

Kash of Paak Atash Behram Padshah Saheb

**On the joyous occasion of the salgireh of Paak Banaji Atash Behram Saheb,
am pleased to share the below article.**

The sanctified land, divine edifice and sacred Kash of Paak Atash Behram Padshah Saheb

Disclaimers: 1. The article is a feeble attempt to encapsulate the essence of the key messages as explained in the *Purso Pasokh* series by the late doyen of *Ilm-e-Khshnoom* Seth *Jehangirji Sohrabji Chiniwala*. The Gujarati articles of Seth *Jehangirji* appeared in *Parsi Avaz* weekly of 27th February and 6th March 1955 (Vol. 8, Issue 35 & 36). Readers are strongly encouraged to read these beautiful Gujarati articles from the *Parsi Avaz* weekly in order to gain a fuller and richer understanding of the aforesaid subject.

2. This article provides glimpses about the mystical knowledge pertaining to *Atash Behram Padshah Saheb* purely from a *Khshnoom* point of view and it is hoped that no misunderstanding gets created on account of the same. Certain technical terms in Gujarati have been translated into the most approximate equivalent term in English and readers are requested to bear in mind such limitations of the English vocabulary as also those of the translator.

3. This article is recommended for reading by true seekers of truths of our religion who have an open, objective and unbiased bent of mind. This article is not for those who are allergic to the divine knowledge of *Khshnoom* and also not for those who do not have implicit faith in the time-tested tenets and traditions of our pristine religion.

Introduction and Key concepts

“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 discipline in their personal life, a *Bareshnoom Gah* 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 convincing indicators that here is a sacred place, a divine palace for the Son of

Ahura Mazda (Athro Ahurahe Mazdao Puthra) to reside and perform His divine Functions assigned to Him by His Divine Father? The whole procedure of consecration of an *Atash Padshah* is intended to generate a divine field, a spiritual force, circuits of sacred energies, which have certain divine task to perform.”¹

“In his “*Khordesh Avesta Baa Khshnoom*” *Dr. Saheb Faramroze Chiniwalla* has written a few outstanding lines on *Atesh* whose translation is as follows:

‘*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 happens without energy, and energy is the phase in between the earthly fire and the subtle (non-physical or divine) fire’.”²

“Out of the 33 *Alats*, *Atash Behram Saheb* is the most important *Alat*. It is practically impossible for a Zoroastrian community to practice Zoroastrian religion without an active and vigilant *Atash Behram Saheb*. The ritually consecrated *Atash Behram Saheb* has an energetic personality of its own. Few of its personal attributes are given below:

It has *Ahu* i.e. manifestation of divine nature as good as that of the *Yazatas*, magnanimous nature. Divine nature of sacrifice, forbearance, sufferance, selflessness and charity.

It has *Daena* i.e. heart containing inspiration as effective as that of *Yazatas*, right heart. Heart where *Sarosh Yazat* dwells which is thus self-intelligent.

It has *Baod* i.e. divine (*Guj: buddhi*) intelligence enlightened reasoning knowledge.

It is called a *Rathestar* i.e. the heavenly soldier instituted on earth.”³

Sanctified land of Atash Behram

The land where *Atash Behram* is built should be hallowed and its exaltedness should be commensurate with the divine stature of *Padshah Saheb*. The land where *Padshah saheb* would be enthroned should be naturally sanctified for years together by the munificent rays of the sun. Such ground needs to be dug up waist-deep and the naturally purifying rays of the sun should continuously fall upon the dug up area so as to cleanse the earth of all physical and ultra-physical putridity.

Ustad Saheb Behramshah Navroji Shroff has explained that the hallowed ground where the edifice of ***Paak Atash Behram*** would be built should first be ritually purified as per the laws enshrined in our religion. Thereafter, such hallowed ground should be delineated by drawing physical furrows and the “***Tana*** ceremony” should be performed upon such delineated land. The agency that attracts, complements and facilitates the showering of the divine currents of the White side of nature (***Asare Roshni***) on earth is the inherent piety and holiness of the ground. Therefore, land that is not ritually pure or land that is infested with sprites and evil spirits or land that is contaminated with any form of putridity that has not yet been cleansed out is certainly not conducive for the divine functioning of ***Padshah Saheb***. Consequently, if ***Atash Behram Saheb*** are enthroned on such lands, ***Padshah saheb*** would still continue to attract the divine currents of Nature (***Asare Roshni***) but its divine life-force (***Ushtaan***) and personal radiance (***Khoreh***) get consumed at a faster pace thereby resulting in the reduction of the life-span of the ***Atash Behram Saheb***.

In normal instances, the land on which the ***Paak Makaan*** of ***Atash Behram Saheb*** is to be built is dug up waist-deep and all rocks and boulders are removed from the land thus dug up. Thereafter the dug-up area is filled up with the remaining soft mud and the entire area is allowed to bathe in naturally purifying sunlight. ***Paak Makaan***s should never be built on a grave-yard. However, in the exception case of a ***Paak Makaan*** being constructed on a land which has been used as a grave-yard, then such land should be dug-up waist-deep and such dug-up area should be allowed to bathe in purifying rays of the sun for a period of 25 years.

When ***Ashavan Saheb*** bring down the fire energy of lightning (one of the 16 fires used in the consecration of ***Atash Behram Saheb***) with the use of (***Fshusho***) ***Manthra***, they use their advanced spiritual vision to identify the land whose ***Chakhras*** (ultra-physical centres for receiving and transmitting divine currents) are exalted. Once such sanctified, exalted land has been identified and the “***Tana*** ceremony” has been performed thereon, an invisible fortress of ***Mithra, Manthra*** and ***Yasna*** is created. As a result, all types of putridity and evil spirits hitherto residing thereon get duly eliminated and an invisible connection is established between the physical ground wherein the ***Atash Behram Saheb*** would be enthroned and its ultra-physical, divine counterpart (***Baaten Zemo***).

Divine edifice and precinct of Atash Behram

As per the teachings of *Ustad Saheb*, the *Koh* (sanctum sanctorum) of the *Atash Behram Saheb* should be constructed in such a manner that external light cannot enter the *Koh*. Likewise, the inner walls of the *Koh* and *Goombaz* should be rough and uneven. *Atash Padshah* has its own *Aipee* (personal atmosphere) and the uneven walls of *Koh* and *Goombaz* help to hold intact the *Aipee* of *Padshah Saheb*. The door to the entrance of the *Koh* should be facing in east or south direction only. As mentioned earlier, no external light (not even the beneficent sunlight) should fall on *Padshah Saheb* or in the *Koh*. The divine currents of the White side of Nature (*Asare Roshni*) are continuously showered at the place where the divine *Padshah* is enthroned. Any devotee who enters even the outermost boundary of such a holy place unknowingly inter-mingles his *Khoreh* (personal radiance) with that of the *Padshah saheb*. If the *Khoreh* of the devotee is pure, there is no adverse impact on the *Padshah saheb*. However, the pure *Khoreh* of *Padshah saheb* gets vitiated and even nullified to an extent when a devotee with impure *Khoreh* enters even the outer precincts of *Atash Behram Saheb*.

The sacred precinct of *Atash Behram Saheb* is always divided into three main parts. There existed a divine science for construction of such *Paak Makaans* of *Atash Behram Saheb* in ancient Iran and that science is now lost upon us. The thus-lost divine science of construction was such that it enabled the three main parts of the precinct to remain inter-connected with each other whilst ensuring that the three main parts were demarcated from each other at the same time. The divine science of construction also ensured that using the sacred science of *Kash* the talismanic energies of White side of nature could freely operate within the precincts of the *Atash Behram Saheb*.

Sacred Kash of Atash Behram

The esoteric concepts of *Pavi* (Ritually pure, rarefied) and *Kat* (enclosure, confine) have been explained in depth in Zoroastrian theology. The environs of any place on mother earth can be physically purified and cleansed and thereafter a circular demarcation (*Kash*) can be drawn upon the same using the *Paak Kalaam* of *Ahunavar* (*Yatha Ahu Vairyo* prayer) which has the effect of creating an invisible protective field. However, it is not possible to comprehend and grasp such intricate concepts using our three dimensional intellect.

The sanctified land and the holy precinct where *Atash Behram Padshah Saheb* resides is demarcated from the surrounding environment using the sacred science

of *Kash*. A *Kash* is a demarcation drawn on the physical ground in order to alienate a piece of land from its immediate surroundings. As per the beatific knowledge of *Khshnoom*, wherever such *Kash* are drawn on the physical ground, it creates an invisible wall of self-protection for the objects enclosed within the *Kash*. It is conceded that it is a tad difficult to conceptualise such a wall of self-protection using our three dimensional intellect especially because the protection is invisible to our physical eyesight. However, mystics whose spiritual vision is developed can visualise and also help true seekers in visualising such esoteric concepts by using their spiritual powers. Further understanding of this can be gained only with the help of such mystics who can take their chosen ones into a spiritual trance and enlighten them about such recondite laws of nature.

As mentioned earlier, the sacred precinct of *Atash Behram Saheb* is divided into 3 main parts. The innermost and the most sacrosanct part is that of the *Koh* (sanctum sanctorum) and the *Goombaz* (dome) where the *Padshah Saheb* is enthroned. The second part is that of the inner and outer sanctorum where fellow community members and devotees can offer their prayers. The last and outermost most part consists of the remainder of the precinct of *Atash Behram* extending up to the outermost compound where propitious fruit -bearing trees and fragrant flower-bearing plants of Jupiterian genus are grown.

The 9 *Kash* drawn on these 3 main parts provide the invisible talismanic vigil within the precincts of *Atash Behram Saheb*. Let us now have a look at these 9 *Kash*:

The outermost *Kash* is the outermost compound of the *Paak Makaan*. It is advisable to grow propitious fruit-bearing trees and fragrant flower-bearing plants of Jupiterian genus in the compound.

The second *Kash* is drawn near the entrance of the *Paak Makaan* consisting of 3 parts.

The third *Kash* is drawn in such a manner as that of a circular *verandah* like structure around the *Paak Makaan*.

The fourth *Kash* is drawn around the outer sanctorum of the *Paak Makaan* where devotees can offer their prayers. This should also be drawn uniformly in all directions.

The fifth *Kash* is drawn around the inner sanctorum of the *Paak makaan* where devotees can offer their prayers.

The sixth *Kash* is drawn outside the sanctum sanctorum (*Koh*) and *Goombaz* (dome) of the *Paak Makaan*.

The seventh *Kash* is drawn inside the sanctum sanctorum of the *Paak Makaan* and should be uniform in all directions.

The eight *Kash* is drawn around the *Khuan* (Pedestal) on which the *Padshah Saheb* is enthroned.

The ninth *Kash* is drawn on the *Sarposh* (metallic tray atop the *Afarganyu*) with the help of *Rakhia* (sacred ash) of the *Paak Atash Behram Padshah Saheb*. This *Kash* gets activated by the performance of *Buoy Kriya* by *Mobed Sahebs* at the change of each *Geh*.

Mother earth also has its semi-spiritual counterpart (*Keherp*) just like the human body is composed of spiritual, semi-spiritual/ultra-physical and physical counterparts. A divine protective field resides in the innermost recesses (core) of mother earth which is governed by *Spenta Armaity*. The purpose of consecrating *Paak Atash Behram Saheb* on earth is to replicate the working of the spiritual *Atash Behram* existing in the higher realms of Nature. Likewise, one of the key objectives of drawing physical demarcation (*Kash*) within the precincts of *Atash Behram* is to replicate the working of their spiritual counterpart in nature.

Conclusions

Atash Behram Saheb is a living, throbbing entity that dutifully performs the tasks that have been entrusted upon Him by His Divine Father. The key tasks they perform are that of *Rathestar* i.e. fighting the dark forces of nature (*Ganamino*) by continuously collaborating and co-operating with the White forces of nature (*Spenamino*). *Atash Behram Saheb* can fight and control the dark forces of Nature within a periphery of up-to 500 miles from its epicentre (i.e. place of enthronement) and thereby silently help the White forces of Nature. The other key task is to be a Spiritual guide to each member of our community and to drive the destiny (personal as well as collective *Karma*) of our community.

There are certain conditions precedent that need to be met in order to facilitate and enable *Atash Behram Padshah Saheb* to effectively, efficiently and effortlessly perform its duties in Nature. These conditions precedent, inter-alia, pertain to spiritual ecosystem of *Atash Behram Saheb* which comprises of the land, entire precinct and edifice (not just the sanctum sanctorum) of *Atash Behram* and the

boundaries drawn thereon. A healthy and functional spiritual ecosystem is a sine-qua-non for the beneficial connection to be established between the **Atash Behram Saheb** and the beneficent White forces of nature (**Gava ni Kudrat**). If these conditions precedent are duly honoured, they result in the creation of an invisible, meta-physical, divine protective field wherein the energies of White side of Nature can freely operate and perform their appointed tasks. Any disturbance in the protective fields is bound to inhibit and impair the working of the White side of Nature thereby causing detriment to the overall welfare of the community and also disturbing the harmony within the community. All those who disturb these protective fields are guilty of putting a spanner in the works of White forces of Nature and also in aiding and abetting the dark forces of Nature. Wounded and tormented **Atash Padshah** bestow silent punishment on such aiders and abettors.

One of the most unfortunate events of spiritual import that continues to occur in our community is the utter neglect of the divine protective fields (**Kash**) surrounding the **Paak Makaans** of our **Atash Behrams**. The most noble **Yaozdathregar Sahebs** and **Dastoor**s are unable to understand the importance of the **Kash** and the talismanic energies operating within the **Kash** of **Atash Behram Saheb**. It is then futile to find fault with the trustees of such institutions for their ignorance in such matters.

References:

1. Article by **KND Meherjirana Saheb** (using the pen-name '**Scientix**') that appeared in **Parsi Pukar** Apr-Jun 2004; Vol 9, No. 4.
2. Ibid.
3. Article by **K. F. Keravala** titled "**Atash Behram – A Synopsis**".

(This article has been penned by a **Bastekustian Khshnoom Fidai** who wishes to remain anonymous)

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Courtesy : K F Keravala