

# ATASH PADSHAH, A DIVINE PERSONALITY

## Can He Be Shifted From His 'Kash's?

Dr. Framroze Chiniwalla's Booklet : "Aatarey Aadraan no Kudratma Mahan Martabo" (The Lofty Stature of Aatash Aadraan in Nature)

-- By K. N. Dastoor

[In the year 1940, Dr. Framroze Chiniwalla wrote a small Gujarati booklet of 54 pages, bearing the main title : "Aatarey Aadraan no Kudratma Mahaan Martabo" (The Lofty Stature of Aatarey Aadraan in Nature). The provocation for writing the booklet was the frequent shifting of the Iran Shah Aatash at Udwada and other Aadraan Padshah's in Bombay, on the pretext of cleansing or renovating the inner rooms or the sacred buildings housing them. The booklet is adorned with a preface from Ervad Phiroze Masani. The subject matters laid out in the booklet are :

(i) Zarathushtrian Daena, an actual living divine formulation;

(ii) Meaning of the words : 'Padshah', 'Noori Keblo', 'Zaothra';

(iii) Difference between ordinary fire and the holy Fires in Atash Baheraam and Aadraan;

(iv) The ulterior non-physical composition of matter;

(v) The procedures, ceremonies and kinetic of consecrating the

holy Fires and the sanctified buildings to house them;

(vi) The divine personality of Aatash Padshah and the Agiary building a part of His personality;

(vii) The holy injunction against the shifting of the Padshah's;

(viii) The customs and traditions for the preservation of the Padshah's and their Temples;

(ix) The drastic ill-effects of the shifting;

(x) The procedure for shifting and re-establishing the Padshah in case the shifting becomes absolutely inevitable and unavoidable.

Half of a century has elapsed since the publication of the booklet. And today, when the professional builders and the alleged 'developers' are going round in Bombay in search of lucrative premises in the heart of the city and inducing temptations in the hearts of the trustees of the Agiaries, the booklet gains accelerated importance, and added significance. What follows is a transmitted extract from the booklet. It is not an exact word to word translation from Gujarati to English. It is mainly a faithful translation of the truths, ideas and arguments narrated and presented by Dr. Framroze Chiniwalla].

Our earth is the dwelling house of pollution, described as "Drujo-demaan". "Druj" includes all kinds of pollutions: physical, with its dirt; mental, with its evil, carnal, egoistic, greedy thoughts; subtle and spiritual, consisting of those thoughts, words and deeds, which are declared in Daena as evil; which damage the spiritual evolution of a human and obstruct, retard and even reverse a human's journey towards Ahura Mazda. These are described tersely in our prayers as Dooshmata, Dujookhta, Doojvarashta. The Zarathushtrian Daena expounds the truths about the composition and constitution of physical matter, which we experience on our earth. That matter according to present day physics is composed of 100 and odd elements or atoms. Since the beginning of the present century the physicists tried to find out what is 'inside' an atom. It was found that within an atom there were much smaller particles, called elementary particles. The present researches reveal that there are some 100 and odd such elementary particles. Their behaviour is so elusive as would seem beyond our common experience and even common sense. They appear in, and disappear out, of the three dimensional universe of our experience; and when they are stated to be the basic constituents of ordinary matter, we just wonder whether what we experience on the earth is the whole reality. Zoroastrian Physics teaches that beyond the elementary particles, there are oceans of four highly subtle and non-physical energies, called Atash, Baad, Aab and Khaak.

These have a generic name 'Anaasars' and are not to be taken as ordinary fire, air, water and dust of our experience. They are energies beyond all the energies we come across. The energy fluctuations in these oceans of Anaasars give rise to sudden creation and annihilations of elementary particles, which are the basic constituents of all physical matter.

These four basic 'Anaasars', are in turn composed of two further extremely subtle elements called 'Gava', the good, and 'Nasa' or 'Druja', the evil. These have beyond them Ahura Mazda's Divine Energy called Atash or Athra, in varying intensities. All pieces of matter we

Resi: 215674  
212885

Office: 860913  
867531  
8727831  
8518679

**PERCY & KAIZAD  
ROADLINES PVT. LTD.**

**Transport Contractors & Fleet Owners  
CONTRACTORS TO GODREJ &  
BOYCE MFG. CO. PVT. LTD.,  
GOOD YEAR INDIA LIMITED,  
U. P. ASBESTOS LIMITED**

Daily & Direct Service To :  
Maharashtra, M.P. U.P., Rajasthan,  
Haryana & Delhi, Chandigarh &  
Punjab

Regd. Office: 111, Trapinex House,  
1st Floor, Sholapur Street,  
BOMBAY-400 009

experience in our day to day life during our present time-cycle has the 'Nasa' element predominant in them. When the 'Gava' element becomes dominant in any thing, and large part of 'Nasa' element is brought under control or converted to 'Gava', the thing becomes an 'Alaat', a battery charged with divine currents.

In establishing an Agiari, we start with the physical objects of our experience, viz. the burning logs and coals of different vocational fires. Like the fires from the house of a priest, soldier, farmer, blacksmith, goldsmith, baker, distiller etc. They are purified first by physical processes and then by Manthric cleansing. At every stage, the Anaasar's within the fire become more and more subtle; the Nasa element is dissolved to a degree; the Athra energy is invoked; the pollution is minimised. Thus in this world of heavy pollution we generate an object, which is almost non-polluted. It is like establishing an ice factory in a city where the temperature is 100 degrees. How could the ice survive in such heat? Extreme precautions in structuring and building the factory would be required to ensure that the ice does not melt or vaporise. The ultimate machine producing the ice would have to be kept in a room deep inside the building and heavily surrounded by pipes carrying such liquids or gases as would keep the room to the freezing point. An Agiari is something like this. The Holy Fire prepared and consecrated under special procedures, is required

to be in the inner-most room, surrounded by protective 'pipes', which, in this case, are the seven subtle Kash's -- orbits, cordons -- the first around the Agiary building and the seventh circling in the ashes around the Holy Fire. To establish these orbits, the building and the dome are specially consecrated by physical and Manthric cleansing.

If these Kash's are disturbed or broken, the situation will be as disastrous as the breaking of the freezing pipes in the ice factory. Therefore, the consecration of the four fires and the consecration of the Agiari building is one composite process; the two consecrations are not only interlinked but also interdependent. One cannot exist or survive without the other. In other words, the Holy Fire in the inner-most room and the seven Kash's surrounding it, the first of which is drawn around the whole building is the outcome of one composite integrated process, and the Fire and the Kash's cannot be separated. This means, the Padshah and the Agiari constitute one divine entity, which cannot be segregated from one another. The house and the housed are one. It is one individual divine personality. The Holy Fire is the head of the personality; the Agiari building with its Kash's is the rest of the body of the Padshah Saheb. If you separate the Holy Fire from the building, it amounts to the removal of the head. All the consecration procedures and Kriya's indicate this most emphatically. That is why one of the Rules imposed by the Zara-

thushtrian Law is that the Holy Fire should not be shifted out of the Kash's established at the time of consecration, that is, out of the Agiari building.

The Divine Person of the Padshah Saheb can be imagined this way: The head is the Holy Fire, which is itself an Aalaat. It is directly connected with the divine Athra energies of Ahura Mazda. It is a receiving and transmitting power station of the Yazatic channels. To protect its power, the Kash's are to be preserved.

The six Kash's surrounding the building, the ground floor, the hall, the inner room, the innermost room and the square Pavi in it, are like the hands and feet of the Divine Person.

By the feet He stands, by the hands He works; through the Kash's He receives and transmits the divine blessings; His heart is the Atash-Dadgah i.e. the ever burning fire in the Yasna room, where Pav-Mahal ceremonies are performed, and thereby a constant connection is sustained with the Gaas (the divine Power-station) of Zarathushtra. Every Adaran should therefore have a Dadgah Fire, ever burning.

The atmosphere within the Agiari and the divine fields whirling in it are the breathing organs of the Padshah. The fields emanate from 1000 channels of Ava Yazata and Sarosh Yazata. The atmosphere is saturated with these fields.

Here is this, a divine living Entity, a divine Personality, who breathes and works. He has 'Khshathra' i.e. the divine power of Ahura Himself. He has work to do. He has to emanate divine currents from Him, which fight the hostile (Daevic) forces of pollution around Him. He assumes charge of the spiritual evolution of the devotees who come to Him for prayer. He absorbs our prayer, and transmits it to Ahura Mazda through His Kash's and channels. He sees through and through us. Is our prayer moving from our heart? Is our devotion frevent? Is the piece of sandalwood we take to Him, bought from our honest and legitimate earnings

(Continued on page 7)

## UNIQUE ENTERPRISES

Authorised Voltas Dealers for

**CRYSTAL**  
room airconditioners

and

**TUSHAR** water cooler



OFF. : 633, Girgaum Road,  
Opp. Silk House, Dhobitalao,  
BOMBAY-400 002

Tel. : 313084/258245

(Continued from page 4)

or is it tainted with dishonesty and immorality? "I am your friend", He says; "We are friends; I am having my divine seat here; you are moving around with your Karma; what has the moving friend brought for the sitting friend?" He asks. "Bring your good deeds to me, and I shall take you nearer to Ahura Mazda; but if you come to me with the cover of evil thoughts, words and deed encircling you, I shall at once perceive this and lead you to suffering and punishment, which shall ultimately burn away your evil Karma and take you towards Ahura Mazda. Feed me with your good deeds, and I will take out heavenly fragrance from Me; I will bless you with a flock of cattle, that is, increase of 'Gava' in you. Bring your evil deeds to me and I will take out bad smell, which will suffocate you, for your own ultimate good." The Atash Niyaisht prayer vibrates with these Manthras.

\* \* \* \*

Life is short, time is fleeting, and  
Obstacles are many in the  
Spiritual Path.

\* \* \* \*

Even a day well spent in spiritual  
practice is better than a life  
of 100 years spent in  
idle talk.