

# THE PARSEE VOICE

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## *7<sup>th</sup> Baj of Adi Furrokh Doctor*

**Your life was a blessing, your memory a treasure,  
You are loved beyond words and missed beyond measure.**

In spite of 7 years having passed since his demise and the world and our community having gone through tremendous challenges and pain, it still seems like he is with us, guiding us on our spiritual journey, gently chiding us when we slip and always spurring us on in his own indomitable way. The epitome of humility and dignity, this great Ratheshtar of the Zarthoshti Deen will forever live in the hearts and minds of those whose lives he touched.

Adi's passion in life was to save our Agiaries, Atash Behrams and Dakhmas-our spiritual heritage-from depredation and harm. He would lose no opportunity to intervene if he noticed any act of disturbance in these holy premises. One such activity he firmly opposed was photography and videography within the holy precincts of our fire temples especially during ceremonies like navjotes and weddings. We reproduce below the reasons elucidated by him for refraining from this activity which has devastating effects. (Team TPV)

Two things happen when such film-shootings and flash cameras are used. The effect of the sacred Navjote or wedding ritual as well as the Nahaan undergone by the child or the couple are neutralized and nullified, and the sanctity and Divine power at the Padshah ruling in that consecrated institution are severely jeopardised. There are too many technical and delicate points that have to be considered to understand how all this happens. But we shall try and make the whole exercise as easy to understand as possible.

The child or the couple has passed through the Nahaan ceremony, by which they have been purified both physically and ultra-physically. They are now entities whose

Atash-e-Vohufryaan (the Fire Energy prevalent in every human being and which has to be activated by different spiritual processes by souls belonging to different religions) is operating on a higher frequency than that in any other Zoroastrian. The personal atmosphere (Aipee) of such a person is purer than that of those around him. This person is radiating energy or currents which is/are very rarified and subtle, as compared to the physical radiations emanating from any worldly source, including the currents and emanations flowing from electric lights, arc lamps, spotlights, etc. Thus, the moment a flash camera, focused on the child or couple having undergone the spiritual ablution, clicks or the video arc lamps are switched

on, the opposing subtle currents flowing from the Nahaan - undergone entity, and the dense ones from the camera or electric lamps come into severe friction, resulting in drastically reducing the good aura of the person concerned.

After knocking the bottom out of the beneficent effects of the Nahaan, let's see what happens when the cameras and bright lights are focused on the child or couple during the actual ceremony. We shall take only one example, that of a Mazdayasni child whose Navjote ceremony is being performed. What exactly happens during the Navjote ceremony can be illustrated by a crude worldly analogy.

Among his various missions, one of the most important for Holy Prophet Zarathushtra was to build a cosmic institution called Gaas or Gatumchaa Ahuraai of the Gathas. From this Gaas, flow the currents of the Pav Mahel, etc. on earth, particularly in our Agiaries and Atash Behrams. Let's call this Gaas, Zoroaster's Power House in space. Before the Navjote, being born of Mazdayasni Zoroastrian parents, there was a loose connection between the child and the Power House, that is, although the wires were connected, no current was flowing through them.

Now, Lord Ahura Mazda has appointed two administrators of this Power House - Din and Astaad Yazats. As soon as the Navjote ritual starts, the Navjotee is made to recite the prayer, "Rajeestyao, Cheestyao, etc." When this is recited, the administrators Din and Ashtaad Yazats become aware that a Mazdayasni child is to be initiated in the Gaas where Yazatic currents constantly flow. So they switch on the current from the Power House for the child. But yet the receiving centre's (the Navjotee's) switch is not on. For that purpose, that is for the Navjotee to receive the current, the mobed invests him with the Sudreh and while reciting the Ahuramazda Khodai Nirang ties

the Kusti round his waist.

The moment this investiture ceremony is over, the Navjotee's switch is turned on and the current from the Zoroastrian Religion's Power House starts flowing freely. The child who now becomes a true Zarthoshti is duty bound to keep the Sudreh/Kusti on as long as he lives, for only then will the current from Zarathushtra's Power House keep flowing in him constantly.

Imagine then what would happen if when such a delicate and vital spiritual ritual is taking place, you throw highly materialistic radiations on the child and the priest! You have already destroyed the personal atmosphere and magnetism of the child and vitiated his Nahaan. Now you go a step further and destroy the subtle vibrations of the Avesta/Pazend Manthra being recited there as well as short-circuit the divine currents that would flow from the Spiritual Power House of Zarathushtra. All this for the sake of showing the film or pix to friends and relatives later!! Have you realized what violent damage and disorder you are causing and creating on the one and only solemn occasion in the child's life?

Not only that. Your constant camera-flashes and video lamps destroy to a very great extent the Khoreh (halo), Khshathra (Divine Power), Karsh (circuits) of the Atash Padshah that operate and radiate in and around the entire building, which is consecrated, housing the Padshah!

Imagine the colossal damage thus wreaked by those who perpetrate such acts! As said earlier, the trustees of the fire temples, the mobeds performing the Navjote or wedding ceremonies as well as those tending the holy fires where such ceremonies are performed, and the laity who bring in friends or professional video cameramen inside the Fire Temple, are equally guilty in Nature of creating violent disorders, for which retribution is certain!

## Junni Aankhe Nava Kautak!

Ms. R. F. Doctor

We have quite a few in our community who prefer to live in a Fool's Paradise!

For them, the trinity of Good Thoughts, Good Words & Good Deeds (now only a cliché) constitutes the complete ZOROASTRIAN Philosophy! Their argument is we don't tell lies (that itself is a lie), don't hurt anyone either by words or by action) ergo, we are practicing the Zoroastrian philosophy in toto!

There are also other fools who believe that our religion teaches us to eat, drink and be merry & do things that make us happy! (These are better known as the Ushta Brigade! Ushta = happiness).

Was our Prophet- Vakshure Vakshuran Asho Spitaman Zarathushtra - who was given the glorious Divine revelation by Ahura Mazda Himself, and blessed by Behman Ahmeshaspand, sent on earth just to teach how to laugh and be happy? (This itself is a laughable idea!) They do not know that to understand the minute details of our lofty religion, along with its esoteric meaning, will require more than one birth!

Our religion is unique. It not only gives us detailed guidelines of how to lead the life of a true Zoroastrian, when alive, but also how to take care of our dear departed! The beautiful religious Muktaad festival takes care of that! In both the FASLI Muktaad (March) & the SHAHENSAHI Muktaad (August), the souls and the Fravashis are extended a warm welcome to visit our earth and home & bless the family. They reside in the fresh water filled in the 'BEHRAANS' (Vases and 'Karasiyas'). Utmost purity has to be maintained. The water has to be changed every day and the stale water poured into the trees or dry mud but never into the gutter. Till late, the stale flowers used to find their way into the sea water but of late that is not permitted. So a few foolish Managers and Panthakis wrap them in old newspapers & throw them over the wall that divides two buildings, so that they fall right into the garbage lying there! So the flowers to which we pay obeisance one day are unceremoniously dumped the following day. Is this the purpose of

setting up the Muktaad table? They are inviting trouble for themselves by committing a grave sin! Wherever the Agiary has a compound with some trees and dry mud it is best to leave the stale flowers there so that eventually they can merge with the soil and provide good manure. Alternately, where there is no proper compound with dry mud, with the permission of the Panthakis, the Behdins may be allowed to take the flowers that belong to them to be kept in a dry place near their building, after ensuring it is not visible to outsiders. BUT UNDER NO CIRCUMSTANCES SHOULD THEY BE TREATED AS GARBAGE!

Today, one sees a very pathetic scenario. Due to the pandemic restrictions, Behdins are not allowed, and most places of worship are closed. So a new trend has come up. Flowers of the same colour and type in all the Vases and each day a different colour! Sad to say that the Mobeds, Panthakis, Managers and Trustees who permit this, seem to be grossly ignorant. None of these multicoloured flowers can be used during Muktaad. They are hybrids, they cannot attract the STOATAS and have no spiritual value. The only flowers acceptable are the long stalked Gulchharis and the 'Gawti' gulabs. (The latter though are not easily available).

What is worse, the whole thing is videotaped and circulated! Soon other Agiaries follow and so the merry go round goes on. Are they participating in some Aesthetic Competition? It is conveniently forgotten that all the Behraans are consecrated and have a religious sanctity. Photos may get circulated to members of different faiths, come in the cell phones of women who may not be ritually pure at that time. Instead of taking care of our dear departed, it is making a mockery of the prayers recited and the ceremonies performed for 10 days!

But the question is – how did they get videotaped? How did the cell phones, cameras get an entry into the hall where the Muktaad Behraans are kept? It has been repeated *ad nauseum* that every room in the Agiary or Atash Behram is as sacred as the

Padshah Saheb's Room because all of them are consecrated! Due to these technological devices which emanate radiation, the magnetic circuits get affected and the vibrations generated by the Mathravani prayers suffer. That is why old timers describe them as 'Ahriman na Hathiar!'

The video recording has not been done surreptitiously, but with the full knowledge of the Managers and the Panthakis, with the Trustees conveniently turning a Nelson's eye! A crash course on the Rights, Duties and Responsibilities of the Trustee of an Agiary & AtashBehram is the need of the hour! It would be a good way of empowering them!

No doubt, the technological devices do have their plus points but they have to be used judiciously and definitely not in fire temples! Keep them at arm's length from all aspects of Religion – Religious institutions, prayers, ceremonies, rituals & religious festivals. The Behdins need to be a little more vigilant. Simply waxing eloquent on What's App is not enough. We have to play the role of a warrior guarding the Padshah Saheb and protecting the religious institutions at all costs. Whatever little that is still left has to be guarded fiercely, or else one day we might wake up to find that we have lost the moon while counting the stars!

## Jashans on Zoom...What next? Paidust and Uthamna?

H. M. Mistry

A Jashan (the Indian-Zoroastrian word) or Jashne (the Iranian-Zoroastrian word) is a religious thanksgiving ceremony, or one that celebrates or commemorates an important event or is performed in memory of a deceased. According to the late Shams-ul-Ulama Ervad Dr. Sir Jivanji J. Modi, Kt., *"the word Jashan is another form of Yashna or Ijashna meaning an homage of praise, from the (Avesta) root 'yaz' to praise, to worship."*

Any religious ceremony, whereat Dadar Ahura Mazda and the Ameshaspands and Yazads are invited and their blessings sought, is always conducted in a hallowed space called 'Pavi', wherein a spiritually pure atmosphere is created. These Pavis may be permanent in nature like those in fire temples where Pav Mahal ceremonies like Baaj are conducted or ones temporarily created for a ceremony like a Jashan, where the mobeds are seated on a white piece of cloth and commence the ceremony by holding hands, thus creating a temporary Pavi, which should ideally not be breached during the performance of the ceremony. (Hence, it is not considered appropriate to hand over Sukhar to the priests while they are performing the ceremony but to discretely place it in the khumcha which should be ideally placed outside the edge of the cloth and from which the priest can retrieve it and offer it to the fire burning in the Afarganya).

Hence, though a Jashan ceremony is not a Pav Mahal ritual, i.e. it need not be performed only in the Pavis of a fire-temple, **a temporary, makeshift Pavi has to be created for the performance of a Jashan.** This means, purifying the floor with water, placing of a double covering as Paivand on the washed floor and lighting an Atash Dadgah along with an oil lamp thereon. Once the ceremony begins, the area becomes a quasi Pavi and gets connected with the Pav Mahal of Nature, attracting the currents of Asar-e-Roshni (currents of Boundless Light), which move in concentric circles, creating an electromagnetic circuit. These concentric circles, called in Avesta, Rathwya Chakhra are always the main targets of attack by Ahriman. He will succeed in his nefarious task if perchance the Jashan is performed in such a way that it is subject to the magnetic vibrations and radiations emanating from the eyes of those whose frequency / wavelength clashes with the Rathwya Chakhra and circuits of the Jashan ceremony. **In short, the Jashan ceremony, or for that matter, any Zoroastrian ritual, is vitiated by the magnetic radiations emanating from the eyes of non-Zoroastrians.**

Further, as soon as the ceremony commences, the combined effect of the Manthravani lawfully recited and the kriya being conducted, causes subtle spiritual energies to flow within the Pavi and attune with the divine energies of the Divinities being invoked, thus helping to achieve

the purpose for which the ceremony is being performed.

The intrusion of sound recorders, cameras, flash lights and other alien paraphernalia, which create a connection between the spiritual occurrences in the Pavi and the outside world which is brimming with physical pollution and spiritual putridity, end up creating a violent disorder, thus vitiating the ceremony being performed and inviting divine retribution on those associated with and participating in the ceremony.

Against this background, let us review the controversial Jashan organised at the ZAC Atash Kadeh on Saturday, 4<sup>th</sup> September 2021 (Farvardin Mah Behram Roj) and which was streamed live over Zoom 'for the benefit of our community members'. Right from the word go, this Jashan was mired in controversy. The advertisement put out in Parsi Times clubbed it with the Jashan for the 6<sup>th</sup> anniversary of the ill-conceived Prayer Hall in Worli, Mumbai. It was further proudly announced that the event would be streamed over Zoom for the benefit (??) of community members worldwide and that after the Jashan, all the 5 High Priests would address the worldwide community! Naturally, a majority of the High Priests saw red because of the unfortunate association with the irreligious Prayer Hall, and informed the organisers that they would not be party to the function. On enquiry, one of the High Priests informed us that nobody had even bothered to check with him before announcing his participation in the event. After some damage control exercises on the part of the organisers, some High Priests sent only messages while some addressed the participants after the Jashan.

From the information circulated on social media,

it seems about 200 people attended, out of whom only a handful attended in person whereas the rest attended online **including rank non-Parsees, thus completely vitiating the ceremony. So instead of 'welcoming' Good Times, be prepared to face Nature's wrath for a botched up ceremony!**

After a backlash from the traditionals, the officiating priest tried to do some damage control via a fabricated interview, which instead of salvaging his image, **achieved just the opposite.** When he was asked whether a Jashan ceremony can be performed in the presence of juddins, his answer was:

*"Jashan ceremony is an outside liturgy ceremony, so stringent purity rules are not necessary. Even in Geh Sarama ceremony non parsis are at near distance. So it is fine."*

**Worse still, he tried to justify his irreligious acts by claiming that "...(the) first Dasturji Meherjirana performed the Jashan in Akbar's palace where all muslims were present."**

As we say in Gujarati: *Bolta bhi deewana aur sunta bhi deewana.* We all know about the lofty spiritual stature of the first Dasturji Meherjirana. To then opine without even being fully aware of what actually happened in Emperor Akbar's palace, not only beats common sense but is an insult to the memory of this noble Dastur, who was renowned for his spiritual prowess.

Almost a century ago, it was foretold that a time would come when the white turbaned gentry (priests) would let down the religion and it would be left to the laity (Behdins) to safeguard it. Those words ring so true today! We silently pray for the coming of the Saviour and deliverance from the gross ignorance that is all pervasive in today's materialistic times.

### Iran - Ni - Tavarikh – 3

H. M. Mistry

Last time, we saw in depth the details of Mahin Chakhra and the time period of each such Mahin Chakhra. We also learnt that four dynasties existed in Pamir during the period of 'Lai' (transitional period between 2 Zarvane Darego Khadats) and about which we shall learn more today. The background of words like Asma, Ashna and Chakhras was also seen.

Only Dr. Framroze Chiniwalla has been able to give exhaustive details of the existence and functioning of Chakhras and Jeerums. Every human being has 16 Chakhras which are located in his **Kehrp**. Similarly, this Geti (World) also has 16 Chakhras. According to numerology 16 means 1+6 =7.

Every creation on this Geti is also divided/ classified

into five Jeerums/Varna. However, in reality, there are seven Jeerums. Between two Jeerums, there are two sub-Jeerums. These two are under the influence of Khurshid and Maah.

These Chakhras and Jeerums in turn are affected by the seven Planets which operate in their respective Aasmaans in Hasti, e.g. those who belong to the Barjisi Jeerum are under the influence of Jupiter, who reigns in the sixth Aasmaan.

While the effect of Chakhras is felt on the body, the effect of Jeerum is felt on the Ravaan.

A very important but little-known fact put forth by Dr. Chiniwalla was that certain Chakhras were more predominant in the creation under one Jeerum while other Chakhras remained dormant. Similarly the Chakhras in the Geti are also under the influence of the various Planets in the respective Aasmaans. Thus, the people of each Jeerum could settle and flourish only in those areas on Geti where their predominant Chakhras were in consonance with the predominant Chakhras of the Geti. Thus, due to the Chakhra of Lahiyaan of this Geti being in the region of Iran, the people under the Barjisi Jeerum could settle and flourish there as their predominant Chakhra was also Chakhra e- Lahiyaan.

Before the onset of the deluge (which takes place after the end of every 81,000 years) Soshyos took a select Anjuman from all the five Jeerums to Pamir where he settled them and taught them to live with one another in attunement with Nature.

When the Mazdayasnis were living in Airyana Vaeja, in Pamir there were four dynasties which flourished. The first one was the **Mai Aabadian** dynasty which was established by 'Mai Aabad'. The people of this dynasty were all practising the Mazdayasni religion. There was no other religion in Pamir, but the people were from different Jeerums. They spoke the Aasmaani language which was based on the laws of Stoaat Yasna. But the dialects of the people differed depending on their Jeerum and the Qisas associated with it. Even the thinking of the people of different Jeerums differed. Their master was 'Mai Aabad'. Their sciences were highly developed. There was no science they did not know. The various sciences they knew were:

- i. IIm-e Simia - It consisted of knowledge of the laws of the good and bad sides of nature. They had the knowledge of various formulae and could formulate Nirangs, they could make

Taavijs, amulets, etc.

- ii. IIm-e-Kimia - Knowledge of Chemistry, medicines, poisons.
- iii. IIm-e-Rimia - Art of manufacturing synthetic things.
- iv. IIm-e-Limia - Science of Engineering.

Their whole Anjuman was like one of Angels. They could communicate with animals and birds through thoughts. They could create fire with Stoaat. Even their climate was equanimous and pleasant. Their average life span was over a thousand years. They kept a gap of 40 years between each offspring. Due to the presence of Jupiter in the King Time Cycle, Prime Ministerial Time Cycle and Ministerial Time Cycle, this was considered as the Golden Age. It lasted for 203 years, after which Jupiter was replaced in the Ministerial Cycle by Mars.

With the advent of Mars the thoughts of some of the Aryans began to deteriorate. The **tokham** of each Jeerum began to show its prominence especially the Jeerum over which Mars held sway. The system of burial of the dead commenced. Idol worship also took root. The dark forces of Devayasni began to take hold over that august Anjuman. People of different Jeerums started having differences of opinion. This period lasted for 313 years. **The** last Abed of the Mai Aabadian dynasty was **Abad Aared**. After him the next Abed who controlled Devayasni to some extent was Jiafram. He established the Jiafram dynasty. He used the strength of knowledge and taught the people to stay away from Devayasni.

With the advent of Sun in the Kotwali (Ministerial Cycle) there was some improvement in the situation in Pamir. A new dynasty commenced under the leadership of **Shaayaan Saheb**. The Geti was now becoming more hospitable and inhabitable after the deluge. Vegetation was starting to grow again. He explained the Laws of Chakhras to the people on the basis of which settlements could flourish in particular places only. This period lasted for 73 years.

The last dynasty was the **Yaasanian** dynasty which was established when Venus entered the Kotwali. Here also the Laws of Jeerum and Chakhras were impressed on the people and they were taught to settle accordingly. The stay on Pamir was now coming to an end as Geti was now inhabitable. This period lasted for 165 years.

*(to be continued)*