

FDU Function at Udvada and "Aajaab" on Pak Iranshah

28-10-2007 was a gloomy day for the Parsis. The Sacred village of Udwada, the abode of Pak Iranshah was invaded by vested interests, and Parsi ignorance. "3500" Parsis were reported to have gathered there for an alleged festival.

The base of the event was a public trust (registered under the Bombay Public Trusts Act), called Foundation for Development of Udwada (FDU). For the present we do not take you to its genesis and history, and several legal, moral, religious, communal, financial and public issues and questions it raises.

The figure of "3500" is extremely doubtful. "1500" from Mumbai and "2000" from elsewhere says Jame Jamshed of 4-11-2007. When several of the buses from Ahmedabad, Surat and Navsari were less than half empty, "2000" is an impossible figure. There is a demi-official figure given as 1043, by bus, from Mumbai. But that is not the point. Let it be 5000 or 1000. The event itself was religiously damaging and injurious to the sanctity of Pak Iranshah and Udwada, His holy abode. This issue tells you how and why.

The function was originally intended to open a "Zoroastrian Information Centre," under the auspices of FDU. Nobody knows what information or ignorance it was going to exhibit. To give the event a boost, it was declared that the day 28-11-2007 was the 265th anniversary of the "enthronement" of Pak Iranshah in Udvada. This again was a highly misleading statement. Pak Iranshah was enthroned more than a thousand years back in Sanjan. Enthronement ("Takhtanashni") is a part of the Consecration ceremony. In fact, on 28-10-1747 the Holy Fire was silently brought to Udwada from Valsad and kept in a Mobed Saheb's house. That was NOT an enthronement.

The boost was inflated by announcing free bus service and free lunch.

Wake up early morning, catch the bus, no bath, reach, no bath, stand in a long que, hurry up, no kushti, have a "glimpse" of the Holy Fire, no Atash Niyash please, come out, hurry up, rush to the meal, enjoy Mac's meal and red faced speeches at the same time, finish, leave your Ajitha Patran to beautify Udvada.... That was the festival. What menu and what speeches? Read inside.

It was the day of showering "Aajaab" on Pak Iranshah and His sacred abode, presided by one head priest and supported by another. Aajaab means oppression, tyranny, torture. Senior Mobeds of Udwada had boycotted the whole Tamasha. No other Parsi head priest was seen around.

This Issue has two articles on the divine stature, attributes and functions of Pak Iranshah, the Rules for His preservation and protection, and what is Aajaab.

But there is an interesting side to the event. Law had intervened and asked the organisers not to inaugurate the Z. Information Centre (ZIC) as that would have amounted to breach of the Election Code at the time when the dates of the State Elections were announced. There was a big flutter in the nest at the last moment. Sir, Sir we will not touch this Election business; it will be a purely religious function, we assure you. The Z. I. C. inauguration tent was removed. No brochures

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and coins were distributed. On that assurance, the function was allowed to be held. But the assurance was broken in the head priest's speech and reports in the press, Read inside.

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What About the Rising Sea-Water?

There is no doubt that the Parsi Community is slumbering and succumbing. Due to global warming, the sea levels are rising. The rush of sea water into the Udwada village is increasing frightfully year by year. It is a grave urgency and emergency. And what are we doing? Nothing! Just nothing!! Some marginal steps were reported some years back, but they have all evaporated in thin air. The situation is becoming more and more disastrous, and fast approaching irreversibility. In Ocean-park at Udwada, water-jump has passed second floor of nearer-sea buildings during high tides. There is no exaggeration in saying that the day is not far when the sea-water will enter the Holy House of Pak Iranshah. Drastic steps are required to be taken right now. But all that we do is to have hot Palav-daar and hot speeches from puffed up dasturs, raw, publicity seeking Ostas and behdins. If FDU has real good of Udwada at heart, can it not persuade the Governments to come to the rescue of Udwada and help us in taking urgent remedial measures, instead of having some useless Information Centre and tourist spots, which are also destined to sink?

Report on Global Warming.

The U. N. panel of scientists headed by the Chairman Rajendra Pachauri have, a few days back given a most authoritative report on global warming. It says that there is already enough greenhouse gases, particularly carbon dioxide, in the atmosphere, to keep the earth temperature rising year by year. The present day situation is so grave that even if factories are shut down today and cars taken off the road, the average sea level will go on rising. But no factories are going to stop and no roads are going to be without cars. "We have already committed the world to sea level rise," says Rajendra Pachauri. It is very probable that the Greenland ice sheet can melt at any time and if that happens the sea-level rise will be unpredictably high even now. Only urgent global action can stop further stuffing of Carbon dioxide around the earth. U. N. Secretary General Ban Kimoon urges all countries to reduce the stuffing. But no one is in a mood to do so. Our economy will be affected seriously and adversely, say all the countries, developed and developing. The former wants to be richer, the latter say : we want to lift our people from poverty. The result : be ready to sink.

The same warning applies to Udwada. Coastal flooding is accelerating. The signs are clear. Is FDU capable of applying its mind, if any, to the aggravating threat? The day will come when we shall have to rush to lift up Pak Iranshah from the sinking village and take Him somewhere else. But where? Are we prepared for that? No use shouting about miracles. Miracles happen but to deserving people. Not to those who increase Aajaab on their Atash-Kadehs, and shun the divine spiritual Institutions, which their Asho Prophet has gifted to them.

Oh Lord! Send Thy Saviour soon!

- Editor

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❀ આતશ પાદશાહ આગળ આ મનન કરજો ❀

કોઈપણ આતશ પાદશાહ આગળ પવિત્રાર્થના નિયમો મુજબ જજો. કુશ્તી, ફરજિયાત બંદગી કરી તેમની સમક્ષ આતશ નીઆએશ ભણજો અને પછી તમારાં મનને આ વિચારોમાં ડૂબાડજો :

અય અહુરમઝદના દીકરા આતશ! તમારી રૂહાની રોશની પથરાવતી આ સોનેરી જ્યોત મારી આંખ મારફતે મારાં મનમાં, મારા ભાનમાં, મારાં જાનોજીગરમાં, મારાં અંતઃકરણમાં ફેલાઈ ગઈ છે.

અય પાદશાહ! મારી દૂવાબંદગી, તમારા આ પવિત્ર દરબારમાં છે કે તમારી આ જ્વલંત રોશની મારાં મનનો અંધકાર દૂર કરે; મારા જાનોજીગર અને દીલમાં પ્રેમ ભક્તિનું સંગીત ફેલાવી દે; મારી ઝબાન પર મહેર ચઝદને જમ્માવે; મારી આંખને તે દાદારનાં દર્શન કરાવે; મારા કાનમાં સરોશનો નાદ ઘુમાવે; મારા નાકમાં રૂહાની સુગંધની લેહકી ઘુમાવે; મારા સ્પર્શને એવો બનાવે, જે એક માય પોતાનાં બચ્ચાંને રમાડે તેવો હોય.

અને મારાં શરીરનાં અણુએ અણુમાં તે દાદાર, મારા પયગમ્બર ચશત ફરોહરે ઝરથુશ્ત્ર સ્પીતમાન અને તેમની મને આપેલી દીન તરફનો એતેકાદ ઝળહળી ઉઠે; મારામાં તમારા પ્રેમનું ઝરણ વધુને વધુ જોર પકડતું જાય, મારું શુભીનું વધન કાંટે જાય, મારામાં પચી ગયેલો નફરત અને અભિમાનનો કાદવ માયના દૂધ જેવો સફેદ અને પવિત્ર બની જાય. આમીન!

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COLOURFUL GARDEN OF THE KUSHTI PRAYER (2).

FOUR FLOWER-BEDS OF KEM NA MAZDAA.

The First: Protect Us from Druj, the Evil; Let the Flames of Ahra's Atash Within me Grow Up Higher and Higher

We are standing at the entrance of the divine Garden of our Kushti Prayer below an arch covered with beautiful flowers. A fountain of pure crystalline water is sprinkling before us. The rays of sun light has formed a rainbow in the midst of sprinkles. The spray of cool and refreshing water has reached our face. We feel a divine calmness in our mind. Our heart throbs with the rhythm of Ahura Mazda's Name. We have taken His Name on our tongue.

We have spoken "**Khshnaothra Ahorahey Mazdaao**" after washing our face with His elixir of life – WATER, and immersed ourselves in the Yazatic Light of Avan Ardivisoor Banu.

We have recited **Ashem Vohoo 1**. We have reminded ourselves of Ahura's green **Beauty** that covers our earth with a lush of trees. We feel a radiant flash of Ahura's lightening **Truth**. We feel a bout of **Devotion** to Him and **Love** for all His Creation, in our heart. We remind our sinful mind of our final aim of **Righteousness**. We pray for the alchemy of our impure mind into crystalline **Purity**. We pray for **Freedom** from the Druj within us and its subtle conspiracies. We pray for protection of Mazdaa against the direct attack of our sensuous enemies within.

We have thus spoken the twelve words of Ashem Vohu!

We now take a step forward in this divine garden of Kushti Prayer. Four flower beds reveal before us. They are the four paragraphs of the Kem na Mazda Prayer.

Each flower bed has in its midst, a seat

below a small tree. We sit down.

This is the first paragraph of the Kemnaa Mazda Prayer. It is taken from Ushtavad Gatha: Yazashney Ha 46-7. It has five lines, twenty-five words, like five artistic rows of colourful flowers. Let us breathe the divine fragrance of each.

કેમના મઝદા મવાઈતે પાયુમ દદાત

Kem¹-naa² Mazdaa³ Mavaeetey⁴ Paayum⁵ Dadaat⁶

Kem-naa : Which¹ Holy Man or Divine Entity²

Mazdaa : Oh Mazdaa³

Mavaeetey : To me and my own⁴

Paayum : Protection⁵

Dadaat : will give⁶

Meaning : "Which One (or Ones), Oh Mazdaa will give protection to me and my own?"

Elaboration : We ask for protection from our Lord Mazdaa and ask Him: Is there any one, any Holy human, any person, any divine entity, any divine being, who will protect me and my own? "My own" means "મારાંઓ" those whom i consider as "mine".

Who are they? This takes us to a mystical Chapter revealed in the Holy Books of Revelations of the Zarthoshti Din.

"My" is an expression of first person; "Own" indicates ownership, somebody owned by me i.e. somebody related to me, close to me, equated to me, connected with me, having some bondage with me, like 'my' wife, 'my' parents, 'my' in-laws, 'my' such and such

relative, 'my' friend, 'my' teacher, 'my' boss, 'my' co-worker, 'my' co-traveller. Din declares that such 'my' - oriented relations are "Karmic" i.e. destined to be such mine. All these my's are God-sent. They meet us as we tread the path of our life. We do not know why. It just happens.

Meher Yashta declares that all such relations and bondages are spiritually connected. We are required to have a feeling of affection, attachment, amity, liking, warmth towards them, tersely speaking, "love" them. This feeling of love is called "Meher". It is a many splendored thing. It has different contours. But one thing is common in them, a kind of affinity or liking or even attraction. We have within us a sense of loving duty towards them in a variety of ways. Kardeh 29-116 of Meher Yashta enlists 11 kinds of such love-bondages and assigns to each an Avesta name along with the quantitative measurement units of their magnetic intensities!

There is another interesting aspect of these spiritual bondages. Every human being has a soul, Ruvan, Atmaa, captivated in its body. Each Ruvan has its own fragments scattered out in the external world and housed in three lower kingdoms of animals, vegetation and minerals. We are completely ignorant as to where they are. As we evolve and advance on our spiritual Path towards Ahuramazda, these fragments, by some unknown mechanism enter into us. This, then, is our second bondage.

The expressions "me and my own", "Mavaeetey", thus refers to me, the chanter of this Prayer, and those related and connected with me through these two bondages viz my human relatives and connections whom I meet in life, and the fragments of my Ruvaan scattered in the external world.

This first line of Kem na Mazda prays to Mazdaa for the protection of "me and my own". The question now is: protection against whom?

The word protection implies that there is something which is poised to attack and assault us. Who is it?

The answer is :

હયત મા દ્રેગવાઓ દીદરેષતા અએનંઘહે અન્યેમ

Hyat⁷ Maa⁸ Dreygvaao⁹ Deedareyshataa¹⁰ Aeynanghahey",

Hyat : When⁷

Maa : us⁸

Dreygvaao : the evil within⁹ (i.e. internal ten enemies viz. carnal passion, anger, greed, attachment to the worldly objects, ego (pride), jealousy, faithlessness, fraud, blasphemy and shamelessness)

Deedareyshataa¹⁰ : stares at us with an attacking posture¹⁰, (scares us, frightens us).

Aeynanghahey¹¹: to take revenge¹¹ (vengeance)

Meaning : When the evil within i.e. the internal (ten) enemies stare at us with an attacking posture, to take revenge (with vengeance).....

Here, the protection is prayed for, against our inner enemies i.e. the faults of our flesh, which give rise to sinful thoughts, words and deeds, and we ask :

અન્યેમ થવહમાત

Anyem¹² Thvahammat¹³

Except¹² Thee and Thine¹³.

This "Thee and Thine" appears to be the counter part of "me and mine. 'Thee' is an address to Mazdaa, "Thine" refers to Mazdaa's co-workers i.e. Ameshaspends, Yazats, Divinities, Divine Forces, Energies, Entities,

who are Rays of Divine Light emanating from Mazdaa and pouring on the whole Creation. They can be collectively termed as 'Yazat's. They are not just virtues of God" as the Western studies and their slavish satellites want us to believe. They are living, conscious, divine Entities operating and functioning on various sectors of the Creation in a holistic manner (i.e. one in all and all in one). Otherwise we would not have been chanting our Gehs, Niayishs, and Yashta's since centuries.

The first 13 words : "Kem naa Mazdaa..... Anyem Thwa-ahmaat," thus, mean :

Oh Mazdaa! Who else except Thee and Thy Yazats shall save and protect me and my own, when the enemy within (i.e. the faults of our flash) stare at us with an attacking posture.

* * * * *

आथस्या मन्घहस्या ययाओ श्योथ्नाईश अषेम थओश्ता अहुरा

Aathraschaa¹⁴ Manangha-schaa¹⁵ Yayaao¹⁶ Shyothnaaish¹⁷ Ashem¹⁸ Thraoshtaa¹⁹ Ahura²⁰.

Aathraschaa¹⁴ : Atash, Fire

Manangha-schaa¹⁵ : Mind

Yayaao¹⁶ : by whose

Shyothnaaish¹⁷ : work (कार्य, काम)

Ashem¹⁸ : Asha, Purity, Truth, Righteousness

Thraoshtaa¹⁹ : germinates grows, increases

Ahura²⁰ : Oh Ahura!

Meaning : (We have within us) the Holy Atash-Fire, as also mind, thought, consciousness by whose work (function, operation, movement), Asha (i.e. Purity, Truth, Righteousness) germinates, grows, expands within us.

Elaboration : Every human being has in it Atash, the Divine Energy of movement - motion, which is described as "the Son of Ahura Mazda" - "Aathro Ahurahey Mazdaao Poothra." He is assigned the task of cleansing the mind of Man and leading him on the Path of Ahura Mazda... The Divine fire within us cleanses our mind. Our Mind is unclean. It has two opposing powers. One leads us to Ahura, the other drags us away from Him. Both are in constant tussle. The Pure is tried to be defiled by the impure. The battle field is our mind. It swings between the pure and impure. In the present times the impure has an upper hand. In the result our mind is unclean. It requires to be cleaned. We have within us Ahura's Atash - the Divine Energy, to clean our mind.

The above Truths can be expressed in a slightly different language.

"Who am I?" is a question, the non-saintly humans like us are asking since ages. All Religions have answered this question through their Prophets and Avatars in different ways. Their crux is the same. We will use the terminology of our Zarthoshti Din.

What is I, "myself" or we "our-selves"? Self is the soul or Atma or Ruvaan, not our physical body. Ruvaan is imprisoned in our body during our journey through the earth. The physical body, our Ruvaan's prison, is composed of two elements, one 'good,' the other "evil." The good is called : Gava, the evil : 'Druj.' They are interwoven. The aim of life on earth is to alchemise the evil into good - Druj into Gava. Both evil and good are manifested by our mind

in thoughts words and deeds. The manifestations of the evil are defined as sins - "Goonah." Our Prayer, Patet Pasheymani gives a list of sins. They are named as Dushmata, Dujukhta, Dujvarashta. The humans have a duty to try to be away from Goonah. The manifestations of the "good" are called Manashni Gavashni Koonashni, which are also defined in the Din.

The procedure to alchemise Druj into Gava is prescribed in our Din. Our Sudreh - Kushti, Manthra-Prayers, Atash-parasti, Kriyakaam are prescriptions to generate spiritual energy within us. That energy then leads us on the divine Path of Manashni, Gavashni, Kunashni. Good thoughts words and deeds are not simple to put into practice. Our mind is more inclined towards Druj, Goonah, Dushmata, Dujukhta, Dujvarashta. A rigorous alchemy is needed to alchemise them into Manashni, Gavashni, Kunashni. These three are ideals to be achieved. We can be gifted with them almost at the end of our journey to Ahuramazda They are the goals to be attained after a great spiritual exertion. They are not something we already have. We just do not have them in the pure state. We are the creatures of malignant thoughts, words and deeds. We have to struggle to be pure.

Here in this very first passage of our Kushti Prayer, Kemna Mazdaa..... Gatha 46-7, we say that our faults of flesh are adopting attacking postures on our 'self', and who except Ahura and His Yazata's can save and protect us?

Sudreh Kushti is therefore a Yogic and spiritual exercise and not a mere symbol. You, my dear Hamdin, will see this, understand this and will crave to practise this, as you proceed to read this humble series.

The first Para of Kem naa Mazda refers to these Truths and places a Prayer on our tongue that Oh Ahura! **Purify me through Thy Son - Poothra Atash. Purify my mind, my thoughts, my consciousness, my words and**

deeds, my whole being, so that I may become free from the clutches of my ten enemies woven into my body. I know that it is Thy Atash in me who will help me, enliven me, energise me to alchemise my evil into good, my Dushmata Dajukhta, Dujvarashta, into Manashni, Gavashni, Kunashni, my Goonah-filled mind into Ashoi. My salvation is to be through my Mind and Consciousness and they will be purified by Thy Son, Atash, oh Ahura!

In the last line of the first Para, the Prayer entreats Ahura to bestow on us the Pure Divine Knowledge from the Din, so that we may exert to be pure.

ताम मोई दास्तावाम दमोनयाई इवाओरा

Taam²¹ Moi²² Daastavaam²³ Daenayai²⁴ Fravaaocha²⁵.

Taam²¹ : that

Moi²² : to me

Daastavaam²³: That Divine Knowledge (which enlightenes me to tread the Path prescribed by the Din, to adopt the prestriptions of the Din in my day to day life)

Daenayai²⁴ : of the Din, Daenaa, conscience

Fravaaochaa²⁵: speak to me, declare to me, enlighten in me.

Meaning and Elaboration :

Our Prayer goes further and says :

To enable me :

to alchemise the evil in me;

to put into practice the Commandments of the Din,

impart on me, Oh Ahura, an ounce of Thy Divine Knowledge, Science, Gnyan. Let it enter into my conscience (अंतःकरण) so that the

(Contd. on page 6)

PAAK IRANSHAH, A SACRED AND DIVINE SPIRITUAL HERITAGE OF EVERY PARSI LIVING ON EARTH.

Sacred Rules of Ashoi to be Followed by Mobeds and Behdins for the Preservation and Protection of Iranshah.

Who is Paak Iranshah? What is Atash Beheram or Aadraan or Dadgah? Why do we refer to the Holy Fire in a Parsi Fire Temple as "Padshah Saheb?" What are the 'Kriya's performed whilst consecrating and enthroning the Holy Fires of Atashbeheram, Adran, Dadgah? Are there any differences in the Kriyas relating to the three different kinds of Padshahs? What is the difference between Iran-Shah and the other seven Atashbeherams on the surface of the earth?

Do we know that a Holy Fire in an Atash-Kadeh (i.e. a Holy Home of Atash) is a living, conscious, divine Entity, a celestial Deity, who is in communion with Ahura? Who has high spiritual power to be aware of your presence before Him? He can converse with you when you recite Atash Niyash before Him. He is the Lord of your destiny (Karma). He is conscious and aware of your whole personality, of all your

moment-to-moment thoughts, words and deeds, He can help you to tread your Path to Ahura. He can console you when your Karmic reactions overpower you and make you miserable. He can pour divine blessings on you, whether in pleasure or in pain.

Had you any idea about such divine powers of Iran-Shah, when some of you travelled to Udwada on 28-10-2007? When you stood in queues after travelling for hours? When you entered the holy building without doing a Kushti or having even a bath and were made to come out hurriedly without chanting Atash Niyash?

There are sacred religious Rules to be followed before entering the Holy Home of the Deity, when you are standing before Him, when you are chanting Manthra-Prayers before Him and when you are asking for His leave to depart. **Every single Rule of this sacred duty**

KUSHTI PRAYER - KEM-NEA-MAZDA (GATHA 46-7) (Contd. from page 5)

fraudulent tricks of the Druj on my mind may prove futile and the mud in my mind may become pure, cool crystalline water. **Let the Atash in me become more and more enkindled, let its flame become higher and higher; let the flame dance more and more rigorously; let its light encompass the whole atmosphere around; let its alchemy work on me more and more; let Ahura's Son out in Nature join the Atash within me; and embrace it more and more closely; and let me thus come nearer and nearer to Thee, my Lord!**

These are, then, the first 25 words of the Kem na Mazda Prayer, the first of its four fragrant gardens. The bold worded part in the paragraph above can also be your thoughts when you present yourself before any Atash Padshah in Atash-Beheraam or Agiary.

We will now enter in the second garden, starting with "Kay Vereythreym-Jaa Thwaa...." - Gatha Ha 44-16.

- K. Navroz

was made to be broken on the gloomy day of 28-10-2007.

I am writing this without any malice to anybody. The dark clouds of spiritual and religious ignorance has so much covered this small packet of the Parsis on earth that even the organisers (including the so called high priest of the place, Shriman Khurshed Dastoor) are ignorant of the Holy Divine Stature of Iranshah.

What have you done, oh ye (alleged) 3500 Parsis (said to be 1500 from Mumbai and 2000 not from Mumbai)?

It was as if you went to a hospital to see somebody sick whom you love, and slapped him after reaching there! It was as tragic and heart-breaking as that.

* * * * *

In all Religions, Fire is treated as a holy Deity. Rig Veda has more than 200 'Shlokas' on the Fire (Agni) and its spiritual science. The great Hindu sage Aurobindo Ghosh has, in his book "**Hymns to the Mystic Fire**", deciphered several of them. There is a tenet and tradition in Islam to light a fire at the moment of death. Saint and sages are observed to maintain burning fire as a Yogic practice. We, the Parsis have a full Avesta Prayer of 20 passages, Atash Niyash, which sets out the Mystical Science and practice relating to Fire, composed in devotional hymns. The divine Light of Fire is spread throughout our Manthra Scriptures.

Fire, we are taught, is the Lord of (i) all **motion** in Ahura's creation and (ii) all **karma** of we, the humans.

Everything in Nature is a motion, a movement. The smallest particle of matter is nothing but motion of atoms, electrons and

elementary particles. The earth and skies, the water and air, the molecules of life in humans, animals and vegetation are in constant motion. Any motion requires energy to move. That **ENERGY** is fire. It is Ahura's Energy inherent in every thing. When we light a fire, the energy manifests itself into a burning fire, spreading light and heat.

Fire is also the Lord of our Destiny, Karma. After all, Karma is all our motion in life, operating in mysterious and inexplicable ways.

When an Atash-Kadeh, the Home of Holy Fire is consecrated, certain 'Kriya's are to be performed. **They bring up the spiritual level of the Ahura's energy in the Atash Padshah.**

One of the main functions of the holy Padshah is to fight and purify the physical, mental and spiritual pollutions, which spread over the world. They are physical, like the pollutions of air, water, earth atmosphere; mental i.e. the thought pollutions emanating and spreading out from the evil thoughts of human beings; the spiritual, which germinate from all the evil thoughts, words and deeds of mankind.

Atash Padshah's task of fighting, purifying and alchemising the various kinds of pollutions is strenuous and exhausting. Padshah's divine Energy is required to be replenished 5 times within 24 hours by the 'bouy' (બૌય) ceremony. The buoy Mobeds are required to lead a sacred life by following certain specified rules of Ashoi (spiritual purity). That alone can make them fit and able to replenish Padshah's Energy. Padshah is to be kept and maintained according to specified procedures. For example, why is there no electricity in Iranshah Atash Beheram? The reason is that electricity as produced to-

day, enhances pollution. It is an oppression and tyranny on physical matter. "Aajaab" (આજાબ) is the technical world for it.

If the specified sacred rules for the preservation and protection of the Holy Padshah are not complied with, the Padshah's strength to perform His arduous task is reduced. The avoidance or omission of the rules of Purity amounts to the sin of throwing "Aajaab" on the Padshah, and invites Karmic reaction on the defaulting Mobeds.

This does not apply to Mobeds alone. Every Parsi presenting himself or herself has to ensure that he or she does not add to the Aajaab. You cannot enter the building without having a bath immediately before entering. There are Parsis who even take a "Nahn" (નાહ) before entering. Further, you cannot enter without doing Kushti. Before actually facing the Padshah, you must have chanted your Farajyat Bandagi, i.e. the compulsory Prayers, namely Sarosh Baj, Geh, Khorshed-Maher Niyash during day time. You can then enter the inner Prayer room attached to the Padshah and pray Atash Niyash facing Him.

That Niyash is your communion, communication and conversation with the Holy Padshah. He tells you many things, admonishes you, asks you many questions. Your inner conscience converses with Him. Your heart throbs before Him. Your eyes moisten. Ask for His forgiveness for what you know to be wrong, for the sins committed, knowingly or unknowingly. Drown yourself in His Love. Pray before Him to have the strength to bear your

Karmic circuits of pain with a smiling face. Say, "Az Anaai Khorsand Hom" – i am happy and glad and smiling towards whatever karmic miseries i suffer; because i know they are gifts from you leading to the salvation of my Ruvaan.

* * * * *

May i ask you "3500" Parsis: have you not violated every sacred rule you are required to observe while presenting yourself before Pak Iran Shah on 28-10-2007? **Has your presence not aggravated the Ajaab? I say this to you with an ailing heart, and with a prayer that may the Padshah cast on you a glance of His grace.** The organisers with their vested interests and passion for vainglory and publicity, and in some cases, greed, have misguided you. **Paak Iran-Shah craves for your gift of one Atash Niyash duly and properly chanted and not a queue of bathless Parsis rushing to bow without even a Kushti, and quitting in a hurry with a sumptuous meal in mind.**

To add to the pollution, "3500" waste food paatraan (પાત્રાં) were dumped on the seashore of the village. Alas for its sanctity! Coming "development" casting its malingnant shadows?

Pak Iranshah's home, Udwada is not a place of festivals and tourism. It is required to be a calm and serene tiny village radiating spiritual Ashoi. It is for we, the Parsis, to ensure that its sacred atmosphere is maintained and protected, and resist strongly against its defilement. I am not sure whether we have any energy left in us to do this.

– Editor.

THE TRUNCATED TAMASHA HELD AT UDWADA ON 28-10-2007 - MAC VS. MOC.

The Story of the Communications With Election Authorities.

– K. N. Dastoor

ટાંબોટા¹ પર² ઇડું³ – Tomato¹ on² Egg³ – (Literal grammatical philological translation), Garam Garam Rotli, સલી¹ માં² ગોસ³ – Sali¹ in² mutton³, Palav Dal (purely vegetarian), ice cream, all that and પારસીની જીભલી.

X men, women and children, where X is anything between 1043 and 3497.

Long queues “to fall on feet.” Praying Atash Niyaiash no great need.

Hurry up, hurry up, more to eat than to pray; run run, mutton-toys may vanish on the way. (નવસારીમાં ગોશનાં બોટાંને “રમકડાં” કહેવામાં આવે છે).

All free but not at Govt. expense, all by charity, but digestion in a windy dance.

Food, Vah Vah, to Mac i.e. Manek Tariwala; Oh! not a case of conversion, just a Gujerati anglicisation. He is a pure Parsi with 24 hours Sudreh Kushti, ever thankful to Iranshah for the prosperity of his hotel Mac, (the same name as his).

પારસી ભૂખી આંતરડી અને ચટાકેદાર જીભલી
દૂવા દે મેકને કેવી ટેસ્ટી ગોશમાં સલી.

(This Anti-Tagorian poem is not possible to be translated - ભાષાંતરમ અતિ કડાકુટીઅમ.)

Parsis returned with more food in the stomach than devotion in the heart. Organisers so very happy, how merrily they depart.

* * * * *

The grand, majestic, princely and priestly function was first announced to be for the opening of “a Zoroastrian Information Centre” coupled with the occasion of commemorating 265 years of “the enthronement” of the holy Fire at Udvada stated to have taken place on 28-10-1742. Actually that was the date of bringing the Holy Fire from Valsad to Udwada. The day of “enthronement” means the day on which the marathon ceremonies of consecration of Atash-Padshah is completed and He is enthroned for the first time, on His holy throne in the specially consecrated building. Such consecration and enthronement has been reported, on reasonable historical researches, to be in 721 A. D. (“Paak Iranshahni Tavarikh” by Shapurji Hodiwalla). But in any case it was more than a thousand years ago. There is a dispute about the date. 265 years of bringing Iran-Shah from Valsad to Udwada was not a very great occasion. It was clear that the main intention of the organisers of this Tamasha of 28-10-2007 was to inaugurate the Tamboli born politically oriented Zor. Information Center (ZIC) of FDU (Foundation For Development of Udwada).

And what “information” such center is going to give? Do the informers, if any, know what is Zarthoshti Din and what are its Spiritual Institutions? and what are the Sciences, Practices and Devotions, veiled in those Intitutions? Did anybody including “the master of ceremonies” (Moc) Mr. Noshir Dadrawalla,

speak a word on the mystical, spiritual and devotional aspects of Paak Iranshah? In fact, hearing the speeches and eating Mac-meal were simultaneous procedures for many. Their tongues were more occupied than their ears. Their brains were busier in enjoying Mac-taste than headachi speeches. Mac was surely more enjoyable than Moc.

In November 2006 an attempt was made for such inauguration of ZIC, but the function had to be cancelled due to the advent of Gram Panchayet Elections. Little had the organisers imagined that a similar situation will arise this time also. On or about 11 or 12th October the State elections were announced to be held on 11th and 16th December 2007. Banner advertisements and banner publicities by FDU for ZIC, particularly by its Chairman Shri Khorshade Dastur were shaken from their foundations. They could have graciously withdrawn once again. But **they took it as a second nose-cut**, and tried to thrust in the function under the guise of the alleged 265 years of "enthronement" of Iran-Shah.

This your humble writer, K. N. Dastoor is not aware whether any person or Institution drew the attention of the Election Commission to this intended breach of the Code of Conduct during Election time. I addressed a letter dated 16th October 2007, to the District Collector, Bulsar, with copies to the Chief Secretary, the State of Gujerat, Gandhinagar and Chief Election Commissioner, Delhi. A copy of the said letter is on page 12 of this issue.

I pointed out how the then intended function would be a breach of Conduct Rules. Copies of the banner advertisements and publicity by Jam-e-Jamshed and Shri Khurshed Dastur, Chairman FDU were enclosed. I also sent with the said letter copies of two articles published in this Parsi Pukar of July-Aug-Sep. 2002 Vol.

8-1, setting out why a large part of the Parsi Community is against this political and commercial playing with the sanctity of a Holy Divine Entity and Its holy abode, the village of Udwada.

I received a reply dated 20-10-2007 from Deputy District Election Officer Valsad. A copy of this letter is at page 13 of this Issue. The Hon. Officer forwarded to me a copy of the letter dated 18-10-2007 from Khurshed Dastur, the President FDU, USA (Udwada Samast Anjuman) to District Collector stating to the effect that ZIC inauguration is cancelled but religious function would be held. (It did not refer to the excellent Mac-meal). A copy of this letter is published on page 13.

In the meantime the election authorities had already swung into action. A tent erected at the place of would-be ZIC was removed. The organisers were warned to ensure no breach of election code. A stage was hurriedly set up for speeches and Mac-meal, opposite to Mac's hotel. (Good publicity, Mac!).

The atmosphere on the d-day function was tense. Some VIP's on the stage had fright in their eyes. Any likelihood of tomato-throwing? Any fiasco like Bardoli? They were to sell some silver coins, but that was cancelled as a part of the effect of the Authorities' red eyes. Such sale might have violated the Election Code in some way, like the question of expenses of having the coins made or some engraving thereon. Why so much tension, my friends? You could have withdrawn with cool grace and magnanimity and postponed the tamasha to 2008. It would have been 266th year of "enthronement"! What does it matter? (As already stated there was no enthronement of Iranshah on 28-10-1747. Padshah Saheb was silently taken from Valsad to a Mobed Saheb's house in Udwada. The name of the Mobed Saheb was

Ervad Mahenoosh Hormazd Bhatela... So 266th or 275th would not have made any difference or sense.

To take the present story further, at our instance and request Mumbai Samachar informed its readers that there were quite a number of Parsis who would boycott the function and would not be lured by a good meal. (It is difficult to delure Parsis from a free meal, wether a Gahambar or dancing party. However several Parsis did boycott at the last moment. Some 'free' buses were less than half-empty).

On 26-10-2007 we, Parsi Pukar, told Parsis by e-mails to boycott the whole function and not to play with fire. A copy of our message is on page 14 of this Issue.

I also wrote to the Election Authorities on 27-10-2007 that the function in the guise of religion was likely to be a greater breach of the Code of Conduct. A copy of our said letter is at page 13 of this issue.

At last the truncated function, was held. But the star-speaker did commit the breach, and Moc glorified it in his report in Jame of 4-11-07. Please see our version on page 18 and 20..

GRAND RELIGIOUS EXHIBITION

continuation of KSHNOOM CENTENARY CELEBRATIONS

on 23-12-2007, 24-12-2007, 25-12-2007

(11 a.m. to 9 a.m.)

Please see the 4th (last) cover page.

The Holy Padshah Asks : What Have you Brought for Me?

As the devotee walks towards the Holy Atash, the Son of Ahuramazda,

He looks towards her or his hands and says, Ye my friend who is walking on this earth on thy way to my Father, what gift thou hast brought for me, thy friend, who am stationed here?

Have you brought for me the present of

such thoughts, words and deeds as Thy Paigamber Asho Zarathushtra has taught thee?

And with thy heart overflowing with faith, devotion and gratitude to Him?

and with unflinching love towards Him, Ahura, His Poothra Atash and the Whole Creation?

— Atash Niyash.

(હુબેરેતીમ્ય, ઉશ્ત બેરેતીમ્ય, વન્ત બેરેતીમ્ય)

16th October 2007

Subject Matter : Gujarat Elections

To

District Collector,
Bulsar District,
Bulsar.

Sir,

Re : Oncoming State Elections on 11th and 16th December 2007
Breach of the Code of Conduct.

1. Herewith annexed are the copies of two advertisements published in a Parsi Weekly "Jame Jamshed" and in "Mumbai Samachar" both of 14th October 2007, announcing the inauguration of a "Zoroastrian Information Centre" at Udwada on 28th October 2007, stated to be funded by the Government of India and Government of Gujarat through Tourism Corporation of Gujarat Ltd. Also annexed herewith is a copy of the banner-propaganda announcement in Jame Jamshed of 14th October 2007 over the signature of a Parsi Priest of Udwada but propagating and boasting about the Government.
2. Previously a similar function was advertised to be held in the last week of November 2006 which had to be cancelled as violating Electoin Code of Conduct, since the Gram Panchayat Election was then announced.
3. It is submitted that the function advertised for 28th October 2007 attracts the same breach of the Code and should be ordered forthwith to be cancelled.
4. The aforesaid Governments had announced in December 2002 that they had sanctioned grants of Rs. 97.27 lacs and 24.32 lakhs for "promoting and perpetuating Udwada as a cultural and heritage centre." Udwada is a holy place of pilgrimage for the Parsis all over the world. There a holy Fire was ignited and consecrated a thousand years back and is kept burning without being extinguished even for a second. A large part of the Parsi Community is against the establishment of the said Centre at Udwada. Hereto annexed and marked Annexure "B" is a copy of an article published in a Magazine "Parsi Pukar", which contains two articles one in English and other in Gujarati, setting out the reasons of the Community for opposing the said proposed Centre.
5. It is submitted that the said meeting of 28th October 2007 amounts to an activity which may aggravate the existing differences and create mutual hatred and cause tensions between not only different factions of the Parsi Community, but even between them and other communities, and cause even a breach of peace. A holy Fire Temple is here made a place for Government propaganda and promises, in collusion with some Parsis who do not care for the sanctity of the place of pillgrimage and the traditions and tenets governing it.
6. The undersigned is a Citizen of India and practicing Advocate of Mumbai High Court, speaking for and on behalf of a large number of Parsis.
7. It is prayed that this Hon. Authority may please pass the necessary orders to cancel the intended function proposed to be held on 28th October 2007 at Udwada. Copies of this letter are forwarded to the Chief Secretary; Gandhi Nagar and Election Commission of New Delhi at Nirvachan Sadan, Ashoka Road, New Delhi 110 001.

Yours faithfully,

Sd/-

(K. N. Dastoor)

ચૂંટણી અધિકારીઓ સાથે વધુ પત્રવ્યવહાર

નં.ચૂંટણી/વિ.સ.મા.૨૦૦૭/આ.સં./વશી /૦૭
કલેક્ટર અને જિલ્લા ચૂંટણી અધિકારીની કચેરી,
વલસાડ, તારીખ ૨૦/૧૦/૨૦૦૭

પ્રતિ,
શ્રી. કે. એન. દસ્તુર, એકવોકેટશ્રી,
C/o. કિર્તી શાહ એન્ડ કું.
પદ્-એસ પ્લાન્ડે મેન્શન,
ત્રીજે માળે, ૧૪૪ એમ. જી. રોડ,
મુંબઈ-૪૦૦ ૦૨૩.

વિષય :- વિધાનસભાની સામાન્ય ચૂંટણી - ૨૦૦૭
આચાર સંહિતાના ભંગ બાબત

જ્યભારત સહ ઉપરોક્ત વિષય અન્યવેની આપની અરજી અત્રેની કચેરીએ તા. ૧૯.૧૦.૦૭ના રોજ મળેલ છે. જે કામે જણાવવાનું કે પ્રેસીડેન્ટ, ઉદવાડા સમસ્ત અંબુમનના તા. ૧૯.૧૦.૦૭ના પત્રથી અત્રે જાણ કરેલ છે કે, તેમના તરફથી ઉદવાડા ખાતે ઝોરોટ્રીયન ઈન્ફોર્મેશન સેન્ટરનો કાર્યક્રમ રદ કરવામાં આવેલ છે. તેમ છતાં આ કામે સંબંધિત અધિકારીશ્રીઓને જાણ કરી આચાર સંહિતાનો ભંગ ન થાય તે માટે પુસ્તી તકેદારી રાખવા સૂચના આપવામાં આવેલ છે. જે જાણવા વિનંતી છે.

સહી/-
નાયબ જિલ્લા ચૂંટણી અધિકારી, વલસાડ.

તારીખ ૨૭/૧૦/૨૦૦૭

પ્રતિ,
શ્રી. મલીક,
ઇલેક્શન શાખા,
ડીસ્ટ્રીક્ટ કલેક્ટર, બલસાર.

માનવંત સાહેબ,

નાયબ જિલ્લા અધિકારી વલસાડના તા. ૨૦-૧૦-૨૦૦૭ના પત્ર માટે હાર્દિક આભાર.

FDUના ચેરમેન પારસી બ્રાહ્મણ ખુરશીદ દસ્તુરના તા. ૧૯-૧૦-૨૦૦૭ના પત્ર છતાં ઉદવાડા ગામે ઝોરોટ્રીયન ઈન્ફોર્મેશન સેન્ટરને લગતો કાર્યક્રમ પરોક્ષ રીતે તો થવાનો છે, એમ જાહેરાત થઈ છે. આવો કાર્યક્રમ રદ થયલા કાર્યક્રમની પૂર્તિ તરીકે જ એક મેળાવડો અને ભોજન સમારંભરૂપ છે. આ તો ચૂંટણી સંહિતાનો વધુ બળવાન ભંગ છે, કેમકે આપશ્રીના સૂચન અને હુકમ છતાં તે ગોઠવાય અને તે પણ FDU નામની સરકાર રક્ષીત સંસ્થાનાં યોજન હેઠળ થાય અને તેમાં એક સરકારી અફસર ટ્રસ્ટી હોય, એ તો આપના હુકમનો અને આચાર સંહિતાનો અનાદર જ બને, અને તે પણ “ના હું તો ગાઈશ”ની મનોવૃત્તિમાંથી નીકળે, ત્યારે એ તો અસલ કરતાં પણ વધુ વેગવાન ભંગ બને. મજકુર મેળાવડો - સભામાં સેન્ટર વિષે પરોક્ષ બલાગાં તો કુંકાવાનાં છેજ. માટે આ આખુંય ફંક્શન ભોજન-ભાષણ સહિત, ચૂંટણી કોડનો અપમાનીત ભંગ હોઈને એને સદાબરો રોકવાનો હુકમ કરશો, એ નમ્ર પ્રાર્થના.

લી.
કે. એન. દસ્તુર
એડવોકેટની વંદના સહિત.

THE ASSURANCE THAT WAS BROKEN

Following is the text of the letter dated 18-10-2007 from the FDU Chairman Shri Khurshed Dastur to the Collector, Valsad. Below it is the appeal to Parsis to boycott the function.

October 18, 2007

The Collector – Valsad,
Office of the Collector,
Valsad 396 001.

Dear Sir,

With refrence to your letter dated October 16, 2007 and the subsequent telephonic discussions that we had with you earlier today, we have to inform you as under :-

1. In view of the fact that the 'Election Code of Conduct' has come into force, respecting the laws of our land, we shall not inaugurate 'Zoroastrian Information Centre' at Udvada on October 28, 2007.

The 'Zoroastrian Indormation Centre' will be thrown open to the public after the results of the election have been announced.

2. We shall however continue with holding our religious function, commemorating 265 years of the enthronement on 28th October 1742 of our holy Iranshah at Udvada. A large number of Parsi pilgrims will be visiting Udvada on that day.

The expenses for the religious function have been collected from our community members and we confirm that no government funds will be utilised.

Thanking you,

In His Service

Sd/-

Vada Dastoorji Khurshed Dastoor Kaikobad Dastoor;
Chariman - FDU,
High Priest - Iranshah. Udvada,
President – Udvada Samast Anjuman.

THE UDWADA TAMASHA OF 28-10-07 HAS CHANGED ITS DRESS.

Boycott it!! Playing with Fire is Risky!

The much boasted function to be held at Udwada for the inauguration of an alleged "Zoroastrian Information Centre" there, has been cancelled, as violating the Election Code of Conduct.

The disappointed organisers, headed by Mr. Koorshade Dastoor are trying to lure the Parsis by a free and "sumptous" meal at Udwada.

All Parsis know that Paak Iranshah is a Living Divine Entity. Many Parsis of India and abroad have personal experience of the Holy Padshah's miracles. **We request the Parsis to boycott the ill-founded and lie-based function.** It is risky to play with Fire.

K. N. Dastoor
Editor, Parsi Pukar

Seven Divine Attributes and Functions of Paak Atash-Behram Padshah.

From a Booklet Written 67 years Back by Framroze Chiniwala,
the Authorised Disciple of Baheramshah Shroff.

Look at the Condition of the Servants and Deduce
the Dejected Anger of the Master!

67 years back, when the age of Parsi lethargy and ignorance towards Religion had started setting in, the authorised Savant of Ilme-Khshnoom, Framroze Chiniwala had written a booklet of just 54 pages bearing the main title, "આતશ્ચે આદરાનનો કુદરતમાં મહાન મરતબો." - "The High Stature of Atash-e-Aadraan in Nature". The impetus for writing it was that the managers of Agiaries and Atash Beherams had begun to shift the holy Padshahs from one place to another to get their buildings renovated or decorated. Framroze pointed out that such shifting damaged the high spiritual status of the holy Padshah and that if it became absolutely necessary to disturb the Padshah, certain religious steps and Kriya were required to be taken. While treating the subject he revealed several spiritual and mystical Truths concerning the consecration and enthronement of the Holy Atash in an Aadraan and Atashbeheram.

The booklet was published in October 1940. Phiroze Masani, the then stalwart of Khshnoom, wrote a small introduction. The booklet was reprinted in 2001 by "Zarathoshti Dini Sahitya Mandal" established by Cursetji M. Patel, the great propagator of Khshnoom.

What is fire in nature, why is it given extreme importance in our Din, what is the huge difference between an ordinary fire of our experience and the Holy Fire in Agiaries and Atashbeherams, what are the divine Rules and Tenets prescribed for establishing the Holy Fire whom we call Padshah and His preservation and protection, what spiritual damage Ajaab - (આજાબ) is caused to the Padshah, if any Rule or Tenet is violated and what Karmic

reactions are thereby dashed on the Parsi Community? These are some of the questions answered in the booklet. Of course, the clouds of ignorance have become denser and darker and for most of the present day trustees, "mobeds" and dasturs, the booklet will be like reading the Holy Bhagvad Gita to a buffalo - as the Gujerati proverb says : ભેંસ આગળ ભાગવત. However there are spiritually inclined Parsis who have read the booklet with stunning admiration or will be stunned if they read it even today.

In the last 7 pages, Framroze has revealed seven divine attributes, powers and functions of Atash Beheram Padshah. The following is their narration and elaboration.

1. **Padshah Saheb is a "Zaothra," or "Aalaat."** Zaothra is an object which attracts, and focuses within itself, the unobservable Divine Energies whirling in Nature, and then spreads it out in the observable universe. It absorbs and emits Divine Yazatic Energy. Atashbeheram Padshah along with the building in which He is housed and all space within it, is a Zaothra. It is termed as "Hava-Yaon," a Holy Palace of Divine Light of Ahura Mazda. Padshah is Ahura Mazda's Son, the Prince deputizing Him.

2. **Atash Beheram Padshah is the "Athraavan"** that is a Divine King armed with the authority of Ahura Mazda, a "Dharmaraja," "Dahyupat." He generates the auspicious Destiny of those Saints, Sages, Ashavans who are on their way towards the Mansion of Ahura, and augments their journey towards their Salvation, 'Mukti', Tan-pasin. Tan-pasin is a

stage which finally liberates the soul-Ruvaan from its cage of the physical body.

3. **Atash Baheram Padshah is the Ratheystar (રથેસ્ટાર)**, that is a persistent fighter against the dark forces hovering in the Universe and pouring all kinds of physical, mental and spiritual pollutions on the earth and its creatures. He is the powerful soldier helping the white forces of Nature to take the whole creation to Frasho-Gard, its final Goal.

4. **Atash Beheram Padshah is the Vastriyosh (વાસ્ત્રીયોશ)**, that is divine farmer who cultivates the physical soil of the humans and generates such auspicious destinies for those, who are inclined towards falling into the pits of sins. We fall, because of the evil element being interwoven with the good element in our bodies. Padshah Saheb helps us in cultivating and alchemising our evil into good, by lording over our karma and guiding our destinies.

5. **Atash Beheram Padshah is Hutoksha (હુતોક્ષ)**, that is a living divine conscious Entity who comes to our aid when we are passing through our Karma of miseries. He hears our cries of woe, infuses courage in us to face the Karmic blows bravely and thankfully. He imbibes in us the spirit of the great Formula engraved in our Prayer of Patet : "Az Anaai Khorsand Hom" "અઝ અનાઈ ખોરસંદ હોમ." I am glad and happy and thankful at these Karmic miseries. Because they cultivate and alchemise the evil in me, and lead me faster to my God. The word Hutokshi implies service. Just imagine, the great Padshah, the Athravan and Ratheystar, is at our service!! But are we faithful to Him? Do we help Him in whatever smallest of the small way we can, to enable Him to perform the heavy and arduous task assigned to Him by His Father, who is our Father too? Or are we creating obstacles in His divine assignment by showering Ajaab-oppression on Him? Do we observe all the divine Rules of Purity while going to His feet? Do we chant Atash Niyash before Him, a gift He craves from us, for our own good?

6. **The Sacred House of Padshah Saheb is a store house of Divine Energies.** Yazatic vibrations are pulsating in every atom of His air. Go to Him duly and properly, sit in His sacred atmosphere, chant an Atash Niyash, which is a communion with Him, a conversation between Him and you; close your eyes, think of your life; ask : oh Padshah! am i on the right path towards Ahura? It seems i am not; lead me, guide me on the Path prescribed for me by my Paigamber, Yashta Faroharey Zarathushtra Spitmaan. You will get the answer from your own heart. **You will get a silent answer to any question you ask.** His House is not an ordinary place on earth. It is God's House built in a devil's place - Drujo-demaan. It is Purity in the midst of pollution. Thank Him for being here and your being with Him. His is a Temple of divine knowledge - જ્ઞાનમંદીર. It vibrates with all the Manthra which are chanted before Him since centuries. It is a Temple of Love towards Ahura Mazda, Asho Zarathushtra and His Din - પ્રેમ મંદીર. Here is the place where no Manthra Prayer duly and properly chanted will go in vain. It shall be answered calmly, serenely, and most effectively.

7. Framroze describes the last and seventh function Atash Beheram Padshah as thus : **The abode of getting predictions of future events and narration of the past.** The Padshahs during the Iranian Empire days used to give signals of coming events, bad or good, and the serving Mobeds could read them, interpret them and inform the Shah, the King of the land. He then took the necessary measures to face the coming calamities. One instance is mentioned in the Khshnoomic writings. When a calamity was approaching a kingdom, the drops of water were seen on the border of the sacred tray ("Sar-posh") on which the Atash Padshah was kept. The Mobed would forthwith inform the king. One of the precautionary or remedial measures the king would order was the performance of "Saheyn Baj" - (સહેન બાજ).

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67 years back Framroze Chiniwalla had expressed great concern over the frequent shifting of the Holy Atash at Udwada. Had that not be done, "the condition of those in whose hands to serve Him was entrusted would have been something quite different. If the condition of His servants is not seen to be desirable, then it is easy to make out that the Padshah is dejected (રંજુર), towards them. It is not airy to say that the despondent Padshah can strike secretly. When His servants are Ashavans having spiritual power and freedom, they would have ideal bliss and peace, which can be taken as the blessings of Padshah; but a reverse situation would indicate Padshah's dejected anger.... Now that His worshippers themselves have fallen a prey to the

ignorance of the Din and worldly pomp and pageantry and to undesirable covetousness and greed, it is an utterance of truth to say that they are playing the role of "Din-dushmani" - the enemies of Din. When a truth is uttered and it is opposed, the sin that has already occurred aggravates more."

(Pages 59-60 of the 2001 - reprint,
48-49 of the first print : 1940)

Baap-rey Framroze Saheb! What a sigh of heart-felt agony and what a 67 years old prophecy that showed its height on 28-10-2007 at the once silent and sacred village of Udwada!! Ya Daadaar! Protect the Community from Din-dushmani. Ya Saheb! Send Thy Saviours soon! We cannot bear any more!

- K. Navroz Dastoor

The following is the original Gujerati text of the words printed in bold types, above.

"હિન્દમાં છેક અત્યાર લગીની બે સદીઓ લગી ઈરાનશાહ એકલાજ હતા, તેવણને જો ઉચક્યા હતા નહિ તો આજે તેવણની તેમ તેવણના અમાનતદાર ખાદેમોની હાલત કંઈક ઓરજ હતા. પાદશાહને લગતા ખાદેમોની હાલત જો ઈચ્છવાજોગ માલમ પડે નહિ તો પછી ધારવું સહેલ છે કે તેઓથી પાદશાહ રંજુર છે. રંજુર પાદશાહનો ગેબી માર છે તે વાત કંઈ હવાઈ નથી, બુલંદ આઝાદ પાદશાહનાં રાજમાં આઝાદી ભોગવતા અશવન ખાદેમોજ રહે તેઓ વચ્ચે હંમેશની નમુનેદાર શાંતીજ રહે, કે જે તે પાદશાહના આશિષોનુંજ પરિણામ લેખાય - પણ ઉલટો મામલો પાદશાહની કબસ હાલત દેખાડે. અંગ્રેજ સરકારના અમલમાં થયલા આતશ પાદશાહો સામે દીન-દુશ્મનોથી પડતા હદેસાની વાત રહી નથી, પણ હવે તો ખુદ તેવણના પુજારીઓજ દીન-બાબદના અજ્ઞાનતાના અને દુન્યવીપણાની દેખાદેખી અને નહિ ઈચ્છવાજોગ મોહીની-લોભના ભોગ થઈ પડવે તેઓ દીન દુશ્મનોનો ભાવ ભજવી રહે છે એમ કહેવું સત્યતાની જબાન છે. સત્ય જ્યારે બોલાય ત્યારે જો તેનો વિરોધ કરવામાં આવે તો તે થયવું પાપ ઓર વધી જાય."

- ફામરોઝ ચીનીવાલા (૧૯૪૦)

INVASION ON UDWADA – THE OFFICIAL PRESS REPORT ARRIVES.

THREE UMPIRES RAISE THEIR FINGERS TO DECLARE L.B.W.

The Colourful Picture Gallery of Hypocrisy, Vainglory, Cheap Publicity and Political Craftiness.

Arrived! Arrived!

Jame Report of Udwada on Tamasha of
28-10-2007!

So soon? within a week?

If you open Jamaji Jamsedji (more respectful name for Jame Jamshade), of a few years back, you will find that Jamaji is very fond of reporting on Parsi Public functions with stage photographs of black Pagdiwala Behdins and white Pagdiwala priests (whether Head or Tail). But normally the Reports would come weeks after the event. This time Jamaji has broken its own record. Tamasha on 28-10 and report on 4-11-2007!

Normally the average time taken by me to read the whole Jamaji is 2.65 minutes. But this time I took a good 26.5 minutes, of which 22.5 were taken to have a good look at the photographs on pages 7 to 10. I liked best the second row of pictures on page 8. Shri Khurshed Dastur, Mr. Noshir Dadrewalla and Rusi Besania, all the three in a line raising their index fingers - Khurshed, his left hand; Noshir and Rusi their right. It reminded me of a dialogue I heard as a school boy in Navsari between one Hindu and two Parsi boys.

હિંદુ - અલ્યા તમારા ભગવાને આંગળી હું કરવા ઉચકેલી? (એ અશો ઝરચુશનના ફોટોગ્રાફ વિષે પૂછતો હતો).

પહેલો પારસી - (ગંભીરતાથી) એઓ કહે છે કે ખોદાયજી એક છે.

બીજો પારસી - એ સું બાફેછ! એ તો એવને અહરેમનને એલબીડબલ્યુ આપ્યો તેથી.

હિંદુ - એ અહરેમન વળી કોણ છે?

પારસી - ભગવાનનો દુશ્મન પણ અમારો દોસ્ત.

ઘના વખતથી એ બે વચ્ચે મેચ ચાલ્યાજ કરે છે. અમને બહુ મજા પડેય, હંકે!

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Shri Khurshedji Dastur, the ring leader is so furious that the red colour of his cheeks is caught in the photo. No right to anybody to interfere in Udwada affair, he was shouting, as the line below his picture reads.

He gave LBW to all Dastours and behdins of the community.

Noshir's face is rather pale and he is as usual uncertain and hesitant whether to give LBW or not, like he did when he stood for election for BPP Trusteeship and ran away at the last minute much to the dismay of his supporters. He had given "Out" to himself.

Rusi Besania is almost a professional compere from Surat. He should have been made a compere here also, particularly because the visitors to Udwada on that day, according to Jame was **1500 from Bombay** and **3500 in all**, which means 2000 from non-Bombay-Rusi's territory. (Veracity of figures in question?) The funny part is that Khurshedji was clear about his alleged monopoly of Udwada Atash Baheram, all others being LBW, but Rusi was sermonising on "staying united". I think he was giving LBW to Khurshed.

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There were 22 coloured photographs on pages 8 and 9 of which 11 depicted Shri

Khurshedji - 50%. He is very serious on page 8 but opening up on page 9 particularly while with respectable old ladies.

I am not quite sure, but Mr. Minoos Shroff looked a bit frightened while speaking - (Photo no. 6 on page 8). Some well built males were reported to be seen going around in the maidan, but they were the guests of Khurshedji, so there was nothing to fear, Minoobhai. An ambulance was in attention.

The first photo on page 8 depicts Khurshedji with three clean shaven "Mobed Sahebs of Udwada". Udwada was once well known for its Mobeds with impressive beards. Some are still there. Where were they on the tamasha day? I don't know whether the three in the picture are vocational priests at Udwada. Even if they are, the absence of the beard showed their ignorance of what Mobedi means. However in the photograph, one bearded Mobed is seen at the back of Bada Saheb. I think he is my friend Ervad Erachashah Dastoor originally of Udwada now in Pune. He doesn't seem to be sure of himself. By the way he is the only Mobed who wears the priestly pagdi in sufari suit while going to Iran.

The rest of the pictures on pages 8 and 9 were usual: भी तुला राओ साहेब सांगतो, तुं भाला जानसाहेब सांगो - Or "Aho Roopam, Aho Dhvani", a Sanskrit saying describing a dialogue between a donkey and a camel, where the donkey tells the camel: "how beautiful you are!" and the camel to the donkey: "what a wonderfully musical voice you have!"

In the last picture on page 9, Dr. Mehroo Bengali sings the last line of "Chhaiye Amey Jartoasti". I have always wondered why with so much tall talks of conversion and mixed marriage, the line "Ai Tokham Kyani Ai Jag Mashahoor" is not taken out from this Jartoasti

para-military anthem. What genome is this Tokham Kyani? **Will Mme Mehroo draw the attention of the Minority Commission that the proposed adoption laws would be inconsistent with this Tokham kyani?** By the way, what Monajat or devotional songs the young beauties of Avabai Petit School sang? I am sure Mme Yasmin Charna must have ensured that each of them had Sudreh Kushti.

In photo no. 3 on page 9, Maneck Engineer and Zarir Bathena are walking in. A curious combination. Maneck has a bit puzzling expression on his face - as if asking : what is all this about? Zarir's walk seems to be in military style. There should have been a marching song, "Hilla Towers, Hilla Towers! May Lal-bag Padshah bless us though we have slapped Him" (Raga Bhim-Plaza).

In picture no. 8 Noshir Dadrawalla Master of Ceremonies (Moc) seems to have a spiritual experience through a dastoor-touch. ("Fraaj-Sataayam".....).

In the last picture, Navroz Kanga, originally of Navsari, radiates in the company of Homai Mody. Latest rumour is that the exemption of the entry tax for buses was later withdrawn and large amount had to be paid. Is that right, Navroz? If so, paid from where? I am just reporting a rumour. Tell us the facts, please.

There are two pictures showing the queues waiting for entry in the Holy Building. This is the proof that every rule of sanctity required for presenting oneself before Pak Iranshah was violated and that too under the alleged leadership of the so-known "head priest" Shri Kharshedji.

So much for the Photographs. For the powerful hair-raising and head twisting speeches, see page 20.

**SPEECHES AT UDWADA ON 28-10-2007
AS REPORTED IN JAME JAMSHED OF 4-11-07.
STATEMENTS VIOLATING THE ELECTION CODE MADE BY
SHRI KHURSHED DASTOOR.**

**Is Pak Iranshah, a Geographical Monopoly of “9 Udwada
Families” OR a Spiritual and Devotional Heritage
of Every Parsi on Earth?**

I am reasonably sure that the Report in Jame of 4-11-2007 was written by Noshir Dadrawalla. The comparison of the whole report with his own speech, the usual layer of maskaafication - the sticky butter flattery of those who made him “master of ceremonies”, the usual pomp and pagentry of throwing misplaced quotations from religious books, the invitation to applause from the audience by showering blarneys, the huge pomposity of stage – speaking, and imbibing all this in his written report make it reasonably certain that Noshir is the reporter, although his name does not appear. Usual Lack of courage?

In his speech, as reported, Noshir quoted “five virtues” from “Pahalvi Dinkard” and applied each to somebody or the other of the tamasha participants. All Religions define several vices too and it will be a good exercise for Noshir to write out some equations. (By the way, Noshir, with your expertise have you advised the organisers on S4IC of Bombay Public Trusts Act? vide the virtue “Charity” (No. 2 in your list of five).

Noshir referred to one lady Mrs. Homai Engineer, who is stated to have “interacted with various Govt. authorities.” He said that Shri Khurshed felt that the program became possible largely due to Mrs. Engineer. What is that? What was the interaction with Govt. officials? Was it relating to the Election Code? In his speech Shri Khurshed Dastoor referred specifically to the Zoroastrian Information Centre and stated that it “will soon be inaugurated

and the commemorative brochure and the silver coins will also be released at the appropriate time with due pomp and ceremony.”

Now this is a breach of Election Code during the event. I had expected this and therefore on 27-10-2007 I sent a fax message to Mr. Malik, the Election official at Bulsar, stating that the code was likely to be violated in the guise of a religious feast and function, and Zoroastrian Information Center was likely to be referred to in the speeches. (Copy of the fax on page 13). This did happen. The Code was violated by Shri Khurshed in his speech as reported in their own “maskaa” paper Jame. Not only this was a breach of Election Code but also the breach of promise by Shri Khurshed. He had written in his letter dated 18-10-2007 to the Collector, Valsad that this would be just a religious function implying that the subject matter of Information Centre would not be touched. (See page 12)

The question arises : was Mrs. Homai Engineer involved in these correspondence and conversations with the Govt? What was her role? Noshir did not clarify in his speech, although there was reportedly a standing ovation. Had the respectable lady given any promise on behalf of Shri Khurshed Dastoor to Govt. officials? I hope and pray that may it not be!

The Election Code of Conduct is based on several just and democratic principles. After the

announcement of the dates of election, the party in power should not take advantage of its position to blow its own trumpets and malign or criticise the other parties. The existing differences and disputes should not be aggravated. No activity should be undertaken which would generate hatred or cause tension between different factions or groups. No religious temple or place should be used as a forum for blaring self-exaltation of the Govt.

Zoroastrian Information Centre was the offspring of FDU. FDU was the genetic descendant of State Govt. To inaugurate ZIC during the period of election was clearly a breach of the code. Even the Chief Minister of the State himself accepted this position and cancelled the inauguration of ZIC in November 2006 when a mini-election of Gram Panchayet was in the offing. This time the major State elections were announced and therefore the Election authorities acted promptly to call-upon the organisers to cancel it. The tent near the proposed inauguration place was removed. The sale of coins was banned. The Election Authorities became alert to ensure the due observance of the Code. In these circumstances Shri Khushed Chairman FDU and President USA (Udvada Samast Anjuman) addressed his letter of 18-10-2007 to the Election Authorities. (see page 12). Ours will only be a purely religious function and there will be no violation of the code - this was his assurance. As it happened, the function was much more a political show than a religious and devotional meeting. Those who opposed FDU were criticised and blasphemed. Religion and religious doctrines were conspicuously absent. The religious "head" went to the extent of actually referring to ZIC and declaring with a red face that **the inauguration will surely take place, the coins will surely be sold, the brochure will surely be published, all "with due pomp and ceremony"**. This amounts to a clear violation of the Code. It constitutes a challenge to the code and to the Election Officials, who,

in their goodness and good faith, relied on the word of a Parsi priest, who, in turn, broke it brazen facedly. O.K. You did not allow it today but tomorrow, when the clouds would be dispersed, we will do it much more **pompously and ceremoniously**; that was the letter and spirit of the Parsi priest's red faced speech. All the much boasted Parsi virtues were blasted and battered. Not doing it now, but shouting at the top of the voice in the same meeting, (which the election officials graciously and reliantly permitted), that: remember, we will do it, was a more violent violation of the Election Code. It is exactly this kind of anticipatory and forecasting statements which the Code prohibits. The writer of the report and the newspaper Jame Jamshed and Mumbai Samachar (18-11-07) which published it are more responsible than the childish and puerile patter of a raw and immature priest.

We the right thinking Parsis apologise to the Chief Election Commissioner and his Officials for the nasty behaviour of a handful of Parsis. As the election days are approaching, it will perhaps be too taxing for the Election machinery to take such action against the violators of the Code as the law permits. However they should at least be admonished and warned not to indulge in such gimmicks in future.

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The Parsi Priest has another juvenile feat in his speech. That was his wild statement that **"No individual, High Priest or institution other than the 9 Athornan families has any right or authority to interfere in the affairs of Iranshah"**.

Now, now! Such insolent statement can emanate only from an arrogant brain and haughty spirit. **Paak Iranshah is the devotional heart throb of every Parsi, wherever he or she may be on this revolving globe. He is the most sacred heritage of every Parsi. He was consecrated**

and enthroned by the Asho Ashavans - Aabeds of high Spiritual level, a thousand years back. Does the dastur of the high-flown boasts know what experience these Ashavans had while establishing Iranshah and performing the first "buoy"?

Does he know that Iranshah is Divine entity in the enthronement of whom 16594 "Jyot's" of Atash were utilised? (In other Atash Beherams, this figure was 1128). Special procedures, tarikats, ceremonies and Kriyas are required to be carried out and observed for the preservation of His divine Power and sanctity, by the Mobeds serving Him and Behdins visiting Him. On that gloomy day, 28-10-2007, every rule of sanctity was made to be broken, and heavy 'Aajaab' was showered upon the Holy Fire.

If the "Nav-Kutumbi" (9 families) are assigned the task of serving Pak Iranshah, it is not their dictatorial right to do whatever they in their ignorant and foolish fancy think. It is their **PIOUS DUTY** to be extremely careful in observing the tenets and traditions prescribed for the protection of the Padshah's Spiritual and Divine Stature, and it is the duty of every Parsi to raise his or her voice against any breach of the tenets. **The "9 families" do not have a vested right and an unquestionable privilege or prerogative or license in managing "the affairs of Iranshah", as they please. Iranshah is not "an affair to be managed". It is a spiritual heritage to be protected at any cost and any sacrifice. The Holy Fire belongs to the whole community, not to the 9 families alleged to be headed by two shawl wearing dasturs. (The other was physically absent.) Any step violating sanctity by them can call for their removal as such mis managers. The boast and bluster trumpeted by one of the two "head priests" deserves strong disapproval by the whole community.**

There arises another question. How many Nav Kutimbis supported this drama of cheap publicity and this invasion on the sanctity of the Holy Padshah and His sacred village? Why was there only three clean shaven immature looking mobeds surrounding the head man? Where were the senior Mobeds?

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The other speeches were either "His Master's Voice" or irrelevant hog wash. One Osta Noshir Daboo sang the past Iranian glory. He is too old to talk young. **Mehroo Bengali** the then silent past BPP Trustee was voceferous on Minority Commission. Wrong platform Madam. But now that you have mentioned it, **are you going to do something as member of the Commission to stop the dissolution of the Parsi Community through adoption?**

Burjor Antia, the mobedic-Paghdi-BPP-Trustee spoke on defunct Anjumans. You sir should have spoken on "Defunct-going Parsi Comm and the Role of BPP therein". Dinshah Mehta (was he there?) should have spoken on: "How to convert BPP Trustees to estate dealers, jointly and severally." BT Dastur (was he seen?) the gigantic liliputian scholar should have spoken on "The Huge Task of BPP to allot **Charitable** flats through **pecuniary** considerations."

In any case, there was no audience. The alleged "1500" from Bombay and "2000" from elsewhere were not audiencing i.e. hearing. They were busy in 'Chooching' Mac-meals' well cooked bones in the Sali ma Gosh.

Hey Mac, is 1500 + 2000 correct number of toungees who enjoyed your meal? You must have counted the heads for your bill. Please tell us.

- K. N. Dastoor

WHICH IS THE GREATER ANXIETY : “INFORMATION CENTRE” OR RISING SEA WATERS?

**Community Leaders, Too Lethargic and Too Spineless
Even To Realise the Gravest Danger to Paak Iranshah
and His Abode Udwada.**

Ilm-e-Khshnoom, the Mystical Science of Zarthoshti Din, reveals that at the present time, the humanity on the earth is passing through heavy turmoil. It is termed as a period of “Kyamat”. Kyamat here means an upheaval rushing towards destruction, physical, mental and spiritual. Homo-sapiens i.e. the creature called man has lost all its human-ness. It has fallen a prey to the devil. It has forgotten all spirituality and is overpowered by the faults of the flesh. Its greed and hatred and ego and the carnal passion have brought the earth, its own home, on the brink of irreversible disaster.

One of the greatest calamities that the home and its residents, the humans are facing is **the global warming**. Man’s gigantic technological and industrial activities, particularly through fossil fuels have increased the accumulation of Carbon dioxide and other greenhouse gases : methane, chlorofluoro carbons (CFCs) and water vapour around the globe. In the result, the heat radiations from the sun are not re-emitted back in the atmosphere in adequate quantities and so the temperature of earth rises. This causes melting of ice, rising of the ocean levels, erratic seasonal fluctuations and several other destructive calamities. The accumulation of Carbon dioxide is ever rising, and so also the earth’s warming. Numerous islands and cities near or over the seas have sunk or are in profound danger of sinking.

So also is Udwada, the sacred village, the abode of the Holy Atash Padshah Saheb, Iranshah.

As each year passes, the rush of sea-water in the village Udwada increases in quantity as also in the levels. The day is not far off when

sea water will enter the Holy Building housing the Padshah Saheb; and that day is not further far off when the village will become uninhabitable and eventually sink.

The signs are clear. Look at Udwada’s sea coast. The buildings facing the sea are all crumbling by the impact of stormy sea-tides. At the time of high tides the water jumps up to the second floor of some of the Oceanpark buildings. As the day, the month and the year pass by, the situation worsens; the risk increases in geometrical progression.

What are our Akaabars and leaders and dasturs and mobeds doing? Akaabars are fighting amongst themselves and have converted charitable trusts into estate selling agencies. Udwada Dasturs are busy vindicating their Nine-family **rights** and forgetting their sacred **duty** to Paak Iranshah. Mobeds are very busy with their Yasna-Daruji in plenty.

None of these have any imagination and foresight about the approaching sea water calamity. None of them have any courage to plead to the Governments to help us to take remedial measures. They are just swimming into the mire of their cheap publicity and self glorification. The task is too heavy for these pigmy-leaders. The FDU Trust Deed does not even mention Iranshah!

Marathon steps are needed to stop the storming waters from entering the sacred village.

What is more important : “information center” or rising waters? The centre and all the tourist spots and pots and pans are destined to sink. “ओस्ता” नोशीर दाजु! देवासा देवानुं नथी, दुलवानुं छे.

- KND