

# FIRE WORSHIP

We Zoroastrians are universally known as "Atesh Parasts", Fire Worshippers. Is anything wrong or objectionable in a monotheistic, non-idolatory worshipping Religion like ours? It is a mistake to suppose so, which many do, and in the absence of religious knowledge. The Fire which we worship, or are supposed to worship, is not the physical fire but the Divine Fire, which lies in its innermost depth . . . . the spark of Ahu (who is known as Shaedane Shaed), it is the primeval cause of creation, a Divine Aspect of Ahura Mazda. It is truly. ATHRO ARU-RAHE MAZDAO PUTHRA, as mentioned in Atash Niyaaesh — Son of Ahura Mazda. Why son? A son is always the one to carry on his father's work with complete obedience without any questions or conditions. (This may not be true now but it used to be so in ancient times, when we were more spiritually civilized). The work is to burn up all the impurities and transmute evil into good and thus take the entire creation towards the one far — of event FAR-SHOKERETI — merging into Him in the end!

Fire enjoys most prominent place in Zoroastrianism; it is also important (in an obtruse way) in all the Religions of the world. It is the Cause of Creation. It is the beginning and will be the end. It is the cause of everything. Everything is through Atesh — even salvation. In fire, there is Nature, God's motion. It permeates every cell, every atom in the universe. It is present in air, water, earth, animals, men, every article, visible or invisible. It is the present in air, water, earth, animals, men, every article, visible or invisible. It is the Source, the very process, the Pillar of all Creation. Let us emphatically then reiterate that fire worship is the noblest means of approach to God and that "Atesh-Parasti is Yazdan Parasti."

Ahura Mazda is the infinite and intangible Spirit, whilst our limited consciousness is at present attuned, only to the tangible. Therefore we revere Ahura Mazda through the brightest,

the most beneficent and grandest of his manifestations, the two most magnificent embodiments of His glory — 'HVARE KSHAETA' the Glorious Sun, and ATAR - KHVAREH the Radiant fire! Therefore when you pray before a fire, let the eyes concentrate on the physical fire, but let the heart love and the mind think and meditate upon Ahura Mazda deep within this fire.

There are different states of existence of fire, and man has within him different layers of consciousness and each layer, when awakened, manifests a different state of existence of fire. As a devotee rises in his spiritual growth, his different layers of inner consciousness get awakened and then he gradually perceives different states of fire. Thus he awakens the Divine fire which is a spark of the one Universal Divine Spark, which governs the spiritual path of the long evolutionary existence of (Urvan) the soul.

Resi : 251054

Office : 860913

867531

8727831

## PERCY & KAIZAD ROADLINES PVT. LTD.

Transport Contractors & Fleet owners

Contractors to Godrej &  
Boyce Mfg. Co. Pvt. Ltd.

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.



plete obedience to Sharivar Amshaspand. In the same way and for the same cause, do we aspire to offer our humble prayers to Bahman, Ardi-behesht, Sharivar and Sarosh, so that Faroshkereti comes soon”.

By uttering these words the stoatic vibrations thus produced, quicken the motion in the atesh before which a devotee prays, and that of his own body; and the very essence of Dadar Ahura Mazda's fire which is dormant in all the physical ateshs on earth, is activated and is drawn out in full for which in turn establishes a connection with all fires and binds them into a righteous knot of His Fire “Athro Puthre Ahuramazda.” Thus the physical fires are somewhat purified and are attracted to the spiritual world. Great abed sahebs of the Sahebe Dilan ignited fire from mere pieces of wood and sandalwood by reciting these prayers on every Jamshedi Navroz Day! Such magical words of that particular para in Atesh Niyash activate God's Fire essence, in the fire in the devotee's body, and in the physical fire before which the devotee prays.

O thou who are permeated in the entire creation, a yazad of great beauty and bestower of great beauty, one who (full of wisdom) is instrumental in fulfilling God's will, O Atesh, a million billion trillion salutations to you from a Mazdeyasnie Zarthoshti !

“Atarsh Puthra Ahurahe Mazdao.  
Saoche buye ahmya nmane !  
Mat saoche buye ahmya nmane !  
RAOCHAH! buye ahmya nmane !  
Upa surnam Frasho — Keretim !”

(Atash Niyash, 1, 3).

“O Fire, Son of Ahura Mazda ! . . . .  
“Mayest Thou (Fire Farn-Bagh?) Burn in  
this house !  
Mayest Thou (Fire Gushnasp?) ever burn  
in this house  
Mayest thou (Fire Burzen-Mihr?) GLOW  
in this house  
Until the mighty Perfection of the World !”

— Silloo Mehta