

THIS SPECIAL ISSUE REGARDING DADYSETH ATASH BEHRAM EPISODE.

My dear reader,

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

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

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

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

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

So this is hog-wash no. 2.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- Editor

(Parsi Pukar Apr.-May.-Jun. 2004 - Vol. 9; No. 4)

MARATHON PROCEDURE FOR CONSECRATION OF ATASH BAHERAM

Physical and Manthric Purification of 16 Kinds of Fires.

Sanctification of Padshah Saheb's Palace.

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

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

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

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

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

THE MARATHON CEREMONY OF CONSECRATION

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

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

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

9. To have a Jashan in the outer room.

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

STEP ONE - 16 FIRES

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

STEP TWO - PHYSICAL PURIFICATION

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

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

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

16. Fire of Zoroastrian, i.e., a Dastur (head-priest), a Mobed (priest), or a layman and of friction by flint and pieces of wood	40+144=184
Total	1,128

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

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

STEP THREE - YAZASHNEY, VENDIDAD

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

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

STEP FOUR - AMALGAMATION OF 16 PURIFIED FIRES

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

STEP FIVE - KRIYAA'S ON THE AMALGAMATED FIRE

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

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

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

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

STEP SIX - TO CONSECRATE THE HOLY BUILDING

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

STEP SEVEN - THE ENTHRONMENT

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

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

MAY THE PADSHAHS' PROTECTION BE EVER WITH US!

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THE KRIYA FOR THE CONSECRATION OF ATASH - AADARAAN

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

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

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

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

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

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

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

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

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

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

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

a specified manner.

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

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

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

What a sacred day?"

"ET TOI AHAREYM AHURA....."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The other and equally important task of the Padshah Saheb is to be a spiritual Guide to every member of the Community. He is the Lord of our Community. He is the Lord of our Karma, in charge of our personal destiny. When you present yourself before Him, He sees you through and through. He knows your innermost thoughts. All your deeds, words and thoughts are before His divine eyes. **"Bring to me the gift of your good works and I will bless you with my Fragrance. Come to me with the field of your bad works surrounding you and I will suffocate you with dark smoke. Either way I will lead you to Ahura Mazda - former through Ushta-bliss and latter through pain."** This is His divine proclamation in Atash Niyash.

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

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

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

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

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

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

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

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

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

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

MOTION IN EVERY PARTICLE OF CREATION

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

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

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

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

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

ATESH IN CHARGE OF OUR KARMA

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

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

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THE LEGAL HISTORY OF DADYSHETH CHARITY TRUST - 1874 TO 2004. HOW THE TRUSTEES DID NOT CARRY OUT THEIR PROMISES TO THE CHARITY COMMISSIONER.

Public Meeting of the Parsi Community Held on 10-6-2004.

Dadysheth Charity Trust was established on or about 12th March, 1874, by Deed of Trust of that date. Three properties were settled in Trust for the aims and objects mentioned therein. In 1906 a suit was filed in the Bombay High Court – No. 423 / 1906 – Advocate General of Bombay Vs the then Trustees. On 5th February, 1910, a decree was passed by none other than Justice Davar wherein a scheme was settled, which then formulated the Instrument of Trust. Later, after the advent of the Bombay Public Trusts Act, 1950 a suit was filed by the Trustees in the City Civil Court Bombay (No. 4773 / 1984) for some amendments in the scheme. A similar suit was filed in the Bombay City Civil Court in 1988 (No. 8929 / 1988) for further amending the scheme. As at today the Instrument of Trust consists of the aforesaid High Court decree and the amendments in the two City Civil Court suits.

The Trust property consists of three parts.

- I. Dadysheth Atash Beheram Complex at Fanaswadi – total land of 6833 sq yards.
- II. Land admeasuring 37797 sq yards at Chowpatty connected with Dadysheth Dokhma.
- III. Dadysheth Agairy at D. N. Road.

So far as the Atash Beheram and Agairy are concerned the objects for which the trust properties are to be held by the Trustees, are stated as under:-

“The religious buildings erected and standing on the pieces of land to be used according to the objects – for which

the respective buildings were erected and have hitherto been used by members of the Zoroastrian faith in the performance of Divine Worship and celebrations according to the tenets and ceremonies now followed by the Parsees.”

The amendments to the scheme made by the City Civil Court mainly relate to the Dokhma property and the income of the trust fund. The amendments provide that the Dokhma on 1398 sq yards be covered up by the marble top so as to give it an appearance of a sacred place and the surrounding area be maintained as a garden for all times. On the adjoining area equivalent to 840 sq yards, a building be constructed, the ground floor of which would be for Mukhtad, Bajrojgar and other ceremonies, and the upper floors of the buildings would be used “ for the housing members of the Parsi Zoroastrian community including priests or mobebis on such terms and conditions as the trustees may in their discretion think proper”. In the first amendments to the scheme sanctioned by the City Civil Court even an Agreement with the builders by the name of Sarosh Construction and Development Company Ltd was permitted. However no such construction was undertaken for the reasons known to nobody. This means that the trustees have already got a piece of Land admeasuring 702 sq yards and have permission to build a building with the upper floors to be rented to the Parsis.

In the year 1990 two members of the Parsi Community made an application to the Charity Commissioner, Bombay under Section 41 A and 41 E of the Bombay Public Trusts Act

against the Trustees (Application no./ 25 / 1990). It was stated therein that somewhere in the year 1988 the Trustees had planned to remove the sacred fire and sell and dispose of the complex. There was stiff resistance from the Community and the plans were dropped. They had then in 1990 submitted plans to Bombay Municipal Corporation to demolish the pavilions and buildings with a view to commercially exploit the Atash Beheram Complex. Serious grievances were made in the said Application no. 25 / 1990 that the Trustees were in a money making state of mind and were goaded at by one of them, being a builder, to convert the complex properties to commercial use in order to earn huge profit. The Parsi Community was again agitated at the said project and by letter dated 16th August, 1990, certain members of the Community protested against the project. It is stated in the said Application that the Trustees first pretended to have misplaced the said letter. Further correspondence took place which has been annexed to the Application. The Trustees tried to explain away the then project. However several hearings took place before the Charity Commissioner and ultimately the Trustees agreed to drop the project. The trustees filed an application before the Charity Commissioner stating inter alia as under :-

"The Trustees of the aforesaid trust i.e. the respondents above named do hereby assure the Applicants that for the present the trustees do not have any plans for the construction and / or development activities to the aforesaid property of the above mentioned trust. The Trustees of the above mentioned trust i.e. the Respondents above named do hereby state that **in future if the Board of Trustees finds it necessary to undertake any such activities of construction and / or development to the aforesaid immovable property of the said trust for the benefit of the beneficiaries viz. Members of the Parsi Zoroastrian Community, it i.e Board of Trustees of the aforesaid trust shall follow**

the required procedure and shall scrupulously follow the respective mandatory provisions of the Bombay Public Trusts Act, 1950 in that respect and shall obtain previous sanction of the Ld. Charity Commissioner, Maharashtra State, Mumbai, in that respect.

In the facts and circumstances mentioned above, the Applicants do not desire to proceed with the said Application".

The Charity Commissioner then passed an Order on 28th May, 1999 as under: "**This Application is filed by the Applicants under Section 41 – E of the Bombay Public Trusts Act, 1950 for seeking injunction against opponents from developing or constructing the trust property. During the pendency of the present proceeding, parties to the proceeding arrived at the compromise and accordingly, they have filed the compromise petition at Ex. 60. Since, the matter in dispute is amicably settled between the parties, therefore, the present proceeding is required to be disposed of in terms of compromise petition at EX. 60. Under the circumstances, no order as to costs. Parties be informed accordingly**".

On the application filed by the Trustees assuring that they were dropping the project, Mr. R. K. Lalkaka has written perhaps in his own handwriting the following :

"In the event of the Trustees deciding to construct new residential flats, a public notice will be inserted in the Jame Jamshed".

- R. K. Lalkaka

Within 18 months from giving the above assurances, the Trustees thought out the present project and made the necessary application to the Mumbai Municipal Corporation, They obtained an I. O. D. on **4th October, 2000,**

(I.O.D. means, in layman's language, permission to proceed with the project subject

to certain conditions). The Trustees also made an application to the Heritage Committee and obtained their sanction to demolish an alleged dilapidated building in the complex and build a residential building in its place. It is apparent that the Trustees did not inform the Municipal Corporation or Heritage Committee that they had given assurances to the Charity Commissioner that they would not undertake any project without following the strict legal procedure under the Bombay Public Trusts Act. It is reliably learnt that Mr. Lalkaka persuaded the Heritage Committee to sanction the project on the ground that Parsis were a minority Community!

Under instructions from a few public minded Parsis, I addressed three Notices dated 13th May, 27th May, and 5th June, 2004, placing on record the aforesaid previous behaviour of the Trustees and also conveyed the community's opposition to the project. On 10th June, 2004 I received a letter from the Trustees informing me that they had decided not to go ahead with the proposal. It appeared that Mr. Lalkaka made strenuous efforts to

stop the public meeting held on 10th June, 2004.

After the community expressed its very strong opposition supported by the Head Priests, Mr. Lalkaka published an alleged "clarification" as an attempt to justify their previous decision to implement the project and to throw the blame on whole of the Parsi Community. Thereupon I wrote a further letter dated 22nd June, 2004, showing how hollow was the Trustees excuses, how the previous assurances were brazen facedly violated and how the alleged clarification was an eyewash. The text of my letter dated 22nd June, 2004, published in this issue on page 16. The particular attention of the Community is invited to paragraph three of my said letter which sets out the legal position regarding Parsi Religious Charitable Trusts.

This is the story of how assurances were violated, the Community was sought to be taken for a ride and misrepresentations were sprinkled. The Community has not lost anything. It has saved its spiritual Institution.

- K. N. Dastoor

Public Meeting of 10th June, 2004.

The Meeting was held specifically to voice the religious views of the Parsi Community on the holy Fire Temple and on the Builders' greedy invasion on the religious Trust properties. A Resolution of strong protest was passed. The resistance from the head priests was duly expressed through speeches and written messages. The hall of Framji Cowasji Institute was packed to capacity. Two Dastoorjis from Udwarda were present on the stage. The speakers were Adi Doctor, Viraf Chiniwalla, Dasturji Peshotan Hormazdiyar Mirza of Udwarda, K. N. Dastoor, Dastoorji Khushru Kekobad of Udwarda, Khojaste Mistry. Messages from 7 Dastoorji's were read out. Full Report of the Meeting has appeared in the issues of Parsi Voice subsequent to the Meeting.

Every Parsi Anjuman of India and the Trustees of all Parsi Public Charitable and Religious Trusts will do well to keep on their record the Resolution passed at the meeting and use it to oppose any invasion from the Builders on our holy places.

On the Alleged “Clarification” of the Trustees of Dadyseth Atash Beheram.

[The exertions of Mr. Viraf Chiniwall revealed that the Trustees of Dadyseth Atash Beheram had formulated and gone ahead with the project of “devolving” the holy complex (as stated on page 2). On behalf of a few public minded Parsis, three legal notices dated 13-5-2004, 27-5-2004 & 5-6-2004 were sent by their Advocate.

On 10th June 2004 a public meeting of the Parsi Community was held at Framji Cawasji Institute Hall, Dhobi Talao, Mumbai.

It was then declared by Mr. R. K. Lalkaka that the project was dropped.

A “clarification” was published in Jame Jamshed of 13-6-2004 wherein an attempt was made to justify the project and to blame the Community for the trustees’ decision to drop the project. In a letter dated 19-7-2004, the said Advocate responded to the crocodile-teared clarification. The letter is as under :]

Date :- 19th July, 2004.

To,

Mr. R. K. Lalkaka, (Managing Trustee), Dadyseth Charity Trust.

Dear Sirs,

Sub : The proposed alleged redevelopment on plot bearing C. S. No. 1766 of Bhuleshwar Division, known as Dadyseth Atashbeheram at Sitaram Poddar Marg, C Ward.

1. I refer to your letter dated 10th June, 2004, stating the Trustees have “decided not to go ahead with the proposal.”
2. In the Jame Jamshed weekly of 13th June, 2004 an alleged “clarification” has been published over the printed signature of “Trustees of Dadyseth Charity Trust “. It is an attempt to justify your previous decision now dropped, and to throw a blame on the major part of the Parsi Community, who seriously objected and protested to your then proposed action.
3. As the Trustees of a Religious Charitable Trust in charge of its compliance, maintenance and administration, you are required to understand the following legal positions; -
 - i. The Trustees of a public religious trust can not in law use the trust property for an object which is different from the objects of the Trust laid down by the settlors and donors in the Instrument of Trust, howsoever laudable or charitable the other object may be. Such change in the user is a breach of trust for which the Trustees are civilly, and in certain circumstances, criminally responsible.
 - ii. Only when the object of the Trust fails or becomes impossible to implement, it can be altered, after due legal procedures. There the law requires that the altered object must be as near to the original object as possible. This is called Cy pres Doctrine. Housing the poor is an object far far away from the object mentioned in clause 13 (a) of the amended scheme of the Trust.
 - iii. Article 26 of the Constitution of India confers a right on the Community to maintain and administer its Religious Institutions and manage its own affairs in matters of Religion

in accordance with its own religious tenets, traditions, beliefs, practices and procedures.

- iv. Once it is established that the Community has certain religious beliefs, the law cannot go into their merits and has to accept them as binding. This dictum originally propounded by Justice Davar has been incorporated in the Constitution as also acclaimed by the Supreme Court in several precedents.
4. As you are well aware that at a Public Meeting of the Parsi Community held on 10th June, 2004 at Framjee Cawasjee Hall, Dhobitalao, Mumbai a resolution was passed wherein you were required to understand and implement the above legal position and not to act contrary thereto. A copy of the Resolution must have been received by you, by now.
5. As you are also aware, the meeting was attended by the prominent head priests of the Parsi Community, and those who could not attend the meeting sent their messages supporting the belief of the Community.
6. In your alleged clarification you have stated that in deference to the opinions expressed by our Community's religious scholars and for other reasons, you have decided not to pursue your project. Your tone reflects your feeling as if you have obliged the Parsi Community by doing so. In fact you have acted in accordance with the will, the wish, the opinion, the belief and the views of the Community, which it is your legal, moral, ethical and religious duty to do as the Trustees, and never to go back in future.
7. The tone of your alleged clarification also reflects that although you have closed the chapter in view of the tremendous opposition from the Community, you have attempted not to close the doors of your intentions forever. This is however to warn you that the said meeting clearly reflected the mood of the Community to oppose any such move in future which would disturb the Atash Behram Complex in any manner whatsoever.
8. As already well known, you have resources enough to build houses for the poor. The papers in your suit no. 4773 of 1984 in City Civil Court speak volumes on this point. It is therefore clear that your alleged clarification is an eyewash. It has been clearly declared by the head priests that all the structures and areas surrounding the Atash Behram constitute the integral part of the Complex.
9. In these circumstances your alleged clarification is by itself a gross misrepresentation to the Community and intended to malign the views and beliefs declared by the eminent Priests and the general Parsi Public. It also reflects your ignorance of the spiritual foundations of an Atash Behram or any other Parsi Fire Temple. There is no lack of understanding in the Community of what you were going to do.
10. We take the opportunity of placing on record that as stated in my letter dated 5th June, 2004, you had given assurances and undertakings to the Charity Commissioner in the Application No. 25 of 1990 filed under section 41E of the Bombay Public Trusts Act and that inspite of such assurances and undertakings, you had proceeded to move the project in 2000 A. D. within 18 months of the Charity Commissioner's Order dated 28th May, 1999, which was founded on your undertakings. We have learned that you had made misrepresentations to the Bombay Municipal Corporation and the Heritage Committee. Your holier than thou attitude reflected in your alleged clarification is the climax of your misrepresentations.

Yours Faithfully,

K N Dastoor, *Advocate*.