

## Atash Behram Bouy Ceremony

All of us have at several times in our life witnessed the Bouy ceremony of an Atashbehram and most of us have also offered the Machhi to the holy Padshah saheb on several occasions. Though we are always awe struck with this intricate procedure at the time of change of geh, few of us actually understand the meaning and purpose of the Bouy ceremony and the whys and hows of the kriya. This article by late Jehangirji S. Chiniwala attempts to explain in detail this procedure. This article was printed in the Parsi Awaz in Gujarati from where it has been translated.

The Atashbehram Saheb is a living throbbing entity that acts as a connecting chain between the Minoi Hasti and our earth – Geti. This entity attracts enormous beneficial currents of Asha Chithra, Vaha Chithra and Gav Chithra which form the divine blessings of Asere Roshni that rain down from the heavens above via the Swa (vehicle) of Khurshed Yazad. This Atash Padshah becomes the Hamkar or co worker of Spenamin (white side of nature) that constantly engages in battle with Ganamin (Dark side of nature), the benefit spreading to all mankind. The Atashbehram Padshah saheb is a spiritual instrument to capture Ahu + Daen + Baod from nature, the visible effect being the Atash – fire that we see burning in the Afarganyu. It carries out diligently all the work assigned likewise with Dadar Ahura Mazda, the Yazads and the Ameshaspands by Ahu. Its own Consciousness is linked to the consciousness of Dadar Ahura Mazda, which is why it is a living entity on the same spiritual level as the Yazatas. The Asere Roshni which is showered from the Hasti above is pulled down by this Atash Padshah, multiplied and then distributed on Geti, first passes through the Dakhyus of Nisti or the Evanascent space above Geti.

Nisti has 6 Keshwars or planes / boundaries, references to which we recite in our prayers and ceremonies. (Totally 7 Keshwars, 1 on Geti, 6 in Nisti) As per the explanation given in the Bundahishn text, the intermediary space between Hasti and Nisti which is known as the Zamrir where the Aivi Dakhyu is located, are the two Keshwars namely Vidadafshu and Fradadafshu. Between Aivi Dakhyu and Antare Dakhyu are located Arazahi and Savahi keshwars. Between Aaa Dakhyu and Antare Dakhyu are located the Vouru Bareshti and Vouru Zareshti keshwars. When the Asere Roshni rains down to the earth it passes through these 6 keshwars. In order to pull this Asere Roshni down, the Yaozdathregar Boiwala sahebs, Abed sahebs and Nar Ashvan sahebs perform complex ceremonies. The entire Asere Roshni is housed within the Swa or the rays of the sun that is Khurshed Yazad.

The Zarathushti din which explains the concept of time, divides the day into 5 gehs, namely Havan, Rapithvan, Uziren, Aiwisuthrem and Ushahin. Each of these gehs have been assigned a dedicated Manthravani since the laws of nature operating in all these gehs are different. This is because the earth's movement is categorized in 6 different types, one of which is the earth rotating on its tilted axis. At the fag end of every geh, the axis of the earth receives a jolt. When this happens the Asere Roshni rays which otherwise fall perpendicular on the earth are scattered and the connection of the swa breaks off with the Atash Padshah. Since the Atash Padshah has the spiritual level of a Yazata it possesses the spiritual power known as **Zor** by virtue of which it becomes a hamkar of Spenamin and an adversary of Ganamin. When the earth's axis receives a jolt, thereby cutting off the swa connection with the Atash Padshah, sensing this opportunity, Ahriman which is the Naib(assistant) of Ganamin mounts a severe attack on the Atash Padshah. The Padshah being of Yazatic stature and who has been referred to as the divine Ratheshtar (warrior), spreads its **Zor** (power) all round the environment thus counteracting the evil influence by Ahriman thus giving Ahriman a tough

fight. This depletes the **Zor** within the Atash Padshah. In this time period the Mazishta Keherp of the Padshah saheb which consists of Asha Chitra, Vaha Chithra and Gava Chitra is dealt with a severe blow thus weakening the keherp. In order for the Asere Roshni to regain its full form once again takes a good 9 minutes, which is the time period required for the sun's rays to reach down to the earth. After 9 minutes, the Asere Roshni starts building up once again in the Atash Padshah. In this intermediary time period the Boad of the Atash Padshah also loses consciousness. Which is why the Bouy ceremony attempts to replenish the Padshah saheb's lost glory which the Yaozdathregar mobed strives hard to accomplish.

The Bouy ceremony has two main functions. One is the visible Atash which has spiritual connection with the 16 Minoi Atash energies operating in nature be fed with nourishment in the form of Kathi and sandalwood. The second function being feeding the divine Atash energies with Mithra, Manthra and Yasna thus fulfilling the course of the Asere Roshni to rain down smoothly once again back to the Atash Padshah.

In the Atash Niayesh (litany to fire) the devotee and the Yaozdathregar mobed recites the line "*Nemasate Atrash Mazdao Ahurae Hudhao Mazishta Yazata*" which means May Dadar Ahura Mazda who in his infinite wisdom, oversees the functioning of this universe, who sends us the best blessings, may we offer our respects and devotion to this Atash Padshah who has attained the Darrajo (stature) of a divine Yazata. A consecrated fire is treated and spoken of as a Yazata. On account of the declining spirituality amongst our own community members some so called "religious scholars" belittle our lofty ceremonies stating them to be just a "shell"!

The authority to perform the Bouy ceremony of the Atash Behram rests only with Yaozdathregar mobeds who have completed their Navar + Martab and who possess a valid Bareshnum. Also those who elevate their spiritual status by performing the Moti Khub (Yazashne) of Mino Navar, and who should necessarily be married only can be termed as a Yaozdathregar. Such mobed sahebs on the commencement of each geh, wait for 9 minutes after change of geh to perform the padyab kusti, then complete the farajyat for that particular geh and only then enter the Koh of the Atash Padshah to give the Bouy. As per the strict dictates of the Zarathusti din only a Yaozdathregar who has reached the level of a "Zaotar" (Ref – Uziren geh, 7+1 levels of priests) and who is a family man is authorized to give Bouy to the Fire of Victory. Alas, such categories of mobeds do not exist nowadays.

When the mobed saheb enters the kebla, he first places 3 pieces of sandalwood on the fire facing the East direction reciting the words Humata Hukhta Havrashta. Though this practice is still followed, the thought process for this practice is not. The divine work entrusted to the Yazatas which they carry out very efficiently in Hasti, Nisti and Geti is referred to as Humata, Hukhta and Havrashta. Whilst offering these first three pieces of sandalwood to the fire the mobed saheb is required to pass this thought (Mithra), viz. O divine Atash Padshah, who is a Yazata, and who is a hamkara of the other Yazatas, may the burden (Azaab) which has befallen upon you on the change of this geh, be vanquished, since you are of Yazatic stature may you be able to perform your duties as a Yazata in Hasti, Nisti and Geti victoriously, i.e. Humata, Hukta, Havarashta.

The Yaozdathregar then starts placing the Machhi sandalwood logs facing East, South and West directions. The Machhi log counts are different for Pak Iranshah and for the other 7 Atashbehrams. This is because Pak Iranshah is connected with the 2 Noori Asmans of the Minoi Alam plus the 7 Asmans of Hasti which makes it 9 Asmans. Therefore the Machhi log

count is 9. Also the fire of lightning (Atar-e-Vazisht) had been ceremoniously brought down with Frashusho Manthra by Dastur Nairyosang Dhaval whereas in the case of the other Padshah sahebs it has been collected from forest fires struck by lightning. For the other 7 Atashbehrams the Machhi count is 7 as stated by Ustad Saheb Behramshah N. Shroff since they are connected with the 7 Asmans of Hasti and are referred to as “Duvvam Martabana Atash”. Though in reality, only the Modi Atashbehran ( Surat ) has 7 log Machhi, for all others the Revaj is 6 pieces. The arrangement of these 6 / 9 pieces to form a throne is known as Machhi which is a Gujarati word derived from Sanskrit. A Machhi is compulsorily offered on change of every geh for an Atashbehran fire.

There is a world of difference between the Bouy / Machhi ceremony performed by a Yaozdathregar mobed and an Ashvan Saheb. The Yaozdathregar raises his spirituality becoming Khupe Ruvan by performing the Yazashne of Mino Navar. This has to be performed once every 4 days in order to maintain his Khupe Ruvan stature. On account of his performing this duty for a long period of time as Boiwala his Keherp bcomes pure and this helps him perform his duty in the best possible manner. Which is why the Athornan tola maintain strict spiritual discipline and always endeavor to marry within themselves.

An Ashvan has 16 priestly qualities alive within him and on account of these qualities is able to help the Padshah saheb in a much better way at the change of every geh. Whenever the geh changes a normal mobed saheb is not able to help out spiritually but an Ashvan enters the Koh before the commencement of the new geh and strengthens his Amal. When the Asere Roshni gets scattered on change of the following geh and the vicious attack from Ahriman follows, the Ashvan stands fearlessly in the Koh and ignites his Padyav Sazi powers. He then spreads these (Nafe Brava) powers all round creating an invisible fortress round the Padshah which helps prevent the Atash Padshah from any harm, also protecting himself from any adverse reaction of Ahriman on his own Ushtan. He then energizes his Khup-Nirang powers, releases them to protect the Atash Padshah which then assists the **Zor** (power) of the Atash Padshah and becomes an assistant to the Atash Padshah to ward off evil. Therefore the Ashvan helps the Atash Padshah in the 9 minutes that the Asere Roshni gets scattered.

How does the Ashvan boiwalla fight the Tir-r-gohar (forces of darkness) and nullify them ? By virtue of the powers of Zor, the Atash Padshah emits Yaozdahi powers from within itself. This breaks the destructive forces of Tir-e-gohar and utilizes its own Nafe Brav forces to protect its Mazishta Keherp. At this point of time the attack from Ahriman is so strong that inspite of these spiritual weapons, the Mazishta Keherp gets wounded and is not fully capable of carrying out its assigned duties in nature, thus weakening the inherent Zor powers of the Padshah saheb. The Ashvan boiwalla saheb possess the power of **Nahevar Jivamni** which he utilizes to ward off the attack on the Mazishta Keherp performs a ceremony prior to the actual Bouy ceremony. This authority to perform such ceremonies rests only with Ashvan sahebs. Today the amount of Azaab (burden) falling on the Atash Behram Padshah sahebs of India is so great on account of Yasna Daruji that it weakens the Pav Mahel. In order to counteract this situation the Sahiar mobeds who are Ashvan sahebs secretly use their **Nahevar Jivami** powers to rectify the situation by performing special kinetics thus keeping the Pav Mahel Talesams intact. In this manner an Ashvan with the help of his 16 virtuous powers, and use of Mithra, Manthra and Yasna can prevent attack on the Atash Padshah in the 9 minute interim period when the attack on the Padshah saheb is maximum.

When the Machhi logs are offered to the Padshah saheb it immediately ignites the fire on the Afarganyu. By virtue of his performing the Moti Khub of Mino Navar the Yaozdathregar

mobed has an active elevated Khupe Ruvan, he is able to perform the following spiritual task. The Atare Froba energy which lies within the Atashe Vohu friyan which is present in the mobed saheb by virtue of his Moti Khub is energized and passed onto the Atare Froba within the Atash Urvazisht which is present in the log of sandalwood. Atash Urvazisht is the fire energy present in Vegetation. This in turn nourishes the visible fire on the Afarganyu and also establishes a connection with the fire Atare Froba on the 6<sup>th</sup> Asman of Jupiter. When the Machhi is of seven log pieces it attracts the Asere Roshni currents from the 7 Asmans of Hasti. When the Machhi log pieces are 9 as in Pak Iranshah the Asere Roshni currents are drawn from the 9 Minoi Asmans.

When an Ashvan conducts the Bouy ceremony after placing the Machhi pieces on the fire, by virtue of his “Aspernargan powers” he energizes the Atare Froba energy within the fire and connects them spiritually with the fire energies (Atare Froba) of the 6<sup>th</sup> Asman, this energy then automatically connects with the Athro Ahurae Mazdao Puthra of the 9<sup>th</sup> Asman. This is possible on account of the advanced spiritual status of an Ashvan.

As per Revaj, after arranging the Machhi logs of Sandalwood on the fire the Khuan (Pedestal / throne) on which the Afarganyu is placed is washed ceremoniously. The Atash Padshah is enthroned on the Khuan within its Kash and connected with Spenta Armaiti (earth). In the 9 minutes when the attack from Ahriman is maximum, the dark forces of Gashak and Tir-e-Gohar cling to the Khuan. An Ashvan saheb on account of his high spiritual status practicing Mithra, Manthra and Yasna washes the Khuan or cleans it with a dry cloth. But in practice a normal Yaozdathregar mobed washes the Khuan during the first 7 months when the Rapiithvan is consecrated that is above the ground and just cleans it dry during the next 5 months when Rapiithvan goes underground, i.e. during the period of Biji (second) Havan.

After arranging the Machhi logs on the Afarganyu, the mobed saheb tucks his Jama in the pichori such that it rises a little above the toes, takes a Handa (vessel) filled with well water and prays “*Khshnaothra Ahurae Mazdao – 1 Ashem*”, then recites in baj “*Yaozdathrahe Zareh Varkash*” thus pouring water from the Handa to the Karasya overflowing it. He then recites again “*Khshnaothra Ahurae Mazdao – 1 Ashem*” then in Baj “*Yaozdathrahe Zareh Frankard*” again overflowing the Karasya. The third time he prays “*Khshnaothra Ahurae Mazdao – 1 Ashem*” then in Baj recites “*Yaozdathrahe Zareh Puitik Harvespa Mino Ardavisur Aav pak Yaozdathra*” overflowing the Karasya one more time. He then takes hold of the Karasya, prays one Ashem vohu, and with his right hand washes the Khuan eastern side, then with the second Ashem washes the Khuan southern side, with the third Ashem washes the Khuan West side and the Northern side together. A normal Yaozdathregar mobed follows this Revaji procedure and derives invisible help through the Revaji Keherp. But an Ashavan on account of his high spiritual stature dislodges the Gashak forces through his “Kheradi Kunashne” powers. During the first 7 months when Rapiithvan is above the ground and active, Gashak forces are tremendous, therefore the Khuan needs to be washed with the Frado energies present in water. In the Second Havan period of the next 5 months, the Gashak forces are minimum, therefore just cleaning of the Khuan with a dry cloth will suffice.

After washing of the Khuan, the Yaozdathregar wipes his hands dry, then wears gloves, holds two ladles (Chamach) with each of his hands. He then places one chamach over the other and offers four pieces of sandalwood to the fire, each one reciting the words “Humatanam, Hukhtanam, Havrashtanam, Yadacha, Anyadacha.....” bowing down in reverence towards the Padshah saheb. He then recites the name of Ahura Mazda and strikes one bell

thus creating a composite force of Mithra, Manthra and Yasna. When an Ashvan performs this ceremony he too holds the two Chamach one on top of the other and places 4 sandalwood pieces on the Chamch, but by virtue of his Kheradi Kunashni powers the sandalwood pieces on their own automatically land up on the fire from the Chamach. In this manner the Ashvan ascertains that he has performed the Bouy ceremony diligently and that the ceremony is effective in drawing the Asere Roshni down with vigour through the Keshwars of Nisti.

The Boiwala mobed then performs the Chak Feravanu kriya. The western Scholars are unable to explain the purpose of this act and draw similarities to a Red Indian dance. While performing this kriya the mobed saheb moves round the Sarposh (tray) of the Afarganyu in all 4 directions (E-S-W-N) and 4 corners reciting certain formulae on each of these positions thus creating a spiritual boundary. This act ensures that all the Rathviya Chakra present in the Pav Mahel produces a Keherp. This strengthens the conciousness (Baod) of the Padshah saheb and raises it to a very high level. It is worth noting that the Chak feravanu kriya in Ushahin and Havan gehs are different from that done in the Rapithvan, Uziren and Aiwisuthrem gehs. During Ushahin and Havan gehs the mobed starts the Chak feravani kriya facing the West direction whereas in the other gehs he starts it in the East direction. The method by which the Asere Roshni is drawn towards the earth from the Asmans through the Nisti can only be explained fully in Sezda (heart to heart). An Ashvan on account of his Mino-Vinashne powers is able to see the rays of Asere Roshni fall on the fire. During the Ushahin and Havan gehs the Asere Roshni enters from the southern direction and during the other 3 gehs, the Asere Roshni enters through the Northern direction bypassing the gubbars (cloud formation) of Saen Daruji and Bad Kerdar. There is proof of this aspect but it is beyond the scope of this article. The Asere Roshni which comes down through the Anasari layers as per the law of Mazda-data, helps mankind in the process of Retribution. This is from the Northern direction and does not mix or mingle with the Gubbars of the dark forces. Whereas the Asere Roshni that descends from the Southern direction through Dadaare Gehan gives nourishment to the earth. It is for this reason that the Chak feravani kriya is different in Havan and Ushahin as compared to Rapithvan, Uziren and Aiwisuthrem gehs.

When the mobed saheb with the help of a paiwand with the Jama holds the two Chamach thus drawing the kash, a total of 9 kash is drawn. Starting from the West he recites “*Aa thwa Aathra Garyemi*” meaning I draw the Asere Roshni from above and feed that to the Atash Padshah. During the first Kash the Asere Roshni is drawn through the **Arezahi** Keshwar. The next kash is drawn from the “Ishan corner” he recites “*Vangheush Managaho Zaotrabyo yazamaide*” meaning I attune myself to the Asere Roshni that is predominant in wisdom entering our sacred Alaats. During the second kash the Asere Roshni is drawn through the **Fradadafshu** keshwar. The third Kash is drawn through the “Agni corner” thus reciting “*Athwa Aathro Garyemi*”, thus drawing the Asere Roshni through the **Vouru Bareshti** keshwar. The fourth Kash is drawn facing the East direction. Here the mobed saheb recites “*Vangheush Ukhdo Zaotrabyo yazamaide*” which means I attune myself with the Asere Roshni which originates from the Naad (tune) of Ahunavar emanating from the Alaats. This is drawn from the **Savahi** Keshwar. The fifth Kash is drawn from the “Nairutya corner”. The mobed saheb again recites “*Aa Thwa Athra Garyemi*” and drawn the Asere Roshni from the **Vouru Zareshti** Keshwar. The sixth Kash is drawn from the “Vyavya Corner” when he recites “*Vangheush Zaotrabyo Yazamaide*” which means I attune myself with the Asere Roshni which emanates from the Alaats of Bahman Ahmeshaspand. This Asere Roshni is drawn down from the **Vidadafshu** keshwar. During the seventh Kash the mobed saheb faces North and recites “*Sukkai Manangaha*” which means I revere the the Asere Roshni that clings

closely with the Manashni of Geti. He then turns to the South direction to draw the eight Kash reciting “*Sukkai Vachangaha*” meaning I attune myself with the Asere Roshni that clings closely to the Gavashni of Geti. The last - ninth Kash is drawn from the West direction which is the direction from which he first started the Chak ceremony, maintaining a paiwand with the logs of the Machhi, reciting the words “*Sukkai shyothna*” meaning I attune myself with the Asere Roshni associated with Kunashni of Geti.

After having completed the Chak Feravanu ceremony the mobed saheb then takes hold of the long Chamach, places few pieces of sandalwood on it, and makes a paiwand with the Jama thus placing one end of the Chamach on the Sarposh, begins reciting the Atash Niayesh. While reciting the Pazend Dibache of the Atash Niayesh on the words Dushmata, Duzukhta, Duzvarashta he strikes the bell three times on each of the words. In the current time period Behdins and Athornans are unable to follow strictly all tarikats of Ashoi, hence the present Rainidar saheb Dastur Aderbad Mahrespand has introduced a Pazend Patet pashemani kardo in each of the Niayesh and Yasht following the laws of Stoat Yasna. This has proven to be very effective in the present times. The kardo starts with “Az hama gunah”. When the bell is struck, the Yaozdathregar mobed saheb, Athornan sahebs and behdins present in the hall should collectively pass the thought force Mithra that may the Gubbars formed of bad thoughts, words, deeds of mankind break and may the formation of good gubbars full of benevolence take place, and may they be strong. May the Mithra Daruji, Manthra Daruji and Yasna Daruji and all black magic be destroyed and may the evil thought, word, deed from my own little world be vanquished. When the Pazend Manthra of “*Ahura Mazda Khodai avajuni Mardum.....aedun bad*” is recited in Baj (soft muttered tone) the thought force passed by the mobed saheb is may the beneficial currents of Asere Roshni collected here be spread to all mankind of all Jhirums. When the 2 Yatha are recited after this Pazend passage another 2 Kash are drawn around the fire extending protection until the change of the next geh. The number of Atash Niayesh recited during each geh are different in Udwada as compared to other Atashbehrams, but in all Kadmi Atashbehrams only one Atash Niayesh is recited. Ustad Saheb Behramshah Shroff had stated that atleast 3 Atash Niayesh should be recited in all Atashbehrams of second grade (Duvvam Martaba) and during the third Niayesh the Kash drawn on the periphery of the Sarposh in the Rakhiya should be finally sealed.

The Atash Behram Padshah saheb is an indispensable entity for all Baste Kushtians. Since the Padshah has a spiritual connection with the Minoi Atash, it spreads its benevolence and protection to all living creatures of all Jhirums. When a zarathushtri prays the Kemna Mazda prayer he begs for the boon that may I attune myself with thee Atash (Atrascha) and the Manashni of the fire (Managascha) by following tarikats of Ashoi, performing Atash Parasti and recital of Manthra-khani and in reward may I receive the blessings and protection for myself, my family members and for the particles of my soul in the other kingdoms. This is absolutely necessary when the attack from Ahriman is powerful and can only be achieved through Atash Parasti. In a normal human being, there are forces of good and evil present at all times. The human mind is akin to a rubber band which can be stretched. In good times, man is able to keep a control on his mind but in difficult times, the control on the mind is lost and man sways towards evil. The only way out of this is to follow the practice of Meher Patet. The gifts given by our prophet Asho Zarathushtra in the form of Sudreh-kushti, taikats of Ashoi, Manthravani, and Atash Parasti are all important to eradicate evil within us and for this the beneficial currents from the Atashbehram prove helpful. All Baste khushtians souls on account of their composition are provided with the invisible Staots of Ahunavar because of which the Atash Mino karko is active in their Anasars. The main aim in a zarathosti’s life is to awaken / energize these Stoats and the key to do this is the path of Atash Parasti. For all

Athornan sahebs, Yaozdathrehari is not a mere profession but a means to win both religion and this materialistic world. To maintain a Bareshnum and practice Yaozdathregari is extremely important for the Athornan tola.

**Message from Jehangirji S. Chiniwalla** -→ Times are changing from bad to worse. It gives me great grief even to spread Khshnoom. The spreading of this knowledge of Khshnoom is only by the love of one's religion. As per the instructions of Ustad Saheb, every disciple has to face these tough times. Those Khshnoom Fidai who are unable to grasp the intricacies of Khshnoom properly bring obstacles in the path of the spread of this esoteric knowledge. I am just a normal sinful behdin. My Keshash is of the Darvandi category of the Mazdaysni Baste Kustians. But as per the instructions from my Ustad Saheb and the invisible help from the Abed sahebs and their Daham Afriti blessings raining upon me, I perform my normal Farzyat as a Khshnoom lover but I may have accidentally committed mistakes (sins of omission), therefore I daily recite my Patet Pashemani and maintain it in my Mithra throughout the day and night and I earnestly pray that the Abed Sahebs of Demavand Koh help this Khshnoom disciple in being successful in spreading the message of Khshnoom, protect our community and lead us on the path of benevolence.

**Bibliography : Zarathosti Din ne Lagta vidhvidh Vishayo :**

**Translated from Gujarati to English by Behram P. Dhabhar from :**

**Atash Behram Padshah-oni Machhi Chadavi, Bouy devani kriya upper nakheli Ilm-e-Khshnoom ni Filsufini Roshni – Jehangir S. Chiniwala**