on a sandalwood **chaki** (round shape with a hold in it) and igniting it. This can be performed by a highly advanced Dastoor, Ashavan like Naryosang Dhaval Sahib who was a six Kash Ashavan.

Mobed Naryosang Ervad Dhaval performed this miracle for us whilst making IRANSHAH. On the fateful day in the open at a selected place the Hindora (stool) with Afargania containing the sandalwood chaki with hole which has Vaher, Loban, Taacha in it, is kept (needless to say that each and everything utilized is made Pav purity is brought out) and on all four side of it, North, South, East, West at a distance, a pair of dastoors recite Avesta and Mobed Naryosang Dhawal Saheb standing 3 Kadam (10-1/2 feet) from the Afargania and by his power whilst reciting certain Nirang pulls the lightning from the sky pinpointing straight on the sandalwood chaki placed on the Afargania. This is the **Atash** which is termed vijli thi utarelo Atash which is in Udwada Iranshah only no other Seven Athashbehrams which we have, contain this lightning Atash as when this Atashbehrams were consecrated we had no dastoors or mobeds of the caliber of Naryosang Dahval who could bring down the lightning to make Atash by Manthra (nirang) prayers.

Part 4

(Dini Avaz May-June 2001)

As Iranshah (at Udwada) has this additional Atash of Lightning which Mubadan Mobed Naryosang Dhawal brought down from the Ninth Aasman due to which Iranshah has the Paivand connection with Ninth Aasman (sky). Hence **Nine Sticks Machi** is offered to Iranshah, whereas at other Atash Behrams 7 Stick Machis are offered to the Padshah.

We have seen that all 16 Atash are purified by passing through total of 1128 Pahadias . Now, starts the ceremony on the Atash. Number one Atash of burning corpse which stands purified, some of it is kept in another Afargania and two mobeds perform on it Yazeshni and Vandidad taking Kshnuman of Dadar Ahuramazda. After which it is kept separately. Again on the 2nd and 3rd day a repeat performance is done, and the resultant Atash is kept separately, which is purified and consecrated.

After doing three Yazashne and Vandidad for another 30 days daily, one Yazashne and Vandidad is performed on the small quantity of Atash from Roz Hormuzd to Aneran. Again for the 2nd

month this is repeated, again for the 3rd month this is repeated but only for 28 days from Roz Hormuzd to Jamyad Roz. Hence the arithmetic will be first 3 days, then 30, 30 and 28 days i.e. total of 91 Vandidad and Yazashne will be performed on the number one Atash of the burning corpse.

Similarly on all other Atash, Yazashne and Vandidad ceremonies are performed but there will be difference in the numbers meaning for a dyer Atash it will be 80 times, on other Atash 70, another 61 and so on of which final total will be **1128 Yazashni and 1128 Vandidad**.

On Ghambhar and Jashan days one Yazashni and Vendidad additional should be performed.

Hope the above is sufficient for one to understand as to what is **Atah Behram** without going more deep into its intergenesis.

One is aware that with every Atash Behram there is its Adaran/Agiary and in order to consecrate its Atash Padsha, 4 different Atash are taken that of:

1) Athornan 2) Ratheshtar 3) Vastriosh 4) Hutoksh

and they are passed through Pahadias in order to purify them.

- 1) Athornan Priestly Class, these includes Atash from Vada Dasturji house, or a Mobed House or some important Behedin or the one who is building the Agiary.
- 2) Ratheshtar Military Class this includes Governor of that place, or collector, Military officer, police officer, Judge of the Court from whose household Atash is taken.
- 3) Vastriosh Agriculture Class this includes Zarthusti farmer or Hindu farmer or a gardner from whose household Atash is taken.
- 4) Hutoksh Tradesman/Workman Class this includes Goldsmith, Ironsmith, Dyer, Potter, Brick maker, Shepherd etc. from whose Household Atash is taken.

The process of purification is the same as in an Atash Behram which we have seen but it differs in one way, that all this four fires are passed through nine Pahadias, after which all these four fires are kept in a separate Afarganias for consecration. On the first day two priests on each fire perform Yazashne and then Vandidad with the Kshnuman of Sarosh. Totally eight priests will be performing the above on four fires. On the second day, the same ceremonies are performed again, but with the Kshnuman of Ahura Mazda. On the third day four fires are all united into one in a Afargania whilst reciting the Yatha Ahu Vairyo by all eight priests who take Paiwand and unite themselves. Atash-no-namaskar is also done. Then Yazashne and Vandidad are performed with Sarosh Kshnuman on the fourth day. Yazashni with the Kshnuman of Dadar Ahura Mazda is recited over the united fire. After which with all the piety whilst reciting Atash Niyas the fire is enthroned. All present during this time also recite Atash Niyas. A Jashan ceremony is performed in the outer hall where the following Afringans are recited, Ardibehsht, Ahura Mazad, Spendarmad, Arda Fravash, Daham, Sarosh. Similarly Baj ceremony is performed at the same time. This completes the requirements of making the Atash-Adaran.

Pavmahal

Ashavan Naryosang Dhaval Sahib has not given us Iranshah only but a new Pavmahal also. Many will ask, what is Pavmahal? Pavmahal is the unseen spiritual base on which and by its

connection everything spiritual survives. It is the foundation. It is a great reservoir of power and blessing which sustain and protect us.

The first Pavmahal was made in Aiwathrishwa by our Prophet of Prophets, Zarathushtra Sahib in whose Paivand connection, Pavmahal construed by Naryasang Dhaval Sahib also stands. A Pavmahal is the abode of Vispay-Ratu (Vispay means many, Ratu : spiritual high being, hence many Ratu). 23 Ratus who have connection with each Yazadi Shakti who ever keeps us connected : **Rathaviya Chakra** vibration are in Pavmahal.

For about 1200 years the Parsee community could stand with a separate identity in the midst of ocean of other communities is in itself a miracle which is thanks to Pavmahal and not any intelligence of the community. But now this Pavmahal has gone weak, it is bruised and broken, it has sustained much Aazab by our acts, has grown old but it still stands as an old man. In order to protect and preserve this much also, we have to remain on various Tarikats and recite prayers in every Gah. To take advantage of the power of Pavmahal we must perform Padiav-Sazi faithfully. Every Baste-Kustain Zarhosti s Pran Vayu life breath should remain connected with Pavmahal. Navjote of a Zarthushti child is performed for creating this connection. Pavmahal has the power to grant you what you wish for after doing Bandagi .

It is pertinent to note that Pavmahal can be constructed by the caliber of Nar-Ashwan only. Since Atash is the foundation of whole universe and world that s why to construct Pavamahal Atash is taken as its foundation. A Nar-Ashwan by his power of Manthra ignites sandalwood and the resultant Atash created attracts other higher caliber Atash like Atash-Mino-Karko and Ahthro Ahureh Mazdao-Puthre due to which on this particular foundation of Atash, Pavmahal outline can be drawn.

As soon as this circuit comes into effect from its surroundings complete and total evil or black side of nature gets erased and blessings of Kavem Khareno starts to shower continuously. At this juncture one Asho Nar who will become a Dastoor as chosen previously by Nar Ashvan enthroned the Atash as Dadgah and all the beneficial current of Gambhar starts flowing in it. As a proof that all the above has taken place properly, Nar Ashvan shows the Kherp of Prophets Zarthushtre s close disciples Havis in the Aaipei of the above Dadgah .

After which the Nar Ashvan performs another Nirang-var and the Amal of 33 Yazads come out in all its glory, that from its Aaipei a Kherp of an Angel, Faresta is born. The Nar Ashvan sends this Faresta into the Dadgah and then in the presence of whole Anjuman, sends the Faresta high up in the Mino-Gas to Sarosh Yazad who is the deputy of Khordad Amashspand.

As a proof that the above important and colossal Kriya is successfully performed, both the Nar Ashvan and Din Dastur involved in it take out from Sudreh Gareban Promogranet Seeds and show it to the Anjuman.

Survival of the Parsees in the Ocean of other Communities

It is termed as a miracle as to how Parsees have kept their identity and survived for over a thousand years in the Hindustan among crores of other different community people. The thinkers and the savants of the world wonder that according to laws of statistics by this time we should have merged long ago in the different communities. Instead of that we have not only survived among crores of people of other communities but have maintained purity of our blood, and our religious institutions. If one thinks that it was by our wits and other qualities appreciated by non-Parsees, then it is far from truth. The main and strong reason unknown to many is that it is because of the Pavmahal strength and benevolent blessings. The Pavmahal erected by Naryasang Dhaval Sahib, the sixth Kash Ashvan. We passed through Moghul reign, Maratha reign, British reign all along we steadfastly maintained our own characteristics as the Talesam was strong and working but only during the 20th century this has weakened and deterioration has set in. It is regrettable that we have forgotten Parsi Panu, lost track of tarikats, Yasne Daruji by

clergy and behedin alike, juddin lagan navjots, and by not preserving our religious institutions as they should be, we Parsees have brought on ourselves, by weakening the Pavmaahal our source of strength.

Part 5

(Dini Avaz Jul-Aug 2001)

Our connection with Atashbehran/Adaran.

We have seen the importance and the loftiness of Pavmaahal. It is the basic requirement for the Zarthushti Din, and for a Zarthushti. Today in Iran there is no Pavmaahal, whereas in India, we have - given to us by six Kash Ashavan Mobed Naryhosang Dhaval Sahib. Today, if God forbid, the (eight) Atash Behrams and Adarans are removed or destroyed, then behold the condition of the Zarthushti! We will be nowhere almost wiped off! Now-a-days, we generally say of all those Zarthushti who have migrated to U.K., U.S.A., Canada and other parts of the world, where there is no consecrated Adaran or Atashbehran that their third generation will be wiped off, in that they won't be considered Parsee Zarthushti. This is due to the absence of the Pavmaahal. They are deprived of Asare-Roshni the benevolent blessings of Dadar Ahuramazda and Nature as they have no receiving station of Adaran or Atash-beheram to catch them.

Any Zarthushti worth his salt, whenever he comes to India, from a foreign country will try his best to see that he visits IRANSHAH and other Atash-beherams, Agiaries to gain some blessings which will be bestowed on him.

Number of Atash-Beherams / Agiaries

Ustad Sahib Beheramshah has taught that in the present Jamana in a country there should not be more than 7 Atashbeherams (we have at present 8 Atashbeherams between Mumbai and Surat, the last which came up was the Anjuman Atashbeheram), the reason being all Atashbeherams have the power like magnet to pull (towards them). They mainly function to pull benevolent blessings of Dadaar Ahuramazad, Ameshaspands, Yazads, - the white side of Nature, but when that gets exhausted, they will pull Drujis also the dark side of Nature, which is prevailing at present, Sain-Druji .

Similarly in the present Jamana there should not be more than 63 Adarans in a certain area.

In Iran during our civilization and Zarthushti reign, there were hundreds of Atash-beherams and Adarans but they surely were different times, where Ashoi rules were observed and given importance to from King to layman. Naturally, during that time bad vibrations were less, than in the present polluted Jamana when Ashoi is almost forgotten and when vibrations of Dark side are in plenty.

Supporting the above to some extent is our awareness, as taught to us, that **Rakhia** of Atashbehran, Agiary applied by us should be wiped off as soon as we leave the premises of Agiari, Atashbeheram, because Rakhia has the power to absorb, which Rakhia does, the good vibrations from the atmospheric field of Atashbeheram / Agiary whilst there, but as soon as you step out, if you have not wiped off the Rakhia, it will start absorbing the polluted vibrations of the outside world.

Iran s Flying ATASH.

In passing we will say something about the unusual Iran's flying Atash which flies from tree to tree.

Ustad Sahib Beheramshah has said that when Pavikat and Pavmahal connection will be destroyed from the Atash Behram / Agiary, the hidden Abeds and Magavs will send the (Guj: *Duva Utharnar Atash*) Atash Padsha who can receive / gather the benevolent blessings of Nature, in the known world from the hidden one.

The flying Atash of Iran is Duva-uttarnar Atash which is one piece, in the shape of a cucumber or a cow's tongue. It is Anasari and consecrated (Guj&..) and hence when they settle at a place, they pull the Asere-Roshni currents, even though without a Pavikat . This flying Atash proves its status, by flying away from the trunk of a tree where it is perched, as soon as any man or woman who is evil Druj-infested, comes near.

Travellers to Iran some of whom were lucky have seen this flying Atash a few times.

Shifting of Atash-Padshah

Iranshah Salgreh is celebrated on Adar Mah Adar Roz, but we are not sure of the exact date of its consecration as we are not sure of the year we came to Hindustan. The years considered are 716, 785, 850 and even 936.

After obtaining the land from King Jadhav Rana, the work started for building the Atash-Behram which was named Iranshah reminding us of our native land Iran. We stayed almost 700 years in Sanjan with Iranshah. According to Kisseh-Sanjan somewhere around the 14th century Sultan Mohamad and his Sardar Alafkhan attacked Sanjan when together with Hindus we too fought under the leadership of Ardeshir, but ultimately against the big army of Sultan, we lost. When it was felt that the invading army was almost at the doorstep, the clergy connected with Iranshah lost their patience, and lifted Iranshah to run away with it to the nearest mountain of Barot, where the Padshah was kept for 12 years, after which Iranshah was shifted to Vasda. Changa Asha brought Iranshah to Navasari from Vasda somewhere around 1419. After staying for about 320 years in Navsari Padshah was shifted to Surat around 1736, and then to Valsad and finally Udwada in the 1742.

Khshnoom teaches that Atash-Padshahs are not to be shifted once they are enthroned at a place. According to our whims and fancy we cannot shift Padshah from his Koh Kebla room except in dire circumstances, say leakage from roof, or the roof is broken and giving way to sunlight etc. You cannot shift Padshah just for the sake of painting, tiling, cleaning etc. It is learnt that Navsari Atash Behram Padshah was shifted after 200 years, whereas today we find that Atash Behram and Adaran Padshahs are shifted like furniture for petty excuses and reason.

The elders of Khshnoom used to say that Naryosang Dhaval Sahib who was six-kash Ashvan, and who had climbed 54 steps of Ashoi out of the 72 steps had said not to shift Iranshah Padshah from his immediate Kash whilst consecrating the same in Sanjan, and added that the Padshah was capable of defending himself, but as we have seen human fear and circumstances made even high caliber Mobeds of Iranshah at that time, to shift the Padshah from his Kash, and ultimately to run with him to the Barot Mountain.

We have also seen earlier that Iranshah contains the Sandalwood Chaki , which was lighted by lightning from Aasman , by the power and recitation of Nirang by Mobedan Mobed Naryosang Dhaval Sahib, which required no fuel but burnt by itself, it was kept inside the Afargania of Iranshah. Jehangirji Chiniwala wrote that this Chaki would not have become Semander (extinguished) died out) before 1200 years, and would have remained Roshan for 1200 years, if Iranshah was not removed from his Kash during the battle of Sanjan.

Athornans of Barot

One can't help, but salute the Athornans of Barot, who for 12 long years fought with adverse climatic conditions at the top of a mountain, wilderness, and with all sort of hardships and still maintained the sanctity of Iranshah, with all the Tariquets. How they must have offered Boi to the Padshah five times a day? How they must have maintained their Bareshnum? How did they maintain the Atash Padshah in a cave? Truly, a picture of selfless service. If they had not given their sacrifice, today the community would have been rudderless and without Padshah's blessings.

Part 6

(Dini Avaz Sep.-Oct.2001)

How to go to Iranshah

It is regrettable that this should be told to present Zarthushti as to how they should go to Padsha or for that matter to any Atashbehram/Agiary. But those who regularly attend Atashbehram/Agiary feel it is the need of the day, to bring to the notice of majority of Zarathushti what necessary decorum and discipline one has to maintain whilst visiting Atash Padshah.

In the strict sense of the term one cannot go to Iranshah without taking Nahan or even to any other Atashbehram. Some decades before one couldn't go to Mumbai Banaji Atashbehram before taking bath at Atashbehram bathroom provided for worshippers. Times have changed and at present, as they say anything and everything goes. But this is not only bad and injurious for the individual but for the Padsha also. So much more work and pollution, Padsha has to bear and cleanse.

Remember you are going to the Padsha King, who is sitting on his throne, in his court, and not to any five star hotel or friends home.

Some few points are given below, which should be adhered to at all costs whilst visiting Atashbehram.

One should bathe (preferably a head bath) before going to the Atashbehram or Agiary and try his best, as far as possible, after a bath, not to come in contact with other things, this is more so whilst going to the Atashbehram. After traveling from one city to another, it is imperative that a bath is taken. You can't go to IRANSHAH at Udwada without a bath, just prior to visiting him.

Dress with decorum, no tight jeans or miniskirts or tight choli. Dress in white rather than any other colour, especially dark ones (Black, Green Red, Violet). White is an original prime colour which transmutes the sum total of evil Asaeray Tariki into Asaeray Roshni sum total of Ashoi. Cotton dress is preferable to any other material. Clean and washed clothes should be worn.
CLEANLINESS IS NEXT TO GODLINESS .

Head should be covered before coming into the vicinity of Atashbehram/Agiaries. To do so, after entering Atashbehram/Agiary compound is undesirable. (Really a Zarthushti's head should be covered for 24 hours). Cotton topi with two layers, or double layer Mathabana, or big scarves but no woolen knitted topi which has holes, handkerchief or scanty scarves. Hair should be completely covered.

Before entering the main building of Atashbehrām/Agiaries in order to go near the threshold of holy fire, Padiyab-Kushti should be performed meaning all the open parts of the body should be cleaned with water, dried and then Kushti should be performed. This is to purify and rearrange our own aura which becomes impure by the activities of the outside world and environment. While going to an Atashbehrām it is worthwhile to do Kushti twice, i.e. wash all open parts of the body with downward strokes, then do Kushti, then again wash and do Kushti. Whilst going to IRANSHAH this is a must. (Really, Nahn, a spiritual bath which cleans the pollution that accumulates from time to time in our personal magnetic atmosphere, the Aipee should be taken). Sudreh should not be inserted back into the trousers but should be kept out whilst praying.

Do not strike the Kushti nor snap your fingers towards a fellow devotee standing nearby. Kushti should not be done in the Kebla room facing or near the Atash Padshah, or near a well. Crack your Kushti in the Northern direction.

Remember to loosen your shoe laces before doing your Padiyab Kushti. Do not touch Sukhad (sandalwood) with wet hands after Padiyab Kushti.

One should not face North whilst doing Kushti or whilst praying, except while doing *Char Dishano Namaskar*.

Care should be taken that bare feet do not touch the ground at any time. (Formerly Agiaries/Atashbehrām used to have wall to wall carpets, the idea behind was this and not pompousness). Feet should be covered by socks. Whilst praying, feet (or at least one foot) should touch the ground and not kept hanging or on the chair. Connection with the Earth has to be there (as earthing) but covered or with something in between (like Carpet, Socks, Setranji). Rubber shoes, Gumboots should not be worn while praying as rubber/plastic are non-conductors (of Electricity). It hinders the bad magnetism from flowing out freely from our feet.

In the Fire Temple (as well as at home) that we usually visit, a special place or corner should be selected and fixed by us, and as far as possible we should pray there. Strange as it may seem, this builds up an atmosphere which is conducive to the type of work you are doing, it creates an atmosphere, which over a period of time becomes strong and a field is created.

All able persons should preferably pray standing. If this is not possible for some reason, sit in Do Zanoo position (i.e. folding the legs at knee, keeping feet backwards, on Right side if Male and Left side if Female) at some place which will not cause inconvenience to other devotees.

Prayers should be done softly but distinctly, not in whispers, thought or in mind. One should not rock or sway from side to side like a pendulum whilst praying, as vibrations of prayers get distorted. Do not show your back to the Atash Padshah, face Him! Take care that no one passes between you and the altar, nor should you do the same. While praying do not cross the legs or talk.

As our nails and finger-tips send out impure vibrations, our hands should be covered by a piece of cloth or by a handkerchief preferably white, when we say our prayers and while facing the Holy fire in an Atash Kadeh. According to our tradition, placing of white handkerchief over the palm of our hand is a gesture of reverence and submission to Aura Mazda and our fervent desire to establish a Paevand with all spiritual beings.

Rakhia Ash should not be misused. It should be taken by the first finger near the thumb (Burjisi finger) and applied in between the eye brows; (the third eye) and nowhere else. By this, point of contact is established with the Holy fire on the altar. Please refrain from placing coins and currency notes in the receptacle of Rakhia. It can do you no good, it only reduces the spiritual benefit of Rakhia. Rakhia should be wiped off when you leave the Agiary/Atashbehrām, because as it has the power to absorb good vibrations from the atmospheric field of the Atashbehrām/Agiary, it can also absorb the polluted vibrations of the outside world.

Sandalwood piece brought by you for Atash Padshah, should be kept in your hand, in front of you or in your shirt pocket. Not in pants or anywhere below the navel. When you do your prayers, especially while doing Atash-Niyash, hold it in your hand as it has the ability to absorb Avesta Staota vibrations. Also when the sandalwood is shown the glow of the Atash Padshah whatever pollution it has gathered of the outside world gets wiped off to an extent. After prayers place the sandalwood in its appointed place. In an Atashbehram, it is undesirable to insist on personally handing sandalwood to the officiating priest who is in Bareshnoom for attending to the holy fire.

Whilst bells are rung during Boi Kriya on change of Gehs , different people do different things. The correct and the simplest thing is to stop doing whatever you are doing, even praying and stand or sit still silently and think that the attack of the black side of Nature on the Padshah gets repelled and Dushmat, Duzekhth, Duzvarashta gets destroyed and Humata, Hukhta, Havarashta expand and become more and more.

Electric lights or fans in our Atash Kadehs are objectionable but we are faced with a fait accompli here. Electricity waves and vibrations are base and materialistic and are not at all compatible with the vibrations of mantra recitation, and tend to destroy them or nullify them. We cannot switch off the light, as many people do not understand this point and they may get offended. Hence, for a believer the only alternative is to go and pray where there is sufficient light, or pray near the divas (For Light).

On Hamkaras and festival days during rush hours, devotees should maintain patience and calm whilst offering obeisance on the Umber without any hustle or undue hurry. While kneeling to pay obeisance; ladies should not put their hand bags or purses (with their comb and cosmetics) on the threshold. In fact, they should not be carried into the Kebla (Inner room) at all. Kissing the threshold of the inner room or the photo frame of Paegamber Sahib is taboo.

Diva should be done only of oil, water should not be mixed with it. Burning of agarbattis or incense sticks near Atash Kadeh should be avoided.

Khurshed, Meher, Mah Bokhtar and Ava Niyashes, and Ava Yasht should not be recited in front of the Atash Padshah. At night recite the Sarosh Baj, Aivisruthrem Geh and Mah Bokhtar Niyasht the same way; not in front of the Padshah.

Concentrate properly on the prayer that is being recited by you rather than prick up your ears on what others are talking, and focus your eyes on what others have worn. Decorum should be maintained, remember Atashbehram/Agararies are not clubs or chit-chat places, if you have to talk do it softly and in a dignified manner.

Remember, you have come to pray and the spiritual King is sitting in front of you on his throne .

Part 7

(Dini Avaz Nov.-Dec. 2001)

Aadran of Iranshah

Iranshah had its own Aadran right from Mubedan Mubed Naryosang Dhaval s time, which contained some portion of the special Atash of Lightning which Dhaval Sahib had brought down by recitation of Mathravani. This Aadaran got destroyed during the flight to Mountain Baharot, when Muslims invaded Sanjan. After this the work was carried on with a Dadgah. During this time also there were much advanced Mobeds, but none so highly spiritual as Naryosang Dhaval

Sahib, who could bring down the lightning Atash from the skies and make Vazir i.e. Adaran of high status like a Padshah . Hence Dadgah was continued on which all five Geh s Boai ceremony was, and is performed to this day. It is regrettable that some wise individuals not understanding the intricacies involved take upon themselves to create Iranshah Aadran in present time. It s the classic example of Fools rush in, where Angels fear to tread.

Library attached with Iranshah

A library of religious books and spiritual explanations of Kiryas , their procedure etc., existed but this too was lost to us during invasion. We are today so much poorer by this loss as we do not know about certain Kiryas like Pasta , how to counter Sain Daruji Gubbars , etc.

Miracles of Padshah Iranshah

Miracles performed by Iranshah are galore and would fill volumes. It is not practicable to go into it here. We would just touch upon two known ones only. One very old and another recent one. It is said that in olden times, a tribe of robbers, who were known as Bhils somehow got the idea that Iranshah Atash Behram contained lots of gold and treasures. Hence they decided to attack the Atashbehram at night, and plunder it. They divided themselves in 2 to 3 groups and approached the Atashbehram from different sides for attack. But, it so happened that as soon as they came in the vicinity of the Atash Behram, they would get mixed up and lost, they would enter some wrong lane and come out somewhere else. Fog would come up and they would go round and round. They made three attempts and thrice they were unsuccessful. Finally they gave up realizing that the place was highly holy and had divine protection. This was narrated to the Parsees by the chief of robbers himself.

The second, a very recent one, was that very near Udwada a railway fish-plate had gone loose, this surely creates railway accident to the first train which passes over it but it was confirmed that although eleven trains passed over it, no accident occurred. The surrounding regions put this as the Power of Iranshah only, who avoided a major disaster.

Life span of Iranshah

Naryosang Dhaval Sahib who had climbed 48 steps of Ashoi out of the 72 steps, and who brought down the Lightning Atash from 9th Sky and gave to us the Sandalwood Chaki , ignited by it for Iranshah, had admonished that Padshah should not be shifted from its original immediate Kash whilst consecrating in Sanjan and that the Padshah was capable of defending himself. But during the attack of Sultan Mohamed we did shift him to the Barot Mountaibn. This was the error committed due to which the lightning-ignited sandalwood chaki s life span was curtailed, otherwise the chaki would not have become Semander (extinguished) before 1200 years. At present, we have three chunk of Sandalwood ignited from the original chaki in the hollow of Padshah Afargania, to which we all must bow, bringing it to mind, when we visit Iranshah. Thus, Iranshah still continues as Padshah; protecting and preserving the Zarathushti community.

It is said that when coming Rainidar Behram Varzavand arrives in near future, he will renovate it and take the Iranshah to Iran.

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[Correction: In the last issue point 19 of IRANSHAH article it is written the Sarosh Baj cannot be recited in front of Padshah , but you may do so if you so desire.]

***** AJG*****
