

For Private Circulation Only



**Parsi
Junction**
IS NOW ON
WHATSAPP
9321425733



PARSI JUNCTION

Sunday, 28 November 2021

► Volume 1 ► Issue 109
► Year 2 ► Copy 109 ► Pages 25

Committed to Transparency and Accountability

REGISTER TO BECOME A BPP VOTER

LOST YOUR VOTER CERTIFICATE & NEED A DUPLICATE

Please Feel Free to Contact our Volunteers below who shall help obtain your BPP Voter ID.

This service is **FREE OF COST** and carried in the interest of the community.

COLONY CONTACTS

Cusrow Baug:	7977001081	Navroz Baug:	8850377894
Rustom Baug:	8369721881	Dadar Parsi Colony:	7977001081
Godrej Baug:	8850377894	Bharucha Baug:	8369721881
Ness Baug / Kharcghat Colony:	7977001081	Panthaky Baug:	8850377894
CJ / Gamadia Colony:	8369721881	Nirlon:	7977001081
Captain Colony / CJ:	8850377894	Salsette:	8369721881
Zoroastrian Colony (Chikalwadi):	7977001081	Contractor Baug / Khan Estate:	8850377894
Marzban Colony:	8369721881	Cama Park:	7977001081

For all other colonies & Non-Colony (Private Buildings)
7977001081 / 8369721881 / 8850377894

For further information contact parsijunction@gmail.com



POL-KHOL SACHU BOL ni BOLT BANDH

by FEISTY Dr. ZULEIKA HOMAVAZIR



Phiroze Amroliwalla



Dr. Zuleika Homavazir

From Phiroze Amroliwalla

The Editor,
Parsi Junction.

Dear Sir,

POL-KHOL SACHU BOL ni BOLT BANDH by FEISTY Dr. ZULEIKA HOMAVAZIR

Readers of Parsi Junction, please judge for yourselves who and which media reports the truth: The one which claims on its masthead "The Truth. Delivered weekly" and its comrade-in-arms, the rag which is inconsistent in both its content and periodicity but professes to "Sachu Bol"; or your Parsi Junction which tells you untold and unheard facts without mincing words?

The PARSI JUNCTION in its issue of November 14, has printed an apology letter to Trustee Viraf Mehta, which is signed by Dadrawala and Randeria for what these two men "have written in Parsi times of 30th October 2021". They further "withdraw all statements made in The Parsi Times of 30th October 2021 unconditionally and if his feelings have been hurt we apologize."

Last week another message was circulated on Whatsapp and this writer reliably understands and believes the source to be authentic as one can interpret from the following messages (The highlighting is by the undersigned):

"STOP PRESS

Advocate Kaikhushroo Sam Irani tenders *UNCONDITIONAL APOLOGY* to Dr. Zuleika Homavazir and her father Firdosh Homavazir at the Bar Council Disciplinary Committee Hearing at the Bombay High Court today afternoon, **for his scandalous remarks** printed against her and her family **in his online publication "Pol Khol Sachchu Bol" which as per his statement has shut down.**

Dr. Zuleika presented her own case at the Bar Council hearing against Advocate Kaikhushroo Irani.

Details to follow soon →"

THE FOLLOWING MESSAGE IS REPORTEDLY FROM THE EDITOR OF POL-KHOL:

"Today morning i.e 20th Nov, 2021 the disciplinary committee member of Bar Council was pleased to hear the matter in the complaint filed against me by Dr. Zuleika Homavazir

Both, Dr.Zuleika Homavazir and her father Mr. Firdosh Homavazir were present for the hearing.

After a patient hearing the disciplinary committee member, who had great respect for our community and our community people, advised us that both sides, should resolve the issue amicably n apparently the write up in Pol Khol Sachu Bol dated 30th March,2021 had hurt the aggrieved party.

In reply I had suggested that it was not my intention to hurt anyone but I had only stated what was already in the public domain since the statements made by me were based on inputs from member's of the community and not my personal views but further as an educated professional **I preferred to tender an apology to both of them by saying SORRY** and close the issue and both Dr.Zuleika Homavazir n her father accepted the said apology from my side in true spirit

The hearing took place in a closed room, but I prefer to put the facts on record in the public domain for clarity of public at large . I'm further pleased to let member's of the community know that the whole issue has been resolved amicably with support n consent from the other side

Kaikhushroo Sam Irani

P.N As the context with due diligence may be twisted in P.J hence this write up"

It is strange that despite apologising, Adv. Irani still doubts the Parsi Junction, and feels that P.J. may twist facts!

The undersigned is publishing the above as received to satisfy Advocate Irani and to allay his fears. It is my experience that PJ does not "twist" writeups.

As Editor of Pol-Khol perhaps Mr. Irani is used to twisting and manipulating facts to suit his and his mentor's (Kersi Randeria) convenience, and therefore judges others by his own low standards. Thanks to the disciplinary committee, Pol Khol with its depraved reporting and twisting of facts has been stopped from further publication , which will be another loss to the actual behind the scene editor Kersi Randeria.

Of course Kersi Randeria will have to use one of his other goons to start another pol khol and continue conning the community with half truths and twisted facts.

Two examples are: His reference to me and my family's financial status which were reports based on the figment of his imagination; and the other, a more blatant one, was reproducing a decade old report of The Mumbai Mirror, then cleverly and slyly imposing alongside a photo of Dinshaw Mehta which was not there in the original report, so as to imply, suggest and mislead the readers into falsely believing that the rapist in that article of Mumbai Mirror was Dinshaw Mehta, by referring to "Rapist Grandpa" in this manipulated report in his POL KHOL.

Unlike Dr. Zuleika Homavazir who is a fiery and feisty lady and who has shown Irani his place in society,

both Dinshaw and I chose to ignore this coward and ignoramus and treat these matters with the contempt they deserved. It is to Zuleika's credit that she did not behave vindictively like his mentor Kersi Randeria or the late Yazdi Desai but like a true Zoroastrian agreed to forgive him as requested by the senior Committee member.

This brings me to question Dadrawala who in one of his forwarded messages wanted the warring trustees and activists to not involve family members in the squabbles. I ask him how else would he refer to Randeria's transfer of his Kaka's flat to his mother and adding the name of his nephew in that deal?

How does that amount to my maligning Randeria's mother? If at all Dadrawala had the guts he should have questioned Randeria for his double standards and selfishly pushing such a transaction for himself and his family while urging others to surrender their legally inherited flats!

And Noshir, by what stretch of imagination can my bringing this blatant unethical act of a trustee to the knowledge of the community be compared with Randeria and his crony Irani's act of portraying and implying falsely and maliciously Dinshaw Mehta as a Rapist?

Is it not evident that Irani is presently returning Randeria's favour of a allotment of a flat to Irani at Contractor Baug without paying the Rs. 40 lakhs promised by him/Kersi Randeria?

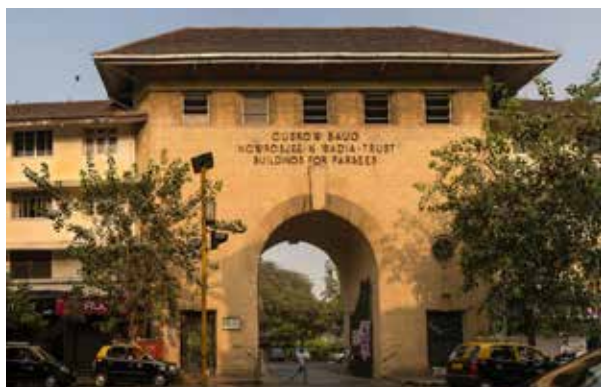
What about the lies of both Irani and Randeria that Petit Trust had won and Irani would be on the streets when the truth was Irani had won and even in appeal Irani again won against Petit Trust.

Noshir, where was your professed ethics as both a sitting trustee and a professional journalist when all this was happening? At one time you did admit to me and even suggested that I need to raise these issues at election time which I am now doing only to find that you are now aligning with the wrong person and for the wrong cause and reasons. I only hope that even at this late stage better sense prevails!

Phiroze Amroliwalla



OBJECTS OF WADIA BAUGS TRUSTS



Cusrow Baug



Ness Baug



Rustom Baug

Trustees have been falsely given to understand that Wadia Baug funds can only be used to maintain and repair Wadia Baugs and **for no other purpose**.

THIS IS NOT CORRECT.

In the first place under the Trust settlement of N.N. and R.N. Wadia Baugs, BPP is allowed to charge its supervision fees (of 5%) for looking after Wadia Baugs. Further in the Conveyance it is made clear that Objects of Wadia Trusts will be followed by the BPP Trustees **“as far as practicable”**.

Further **NO** amount is spent from Wadia Baug Funds for welfare activities of Wadia Baugs residents except repairs.

At present we have a scenario where every month BPP has to pass the hat around to pay Salary and other dues to its staff and has no funds to pay 50% share of repairs or any other mandatory expenses, and is a pauper for all practical purposes due to the lopsided policy of the present Board of Trustees. Against this we have Wadia Baugs in a far better financial position than BPP.

Every month BPP Trustees have to beg and plead with Mr. Nusli Wadia, a member of the Wadia Committee of Management appointed by the Trustees, for funds to make statutory payments of BMC Taxes, staff salary, etc and for which the Trustees

are required to give IOUs for Refund of the borrowed monies at earliest. Though technically both monies -of the BPP Baugs as well as Wadia Baugs - belong to the BPP Trust.

BPP spends every year about Rs. 4-5 crore towards maintenance of Doongerwadi. Another around Rs. 3 crore is spent for doles to the poor all over India, around Rs. 3 crores for medical relief, around Rs. 3 crores for Education relief, second and third child incentive, mobed amelioration, etc. Due to all this welfare expenses being spent only by BPP without any input from Wadia Baug funds whose residents use this facility equally, BPP incurs a notional loss every year of around Rs. 6 crores.

Thus every year BPP spends between Rs. 12 and Rs 14 crores for welfare of Parsis including for Parsis of Wadia Baugs who use the facility of Doongerwadi for all their dear departed ones, who use funds for education and medical relief, second and third child incentive, etc for residents of Wadia Baugs too.

If this expense was equally divided between BPP Baugs and Wadia Baugs then BPP would suffer no loss and would be self sufficient just as Wadia Baugs are, due to no charge on its funds for Doongerwadi maintenance or other welfare activities, **which is incurred exclusively by BPP for Parsis of BPP Baugs as well as Parsis of Wadia Baugs.**

As per the Trust settlement, the Object of the Wadia Trust is as under:

TRUST SETTLEMENT

And having for its objects the provision of clean comfortable and inexpensive residential quarters for poor and middle class members of the Parsee Community professing the Zoroastrian faith **and in connection therewith to afford to such persons facilities and conveniences**

for the performance of funeral and other ceremonies, medical relief, instruction and recreation and for such other purposes as the Trustees may think directly or indirectly conducive to the comfort and well being of the said persons and upon further trust to maintain improve develop control and manage the said Institution

IT IS HEREBY FURTHER AGREED AND DECLARED that for the accomplishment of the Trusts hereinbefore declared but without prejudice to the generality of any powers hereby or by statute conferred or by law implied the following powers are hereby expressly conferred upon the Trustees that is to say power:-

- To assign to **the tenants** of buildings for the time being forming part of the Trust Estate such accommodation at such rents or free of rent and **upon such terms and conditions as the Trustees shall in their discretion deem fit** and to eject any one or more of such tenants without assigning any reason for so doing.
- From time to time to make vary and repeal Rules and Regulations for the management conduct and administration of the business of the Trust and of the Trust Estate and any buildings in connection therewith,

From the above Objects, it is clear that Wadia Baug residents have to be allowed **“facilities and conveniences for the performance of funeral and other ceremonies, medical relief, instruction and recreation and for such other purposes as the Trustees may think directly or indirectly conducive to the comfort and well being of the said persons and upon further trust to maintain improve develop control and manage the said Institution.**

Thus it will only be fair and just if Wadia Baug funds were equally used for welfare activities including 50% share of Doongerwadi expenses as well as all other welfare expenses incurred solely by BPP at present.

It is time that Charity Commissioner's office was moved to ensure that all funds of BPP Baugs as well as Wadia Baugs are collected together in one fund and used for benefit of Parsis of both Baugs if not for Parsis all over India.



URGENTLY NEEDED

Not Blood,
But,

An ELECTRICIAN, to restore the current between people, who *do not speak* to each other anymore.

An OPTICIAN, to change the *outlook of people*.

An ARTIST, to draw *a smile* on everyone's face.

A CONSTRUCTION WORKER, to build *a bridge* between neighbours.

A GARDENER, to cultivate *Good Thoughts*.

A PLUMBER to clear the *choked and blocked mindsets*.

ASCIENTIST to rediscover *compassion*.

A LANGUAGE TEACHER for *better communication* with each other.

Last but not the least A MATHS TEACHER, for all of us to relearn how *to count on each other*.



At Amroli gaam, on the banks of the Tapi river near Surat, is the Hormuzji Bahmanji Wadia Agiary, which celebrates its 218th Salgreh today, Monday (Roj Adar-Mah Tir). Hormuzji, who was part of the Wadia family, master ship builders, later also consecrated the Wadiaji Atash Behram in Mumbai (1830). The original 218 year old structure of the Wadia Agiary in Amroli gaam still stands (see pic).

The new structure where the Padshah Saheb is currently enthroned was built in 1893.

The well of the Agiary is connected to the Tapi river.

Nazim Hikmat, the great Turkish Poet once asked his friend Abidin Dino, Turkish artist and famous painter, to draw a picture of Happiness. He drew picture of a whole family, cramped up on a broken bed, under a leaky roof in a shabby room, but still with a smile on each member's face! The painting became very famous. Happiness is not absence of suffering. It comes with acceptance and gratitude for the conditions of life.



Please share this with your female network:
Emirates Airline is looking for Cabin Crew (females)
-basic salary 1153 USD
+ every flying hour will be paid apart

Requirements:

- At least 21 years
- Arm reach of 212 cm while standing on tiptoes
- Minimum height of 160 cm
- High school graduate • Fluency in English (Written and Spoken)
- No visible tattoos while in Emirates Cabin Crew uniform (cosmetic and bandage coverings not permitted)
- Physically fit to meet the Emirates Cabin Crew requirements

Official site for registering:

https://www.emiratesgroupcareers.com/english/careers_overview/cabin_crew/default.aspx

- Contract 3 years;
- Ticket every 1 year back home;
- 30 days paid annual leave

You might have a sister/daughter/ friend who will be interested
Interested and qualified persons based on the requirements above should do so via;

<https://www.emiratesgroupcareers.com/cabin-crew/>



BURZIN ENGINEER attempts to Break The World Record for Maximum Jumping Jacks in 1 hour.

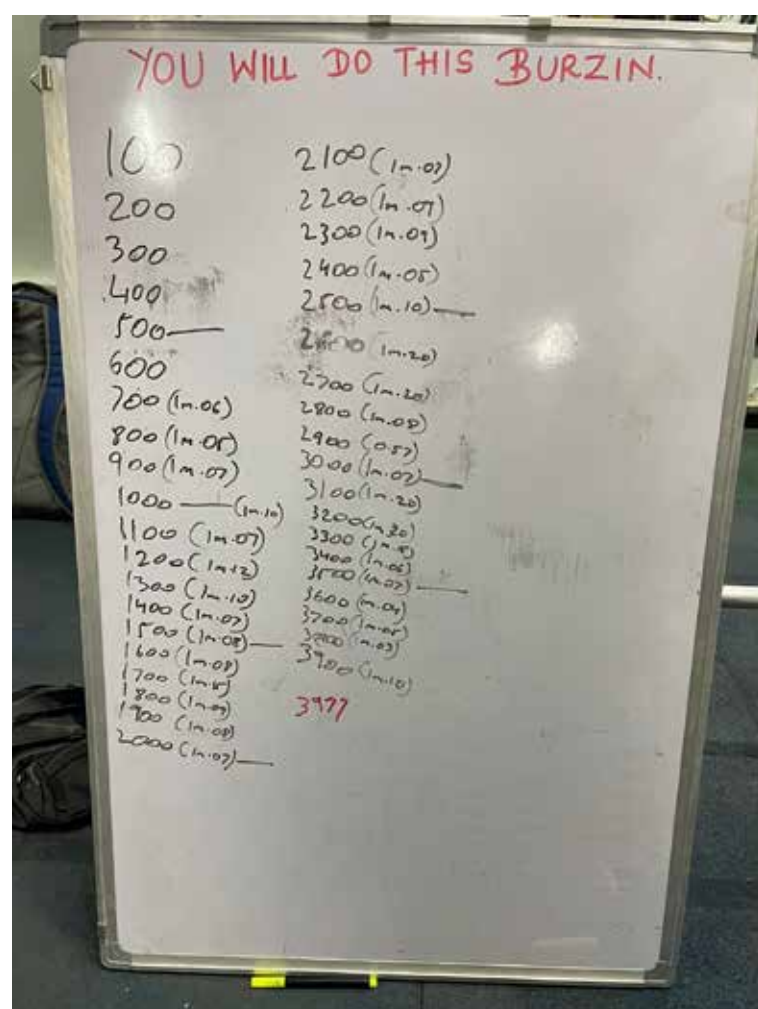
8 months back I thought to break the Guinness world record of maximum jumping jacks in one hour which was 3,873 by a person from Italy. After practicing and training myself for 8 months I was all prepared and set to break the world record. And suddenly 11 days prior to my attempt I got an update that the Guinness world record is now challenged to 4028 by a person from Spain. It was challenging for me to train myself again to reach from 3873 to 4028 (155 jumping jacks more) but I didn't want to look back or waste my hardwork of so many months

I gave my attempt and was able to do 3977 (51 short of the world record).

But this failure isn't going to upset me, stop me or demotivate me. I'm going

to rise again after a couple of months and break this record by more than a 100 jumping jacks and make my

country proud. Thank you for believing in me. I WILL DO THIS, NO MATTER WHAT.



Zoroastrian Youth retracing our ancestor's journey to the Bahrot Caves in Bordi.

Our ancestors went through many tests and trials to keep our religion and community alive and thriving. One such example is the story of how they hid our sacred Iran Shah fire from the invaders for 13 years. A Archaeological Survey of India approved heritage site, Bahrot Caves – the only Zoroastrian antre that housed our Sacred Iranshah Flame against the invasion of Alaf Khan, General of Muhammad bin Tughluq the 14th century.

ZYNG 2.0 wanted to bring the Youth to re-visit our legacy which remains obscure due to the difficult trek through forests and mountains to reach the peak where the





Bahrot caves reside. Organized from 12th to 14th November 2021, the trek commenced with over 75 Individuals from Mumbai, Surat, Baroda, Ankhleshwar, Bangalore, Pune and many other cities, assembling at the J.N. Petit Sanatorium, Bordi via their own transport facility or the famous Flying Raneer Express and Gujarat Express. The transport from Dahanu station to Bordi was very a typical Chickoo Vadi experience with the Youth huddled into Tempo.

The arrangement for the hike was arranged by Jehaan Patel from Bordi. The base of mountain starts from his farm- where he got

the local folks to act as guides and haul all 75 of us- including Ervad Khoremand Marolia and the Bordi agiary chasniwala uncle. The trek commenced at 8:30 am. The Youth continued to absorb every bit of nature's picturesque beauty on their 4 hour long uphill journey that culminated at 12:30 pm "It was a euphoric moment when we finally reached the top and a sense of gratitude engulfed each one of us, exhausted, out of water but super elated.

In an attempt to commemorate this historic moment, a Jashan ceremony was performed by Er. Khoremand Marolia of Bordi Agiary



in its full glory, right at the epicentre of the cave, with trekkers sharing the responsibility of carrying various essentials necessitated for the jashan. The Yout had helped carry the Afarganyu and all Jashan no saman to the top and back. The jashan ceremony concluded with trekkers partaking the chasni fruits and malido and even shared the offerings with a fellow four-legged ape who playfully accompanied the troop! The surreal moments were capture on drones. The highlight of the trek were the young Zoroastrian men who enthusiastically obliged for a group photograph at the cave standing proud in our authentic Sudrehs.

After refilling our water bottles in the natural water tank next to the caves (which also helped sustain our ancestors), we started

the trek down to Asawali dam where the buses awaited us to take us back to the Sanitorium. After some yummy chicken farcha and mutton cutlets, there was a campfire where we danced and had fun till late into wee hours. Next day we returned back to our homes in different parts of the country with a sense of gratitude to all sacrifices made by our ancestors and new friends from across the country.

For making this camp and hike a success, we specially want to Thank Mr. Pervez

Irani from Dahanu to help orchestrate all ground support and logistics; Jehaan Patel- without whose help 75 of us would not be able to reach the peak and return safely, Ms Peenaz and Mehroo Shroff of Bordi sanatorium for lovely service and yummy food; Mr Behram Mehta and Aava water for sponsoring 'Aava' to the Youth always. Thank the entire ZYNG 2.0 team for conceptualizing and organizing this event- specially Delzin, Burjis, Pourushasp, Farad, Zarvan, Zenya,Natalia and Burzin. See you at the next Youth event!





Yazdi Karanjia



#Breaking #News

Jam-e-Jamshed is thrilled to report that our YAZDI KARANJIA, the theatre thespian from Surat, received his Padma Shri this evening from the President of India Shri Ramnath Kovind, with Prime Minister Narendra Modi, Home Minister Amit Shah and other several dignitaries in attendance. #Jame extends hearty congratulations to Yazdi Uncle and family.

TIPS ON FILLING Petrol/Diesel for your car (Good information)

Petrol is becoming more and more expensive !

My line of work has been in petroleum for about 31 years now, so here are some tricks to get more of your money's worth for every litre.

Here at the Marian Hill Pipeline where I work in Durban we deliver about 4 million litres in a 24-hour period through the pipeline.

One day is diesel the next day is jet fuel, and petrol, LRP and Unleaded.

We have 34-storage tanks here with a total capacity of 16,800,000 litres.

Only buy or fill up your car or bakkie in the early morning when the ground temperature is still cold.

Remember that all service stations have their storage tanks buried below ground...

The colder the ground the more dense the fuel,

when it gets warmer petrol expands,

so buying in the afternoon or in the evening your litre is not exactly a litre.

In the petroleum business, the specific gravity and the temperature of the petrol, diesel and jet fuel, ethanol and other petroleum products plays an important role.

A one degree rise in temperature is a big deal for this business.

But the service stations do not have temperature compensation at the pumps.

When you're filling up do not squeeze the trigger of the nozzle to a fast mode.

If you look you will see that the trigger has three (3) stages: low, middle, and high.

In slow mode you should be pumping on low speed, thereby minimizing the vapours that are created while you are pumping. All hoses at the pump have a vapour return.

If you are pumping on the fast rate, some of the liquid that goes to your tank becomes vapour.

Those vapours are being sucked up and back into the underground storage tank so you're getting less worth for your money.

One of the most important tips is to fill up when your tank is HALF FULL.

The reason for this is because the more fuel you have in your tank the less air is occupying its empty space.

Petrol evaporates faster than you can imagine.

Petroleum storage tanks have an internal floating roof.

This roof serves as zero clearance between the petrol and the atmosphere,

so it minimizes the evaporation.

Unlike service stations, here where I work every truck that we load is temperature compensated so that every litre is actually the exact amount.

Another reminder, if there is a fuel truck pumping into the storage tanks when you stop to buy,

DO NOT fill up -

most likely the petrol/diesel is being stirred up

as the fuel is being delivered and you might pick up some of the dirt that normally settles on the bottom.

Hope this will help you get the most value for your money.

Do share these tips with others & have a great day !!

Parsi member of Minority Commission being welcomed by its Chairman



Kersi Deboo with Mr.Lalpara , Chairman National commission for Minorities

Die empty

The most beautiful book to read is "Die Empty" by Todd Henry.

The author was inspired and got this idea of writing this book while attending a business meeting.

When the director asked the audience: "Where is the richest land in the world?"

One of the audience answered: "Oil-rich Gulf states."

Another added: "Diamond mines in Africa."

Then the director said: "No it is the cemetery. Yes, it is the richest land in the world, because millions of people have departed/died and they carried many valuable ideas that did not come to light nor benefit others. It is all in the cemetery where they are buried."

Inspired by this answer, Todd Henry wrote his book, "Die empty .

The most beautiful of what he said in his book is: "Do not go to your grave and carry inside you the best that you have. Always choose to die empty.

The TRUE meaning of this expression, is to die empty of all the goodness that is within you. Deliver it to the world, before you leave.

If you have an idea perform it.
If you have knowledge give it out.
If you have a goal achieve it.
Love, share and distribute, do not keep it inside.

Let's begin to give. Remove and spread every atom of goodness inside us.

Start the race.

Let us *Die Empty*.



Kavasji Petigara



The Fascinating Story of Kavasji Jamshedji Petigara, the 1st Indian to Head Bombay CID

In the year 1926, Kavasji Jamshedji Petigara became the first Indian to head the Bombay Crime Investigation Department (CID), as a Deputy Commissioner of Police. Since then, Bombay became Mumbai, and the CID has seen several legendary bosses.

However, it was Petigara who remained in memories, and that is largely thanks to the most high-profile arrest he had to make regularly.

The 'criminal'? Mahatma Gandhi! And strangely enough, Gandhiji also insisted that Petigara be there every time he was arrested!

Gandhiji trusted Petigara and understood that the CID Chief was merely doing his duty.

They had a deep understanding of one another. And here's an anecdote to prove it. According to Petigara's grandson Kavas in The Indian Express,

when Gandhiji went to attend a roundtable conference in England, he needed two recommendation letters. One such letter came from Petigara, and it is still kept at Mani Bhavan.

Interestingly, the CID Chief's grandson remembers quite a few anecdotes about his famous grandfather.

Another interesting story is that of Dr Gilder, who was a famous Mumbai-based surgeon, and a Gandhian. One day, Dr Gilder was treating Petigara, when the news came that Gandhiji was courting arrest in the city.

Though his loyalty and duty as a Gandhian required him to join the Mahatma's protest, Dr Gilder sent word to Gandhiji saying he could not join him, as he was treating the CID Chief.

Gandhiji readily agreed, and the surgeon stayed back to treat Petigara.

The connection between Gandhiji and Petigara ran deep even in a tragic time. Petigara's son was the assisting solicitor to the special

public prosecutor, in the Gandhi murder trial.

It is interesting to note that Petigara had no formal police training, and joined the force in 1903 as a plainclothes policeman, also known as a "safedwala". It was his crime-fighting ability, intelligence, meritorious service and loyalty, that saw him promoted to Inspector of Police, in 1909, after just six years of service.

In the year 1919, he was promoted to the Rank of Superintendent of Police, Bombay, and on February 1st, 1928, around nine years later, he was the first Indian to be promoted to the rank of Deputy Commissioner of Police, by the British.

Petigara was placed in charge of the Bombay Police's Crime Branch, a post he held for a decade.

Before finally retiring on April 11th, 1937, Petigara won a lot of honours. The title of 'Khan Saheb' was conferred upon him in 1912, he earned the Imperial Service Order in 1926, the Order of the British Empire in 1931, the Companion of the Indian Empire in 1933, and the KING's Police Medal in 1934.

The man was equally trusted by both the British and the Congress party, thus indispensable for both.

Happily, Petigara's services to the city and the nation have not been forgotten. A statue of him was erected, for "valuable services rendered to the city". Located near Metro Adlabs in South Mumbai, the statue today is a landmark, easily recognisable from afar. Mehernosh Homi Kapadia



PARSI DHARAMSHALAS AND SANITORIUMS IN INDIA

Sr. No.	Place	Nameand Address	TelephoneNo.
1.	AbuRoad	Abu Road Dharamshala, AbuRoad, Rajasthan	9769298110
2..	Agra	Parsi Dharamshala, RustomBaug, Pratabpura, Agra282001,U.P.	(0562) 2420777/2420666983701 4401/9837893935
3.	Ahmedabad	Parsi Dharamshala, Behind Relief Cinema, Ahmedabad 380001, Gujarat.	(079)25506614
4.	Ajmer	Parsi Dharamshala, Parsi Fire Temple Compound, NasirabadRoad, Ajmer, 305001, Rajasthan.	(0145)2424210
5.	Akola	Parsi Dharamshala, Parsi AgiaryCompound, Akola 440 001 Maharashtra.	C/o.(0724)2424972
6.	Bangalore	B. J. Entee Parsi Dharamshala, 3 rd floor,KothariHallAnnexe, 14, Venkatswamy Naidu Road, Tasker Town, Bangalore- 560051	(080)41239102 09844020320
7.	Bardoli	Parsi Dharamshala, Bardoli Parsi Anjuman, Bardoli 390601 Gujarat.	(02622)229270 09879496924
8.	Belgaum	Parsi Dharamshala, Parsi Agiary Compound, B. C. 134 Camp, Belgaum 590001 Karnataka	(0831)2424952
9.	Bharuch	Jamshed Baug Parsi Dharamshala, Katapore darwaja, Bharuch, Gujarat.	C/o(02642)223192 98241 34543
10	Bhimpore	N. M. Petit Sanatorium, Bhimpore, Via Surat Pin 394550	(0261)2250060
11	Billimora	Parsi Dharamshala, Tata Baug Road, Bazar Street, Billimora 396321 Gujarat.	
12.	Valsad	Parsi Dharamshala, Bejon Bagh, Mota Parsi Vad, Bunder Road, Valsad 396001	(02632)654038
13	Calicut	Parsi Dharamshala, Sweet Meat Street, Calicut Pin 673 001 Kerala	(0495)2724213
14	Chennai	Parsi Dharamshala. Anjuman Bagh, 76, West Mada Church Street, Royapuram, Chennai 600013 T. N.	(044)25951527
15	Chikhli	Parsi Dharamshala, Chikhli, Vi aBillimora 396521, Gujarat.	
16	Dahanu	Cawasji Sorabji Adenwalla Sanatorium, Narpad,Dist. Thane	(02528)22620
17.	Davie	Parsi Dharamshala, Davie Via Umbergaon	9898255851
18.	Delhi	Mengusi Parsi Dharamshala, Opp. Ambedkar Stadium, New Delhi 110 002	(011)23318615 23231228(Direct)
19.	Deolali	Neterwala Rest House, Lam Road, Deolali 422401 Maharashtra	(0253)2493669
20.	Deolali	Dr. K. N. Bahadurji Sanatorium For Parsis Lam Road, Deolali Pin 422401 (Dist.Nasik) Maharashtra	(0253)2497132
21.	Igatpuri	Parsi Dharamshala, Parsi Agiary Compound, Igatpuri, Pin 422001 Maharashtra	(02553)244162/262
22	Indore	Parsi Dharamshala, Near Parsi Agiary, 60, Usha Gunj, Indore Pin 452001 M.P.	(0731)2703858
23.	Jabalpur	Parsi Dharamshala, 321, Napier Town, Jabalpur, Pin 482001 M. P.	(0761)2450421
24.	Jamshedpur	Parsi Association Hostel Straight Mile Road, Jamshedpur, Pin 831001 Bihar	
25.	Khandala	Sir J. J. Sanatoriumand Villas,Pin 410301,District Pune. e-mail: reservations@sjjcf.org	(02114)269233 Mob.9702415900
26.	Khandala	J. B. Murzban Sanatorium, Pin 410301, District Pune.	(02114)2691184 Mob.982255054



Sr. No.	Place	Nameand Address	TelephoneNo.
27.	Kolkatta	Manekji Rustomji Parsi Dharamshala, 9, Bow Street, Kolkatta Pin 700012 Wes Bengal	(033)22116311
28.	Lucknow	Parsi Dharamshala, 6, R. F. Bahadurji Marg, Lucknow Pin 266002 U. P.	(0522)2286526 94151 04554
29	Mumbai	Meherwanji Framjee Panday Dharamshala, 286, Thakurdwar Road, Mumbai- 400002	(022) 22094313 98926 12197
30	Nagpur	Nagpur Parsi Dharamshala, Opp. Gandhi Sagar, Central Avenue Road, Nagpur 440018 Maharashtra	(0712)2728361/ 92252 20230
31.	Nargol	Poonjaji Daremeher Dharamshala, Nargol Via Sanjan Pin 396135	(0260)2597334 Mob.9974821607
32.	Navsari	Parsi Dharamshala, Jamshed Bagh, Malesar, Navsari Pin 396445 Gujarat	(02637)232525 Mob.9898086366
33.	Navsari	Parsi Dharamshala, Sorab Baug, Motafalia, Navsari Pin 396445Gujarat	(02637)240131 Mob.9825450070
34.	Panchgani	Gulshan-e-Aram Sanatorium, Panchgani Pin412805, Dist. Satara, Maharashtra	(02168)240205/240633 7028143565
35	Pune	Parsi Dharamshala, Pudumji Compound, D-383Bhavanipeth, Pune Pin 411002 Maharashtra	(020)26459483/65238210
36.	Pune	Maneck Baug, Sir J. J. Agiary, 826, Dastur Meher Road, Camp, Pune Pin 411001 e-mail:reservations@sjjcf.org	022 -22673843/ 7710009745
37.	Sanjan	Parsi Dharamshala, Sanjan Pin 396150 Gujarat.	(0260)2576229/2576459
38.	Sanjan	Bai Maneckbai P. B. Jejeebhoy (WZO Sanatorium) Udhwa Road, Sanjan Pin 396150 Gujarat	(0260)2575018 Mob.9725944407
39.	Secunderabad	Chenoy Parsi Dharamshala,Paradise Circle, Prenderghast Road, Secunderabad Pin 500003 Telangana	(040)27842565
40	Surat	Seth Kawasji Rustomji TahmnaDharamshala, Bejonji KotwalStreet,Nanpura,SuratPin395001 Gujarat	(0261)2478917 9825932066
41	Tarapore	Cawasji Mobed Dharamshala,Tarapur,ViaBoisarPin401502 Maharashtra	(02525)280180
42	Udwada	Sodawaterwala Dharamshala,Udwada,Pin396180Gujarat	(0260)2345688 9512165941
43	Udwada	Sir J. J. Dharamshala, Udwada Pin 396180 Gujarat e-mail:reservations@sjjcf.org	(0260)2345316 Mob.09825593218
44	Udwada	N. M. Wadia Dharamshala, Station Road, Udwada 396180 Gujarat e-mail:nmw.udwada@gmail.com	09377069996 7878669996
45	Udwada	Katila Rest House, Nearlranshah Atash Behram, Udwada Pin 396180 Gujarat	(0260)2345742
46	Udwada	Dastoor Baug, Udwada, Pin 396180 Gujarat	(0260)2345680 Mob.09662682838
47.	Udwada	Frohar Lodge, Udwada Pin 396185	(0260)2345234 7575035702
48.	Udwada	WZO India Parsi Dharamshala Bharda House, Udwada	9769557351
49	Uran	Parsi Dharamshala, Umrigar Fire TempleCompound, Mora Bunder, Uran Pin 400702 Maharashtra.	(022)27230047
50.	Vadodara	Seervai Parsi Dharamshala, Post office Road, Fatehganj, Vadodara 390002 Gujarat	9909503332 (0265)2793979/ 2792907
51.	ZaiBordi	J. N. Petit Sanatorium, ZaiBordi, (Via Gholvad), Taluka Dahanu, Dist.Thane, 401701	(02528)254460

Journey of Iranshah

We have always heard about the journey of the fire brought from Iran being hidden in Bahrot caves and other places. Then where is that fire?

Iran thi apre direct India nahi avela

And anyways fire couldn't be got on a boat as ground saathe connecting rehvu joiye

After settling in India for 3 years the priests went to Iran and got the *alat* ie the religious requirements for consecration the highest grade of fire.

Alat consists of Nirangdin ceremony nu Nirang, water, varasiyaji ne phuchri no baal(hair), atashbehran ne bhasam (ash), hom twigs and vessels.

Wrong misconception..

The Udwada fire is called Iranshah as we had no king left after we came from Iran...so the fire consecrated here was named *Iranshah*... meaning King of Iran

Thank you Hormuz. This is a new learning for me. Where is the fire that travelled from place to place in hiding....was hidden in Bahrot caves, Vasda, Alamgarh, etc.

And if no fire was hidden in Bahrot caves as we have always heard from times immemorial, what is the significance of the Bahrot caves in our religion?

Its the same Iranshah fire that Nairyosang Saheb brought down

NAIRYOSANG SAHEB addressed the zarhostis and said

On this auspicious day with the grace of PAK DADAR AHURAMAZDA i have installed ATASH PADSHAH . You will seek his help for all your desires and trouble as well and he will respond to your prayers and as we are a community without a motherland and king this sacred fire will be known as PAK IRANSHAH"".

After the Iranshah fire many more wars happened and many wars took place and hence in order to protect Iranshah it moved to many places including the Bahrot caves etc....

Whom did we need to hide it from in Gujarat when Jadhav Rana the king had himself permitted us to practice our religion here.

Today the younger generation asks questions.....in order that they be clear about our religion, we have to be clear in our own minds to be able to answer them without any inconsistencies.

If there are misconceptions in the minds of our community members as Hormuz has pointed out, as many people historically knew that the fire was brought from Iran, then we need clarity and need to spread awareness as all need to be on the same page.

Visiting Hours : 5.30 a.m. to 1.30 p.m. and 3.00 p.m. to 8.00 p.m.

This sacred fire has an 'aura' which attracts each and every Zoroastrian to it like a magnet. It is the most sacred of all fires in India and is known by its honorific title of Iranshah (King of Iran)

History: After five years of settling peacefully in Sanjan in 90 A.Y., Dasturji Nairyosang Dhaval requested Jadi Rana for land and permission to consecrate an Atash Behram. The noble King granted permission and gifted the land. The Divine Alat was brought from Khorasan, Iran. On Roz Adar, Mah Adar by his spiritual power, Dasturji Nairyosang Dhaval created a pav mahal and

brought down the lightning fire and then established the sacred Iranshah Atash Behram on the sacred soil of India at Sanjan in Gujarat. 721 A.C.

Iranshah's Journey:

Sanjan	- 669 years
Bahrot Caves	- 12 years (1393-1405 A.C.)
Vansda Jungles	- 14 years (1405-1418 A.C.)
Navsari	- 313 years (1419-1732 A.C.)
Surat	- 3 years (1733-1736 A.C.)
Navsari	- 5 years (1736-1741 A.C.)
Valsad	- 1 year (1741-1742 A.C.)
Udvada	- 260 years (28-10-1742 - till date)



Tablet : "The Atash Behram Fire Iranshah was first consecrated at Sanjan in 90th year of the Yezdezardi era by the early Shehenshahi Zoroastrian immigrants in India and afterwards removed to Udvada by their descendants and ever since has been attended by the Sanjana Mobeds who served the Boui. The first temple building was erected at Udvada by Behdin, Minocherji Bomanji of Nargol in the 111th year of Yezdezardi era. On the second occasion it was renovated and built by Behdin Bhicajee Edulji of Surat in the 1121th year of Yezdezardi era.

On the third occasion it was renovated and enlarged by Messrs. DADABHOY & MUNCHERJEE PESTONJI WADIA of Bombay in the 1199th year of the Yezdezardi era. On this fourth and last occasion it was rebuilt and further largely extended on wide grounds bought by MOTLIBAI MANOCKJEE WADIA daughter of the late Jehangirjee Nusserwanji Wadia at her sole expense in memory of her husband the late Manockjee Naorojee Wadia, at a total cost of Rs. 80,000 including the cost of the ground and enthroned the First Sacred Atash Behram Fire Iranshah under the new vault. On the 16th day of the 2nd month Shehenshahi and 3rd month Kadmi in the 1264th year of the Yezdezardi Era, 31st October 1894 A.C."

Extracts from a Report in The Times of India of Friday 2-11-1894:

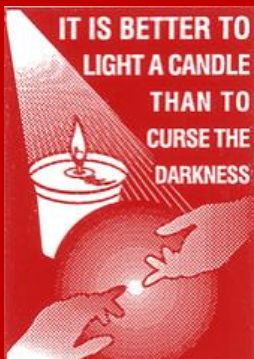
The new fire-temple at Udvada which is the most commodious and ornamental structure of its kind, was designed and built by Mr. Dinshaw Dorabjee Mistry, M.S.A., a well-known Parsee architect, who has constructed about half a dozen public buildings in Bombay. It is built in Persepolitan style, the frontage presenting a very grand appearance, the facing being wrought in Coorla, Porebunder and Drangdra stones. The massive stone columns in the front are real works of art, the base and the capital being superbly engraved. The building has two flights of steps leading to the central hall, which is about 50 feet long and 25 feet wide, the pavement being made of Minton tiles. In the hall an excellent portrait of Zoroaster is hung in a conspicuous position, the portrait of Bai Motlibai, which was unveiled in the morning, also occupying a prominent place. A valuable English clock specially ordered out by Motlibai, is put up at the north end of the hall. To the right of the hall as one enters is the ethora room, which is perhaps a little larger than the hall, where a large number of low wooden chairs and tables made of blue stone are arranged in a line for different ceremonial purposes. To the left of the central room is the prayer hall, which is about 40 feet long and 21 feet wide, and it is in front of this hall that the sanctum sanctorum is situated, and in which the sacred fire was deposited on the night previous in

a silver tray surmounting a huge silver censer weighing about seven thousand tolas and costing about eight thousand rupees, and which bears an engraving in Guzerati to the effect that it was presented to the Anjuman, that is the Parsee community of Udvada, by Bai Motlibai.

In the sanctum sanctorum were hung four bells, which tolled the different ceremonial periods of the day, which is divided into five parts and one of which was presented by Bai Heerabai, the wife of Mr. N. M. Wadia, C.I.E., and there were also kept hanging on the walls of the room two swords with scabbards and a dagger and a goorooj surmounted with the head of a cow-wrought in silver, and a silver fan, which were all presented by Mr. Nusserwanjee Jehangir Wadia. These weapons are usually kept in the sanctum sanctorum of all the principal fire-temples to enable the officiating priest to keep back any intruders who do not belong to the Zoroastrian faith, from casting their "evil" eyes, or who go there with the intention of extinguishing or in any way interfering with the sacred fire. The sanctum sanctorum is fenced round with thick brass bars, which look like burnished gold and is paved with marble, and there is only one door to it, which nobody except the officiating priest, is allowed to pass. Mr. Nusserwanjee Wadia, who is popularly known among the Parsees as "Lord" Wadia has also presented the temple with a very costly clock, which is placed in the prayer hall, and he has further presented half a dozen chandeliers which adorn the central hall. The windows in different parts of the building have architraves and cornices in the Persepolitan style and in keeping with the rest of the building. On the first floor is a magnificent hall about a hundred feet long and fifty feet wide." (Parsi Dharmasthalo p.425, 426).

Ervads Eruchshaw Faramji Dastur Faredun Dorabji Dastoor, Dosabhai Dorabji Mogul, Adeshir Kekobad Dastur, Hormusji Rustamji Katila, Jamshedji F. Andhyarujina, Hormasji R. Katila, Merwanji Dorabji Dastur, Jehangirshah J. Katila, Bahmanshaw Chinoy are some of the mobeds who have served for over 50 years. Currently the Atash Behram has only about 10 resident mobeds. The Atash Behram was repaired and renovated at a cost of Rs 1.2 million in 1994. The architects, Dara B. Mistry and partners, contractor Cyrus Unwalla and the Wadia Trust were commended. Devotees have been exuberant about the fire temple's overall appearance - the choice of the tiles, carpets and color schemes. The World Zoroastrian Community commends with gratitude their execution of this onerous task which has ensured the preservation of the holy Iranshah fire in befitting status, for the generations ahead.

(Source : PARSIANA July - August 1996 issue)



THE MAZDAYASNIE CONNECTION

November 24, 2021



Consecration of Iranshah Atash Behram at Sanjan

Fasli Mah Adar and Roj Adar (*Adar nu Parab*) falls on November 24, 2021. This day also commemorates the anniversary (*Salgreh*) of the consecration of Iranshah Atash Behram in Sanjan. The exact date and year as per the Gregorain calendar is a subject of debate, although the author, **J.P.F. Shroff** puts it at 721 A.D.

This article has been excerpted from the souvenir of "1251st anniversary of installation of The Sacred First Atash Bahram in India – Iranshah".

The consecration of Iranshah symbolizes the fulfillment of a cherished hope and the redemption of a promise – a promise given to Ahura Mazda by the small band of devout Zoroastrians imperiled on a country vessel in the middle of a stormy ocean where all seemed lost, when the last vestige of an ancient faith seemed to perish forever and when the scriptures comprising of the most abstruse human philosophy were threatened to be lost from the benefit of posterity.



The story begins when, after nineteen years of stay on the **Div Bunder** on the west coast of India, the Zoroastrians found it impossible to survive any further and so under the leadership of **Dastur Nairiyosangh Dhaval**, renowned both for his piety and foresight, they sailed southwards to carry on their faith with unabated vigor on the more friendly shores of southern Gujarat. Hardly a week had passed when a calamity befell them, as great in its intensity as the one that ended the Sasanian Empire in Iran. A gale was gathering. Heavy purple clouds spread over the whole sky and soon the small wobbling country-craft was consumed in devastating rains. A gust of wild winds arose as it were from the very cavities of the ocean, and the last rays of the setting sun were hardly visible to those who ventured on the deck.

It was not their lives that the denizens of the country craft cared for, but the faith of their forefathers, the faith cherished for years before them and the scriptures that nurtured it through the course of human history. A cold spasm of shiver passed through the entire band, but Dastur Nairiyosangh Dhaval was undeterred. At his call, the entire band arrived on the deck and together performed the *humbandagi* after the usual kusti ritual and unanimously took a sacred vow that if ever the descendants of Yazdegard Shahryar set their foot on friendly shores and salvaged their ancient scriptures, they would, in token of their infinite gratitude to Ahura Mazda, set up an Atash Behram. **History speaks of the miraculous effect of the sacred vow. The storm abated; the battered and broken country craft landed on the friendly shores of Sanjan, where, as is well known, Jadi Rana welcomed them. The whole episode has been graphically described by Dosabhai F. Karaka in his epic work, *History of the Parsees*:**

It was not their lives that the
denizens of the country craft cared
for, but the faith of their forefathers,
the faith cherished for years before
them and the scriptures that
nurtured it through the course of
human history.

"That misfortune never comes singly was demonstrated in the case of these ill-fated people, for they had hardly lost sight of land when a severe storm overtook the little fleet, and deprived them of all hope of reaching their destination. In their helplessness, they called to mind Him who is the author of all good, the Preserver, Supporter, and Cherisher of the poor and the distressed, and who never fails to give ear to the supplications of the humble and the meek. "Deliver us,



therefore, O Merciful Providence, from this trouble, and we promise, O Lord, to kindle on high the flame sacred to Thee in grateful remembrance of Thy kindness and protection."

"After a long succession of hardships, endured for many years, the exiles had at last found a resting place, with a reasonable prospect of enjoying repose and happiness. Everyone then betook himself to his profession; and the Parsi settlement, which but a short time before had been a sterile desert, became converted, according to early writers, into a "Garden of Heaven." But in their new settlement, they did not forget Him who had assisted them in their day of trouble. They remembered the vow which they had made on their voyage from Diu to Sanjan, to kindle on high the flame sacred to Him in grateful memory of their deliverance from the hand of death, and they

embraced the earliest opportunities of intimating to the Hindu chief their intention of building with his permission, a fire-temple in Sanjan in fulfillment of the solemn pledge which they had made.

*"As the Hindus themselves hold fire in veneration, not only was the desired permission given at once and cordially accorded, but every assistance was rendered to further the object. **The fire-temple was, however, wholly and exclusively constructed by the Parsis themselves.** The Rana did no more than supply various articles for the purpose of expediting the great work. A few*



years witnessed the completion of the temple (A.D. 721), and saw the sacred fire kindled on its altar in accordance with the rites of the Zoroastrian religion."

Of that historic day when our Iranshah was first consecrated, we can say what William Lawrence says in the New York Times of 26th September 1945:

"At that great moment in history, ranking with the moment long ago when men first put fire to work for him and started on its march to civilization, the vast energy locked within the hearts of the atoms was released for the first time in a burst of flame such as had never before been seen on this planet."



As it is well known for the consecration of an Atash Behram, several types of fires from various sources are to be brought together, filtered several times and conglomerated through a detailed process of meticulous rituals by the Bareshnum mobeds. Amongst various fires required is the **fire of lightening** to be obtained generally from trees which catch fire in the monsoon or being struck by lightning.

Few Parsees of the present generation know that when Seth Wadiaji's Atash Behram was consecrated at Girgaum in Bombay, the necessity was keenly felt for securing the fire of lightening. Great efforts were made and a leading Parsee resident of Calcutta, Naorozji Sorabji Bengali having received the information that a tree in the distant suburb of Calcutta had caught fire through lightning he immediately proceeded to the place and secured a block of the burning tree and kept its fire alive for several days by feeding it with sandal wood. It was afterwards transported to Bombay by land, in charge of the Parsees. Naorozji Bengali was the great grandfather of the late Sorabji Shapoorji Bengali, C.I.E. (a well known philanthropist and a pioneer in the field of female education) whose white marble statue even today adorns the south-east entrance of Oval Maidan facing the Institute of Science.



It is said that when the Iranshah was first consecrated, all the fires required from the various sources were secured and in addition Dastur Nairyosangh Dhaval was able to secure from the Ninth Heaven the heavenly fire by securing a lightning through magnetic powers of his prayers from the heavens to ignite the block of sandal wood and this is what makes the Iranshah unique as an object of veneration; it being regarded as an inseverable link between material world and the heavenly forces above. The reader will readily appreciate that it was by the soul force and the spiritual power of Dastur Nairyosangh Dhaval that this miraculous consecration took place and gifted with the blessings of God and man, the sacred embers have been preserved and nurtured for 1300 years to be revered and worshipped by posterity for all times to come. It is for this reason also that, the Maachi for the Iranshah comprises of nine pieces of sandal wood whereas in all the other Atash Behrams and Adaryans, seven pieces are employed.



Why is the sacred flame termed "Iranshah"?

To those who have visited the sacred shrine, the term is too well known to need an explanation. It has been associated from inception with Iran because the sacred *alaat* from which it was consecrated was brought right from Khorasan in Iran when the last vestiges of the Zoroastrians were given the none too pleasant choice between the Koran and the sword. After some years' stay in Sanjan, Jadi Rana offered them three farsangs square of land "far from the maddening crowds ignoble strife" - where they could secure an isolated place of worship consecrated in piety and peace. **According to the deed made with the sovereign himself, the land was to be exclusively used by the Zoroastrians and the entry into its sacred precincts was to be restricted only to those pious souls nominated by Dastur Nairyosangh Dhaval himself.**

And so it is that from its sacred antecedents in Persia, Iranshah was enthroned on the soil of Gujarat for its blazing embers to burn and blaze for more than 1200 years in unabated succession - twelve hundred years that have seen mighty empires rise and fall, monarchies and monarchs crumble into dust, while a little band of Zoroastrians dedicated with devotion and fervor are guarding its sacred embers at the peril of their lives. During these 1200 years, it has been an emblem and a pivot round which has evolved the history of the Zoroastrian community in India, "a vital spark of heavenly flame" as Pope depicts in *The Dying Christian* to his soul.

Three hundred years after the consecration of the sacred fire, many of the Zoroastrians imbued with a sense of industry and commerce migrated to the more opulent regions of the north, to Surat and Navsari, to Broach, Ankleshwar and Khambhat.

But in the hour of their crisis they have always come back to the Iranshah for solace and comfort.

For as has been declared:

When a mortal like myself is beset by a fierce attack of evil passions, in times of stress and strife, O Mazda!

When the vengeful harm of the wicked threatens us,

Who serveth as protection to one such as I,

To whom can I flee except to Thee, O God and to Thy own flaming Fire."

Gatha Ushtavad (Yasna 46.7)

In the hour of their success and achievement they have spontaneously turned to its sacred portals for gratitude and thanks.



The most graphic presentation of the supreme value of the Iranshah is contained in Rustom Paymaster's erudite treatise on the *Early History of the Parsees*:

"It was as much to save their venerated Symbol of God from pollution by infidel hands as for the safety of their own lives and belongings that the Parsees, 700 years after their landing in Sanjan had once again to go into the wilderness. Into the hills of Bahrot, seeking shelter from the Muslim invaders of Sanjan, repaired these staunchly religious men, whose forefathers, centuries ago, had similarly sought refuge in the mountain-fastnesses of Kohistan (Khorasan). The tale will never be told, in completeness, of the hardships they suffered, of the great daring they showed in face of danger, of the unyielding devotion which drove them into unknown places to face all the stark horrors of inviolate Nature, for dear religion's sake.

"But the emblem remains; the emblem of their unswerving religious convictions, of their adoration for the sacred Fire, "the son of God." A venerable flame, it still blazes in the Kiblah at Udvada. The fire, so completely symbolizing Hormazd, which the devoted eyes of thousands of pilgrims have seen in that small enclosure in Udvada, is the same flame which first sparked to life more than a thousand years ago; a token of the gratitude of the first Parsee settlers in Sanjan; an answer to their prayers, and for ever afterwards, a bond which held them and their descendants together, closely knit, indissoluble, a unit refusing to be sundered even in the midst of that greatest of all human solvents: the Hindu Civilization."

Even today when the wind of skepticism is blowing across the continent of Europe, the 90,000 Parsis of India have an unbroken tradition to which they have adhered with a rigidity that is remarkable. It is a tradition that soon after the Navjot ceremony as soon as the child is initiated in the faith of its Prophet, the first thoughts of the parents would

be to bring to Udvada for the blessing of the Iranshah - a veritable homage paid to the king himself.

After marriage, the bridal couple almost naturally pays a visit to Udvada, bow in worship at the sacred shrine and fall together prostrate at its hallowed altar that they may be blessed together for ever in each other's happiness and salvation. ■



Choicest Happiness Farida



Flying Rane Train To Halt At Udvada Station

As per the request put forth by Vada Dasturji of Iranshah Udvada, Khurshed Dastoor, for having the Flying Rane Train take a halt at Udvada station, the Indian Railway Authority has agreed for the superfast express train to stop at Udvada station, for the convenience of Irani/Parsi Zoroastrians, who regularly visit Udvada, from across India and the world over, to pay respect to Pak Iranshah, located here.



Dasturji Khurshed had met with Indian Railway Authorities - GM - Mr. Alok and the DRM - Mr. Satyakumar, who then visited Udvada station along with him. Dasturji Khurshed had put in a written request for the halting of two trains at Udvada station

- the Flying Rane and Bhilad Express; as also to build an escalator for the elderly Parsis to cross over across platforms, on the station. Currently, the request for the stoppage of the Flying Rane has been granted.

The Flying Rane is a superfast, daily service, express train that runs between Mumbai Central and Surat. It operates as train number 12922 from Surat to Mumbai Central and as train number 12921, vice versa.

★U will love to read this.....★

Every day early morning a little girl would come to the temple and stand before the idol, close her eyes and with folded hands, murmur something for a couple of minutes.

Then open her eyes, bow down, smile and go out running. This was a daily affair.

The temple Poojari was observing her and was curious about what she was doing.

He thought, she is too small to know the deeper meanings of religion, she would hardly know any prayers. But then what was she doing every morning in the temple?

Fifteen days passed and Poojari now couldn't resist but to find out more about her behaviour.

One morning, the Poojari reached there before the girl and was waiting for her to complete her ritual.

He placed his hand on her head and said, "My child, I have seen since the last fifteen days that you come here regularly.

What do you do?"

"I pray," She said spontaneously.

"Do you know any prayers?" asked the Poojari with some suspicion in his voice.

"...No" Replied the girl.

"Then what are you doing closing your eyes, every day?" he smiled.

Very innocently the girl said : "I do not know any prayer, but I know 'a,b,c,d....up to z.' I 'recite it five times' and tell God that, 'I don't know your prayer, but it cannot be outside of these alphabets.' Please arrange the alphabets as you wish and that is my prayer."*

And she ran, jumping on her way out.

The Poojari stood there dumbstruck, staring at her for a long time as she disappeared running in the wilderness.

This is THE UNCONDITIONAL belief in God that we pray.*



Good News for us Parsis!



Huge financial support for Pregnancy Care, Child Care and Elder Care

Scheme	Benefit
Maternity Assistance for Second and Subsequent Pregnancy	If your family income is below Rs. 30 lakhs per year, you can get Rs. 1,80,000/- towards your medical expenses reimbursed for Doctor consultation and delivery. Available for normal pregnancy. Reimbursement as per slabs in ART below.
Elderly assistance	Couples who are supporting elders (dependents above 60 years) get a grant of Rs. 10,000 per month per elder, if their total family income (including the couple and the elder dependents' income) is less than Rs. 15 lakhs per annum. This is to enable the couple to have a child on receiving the support.
Child Care	Couples earning less than Rs. 15 lakhs per family per year, get a grant of Rs. 8,000/- per month per child to enable the couple to have a child on receiving the support. If the couple has a further child within the period agreed to, the support to both children can continue until the children are 18 years old.
Assistance for ART Limit is now Rs. 10 lakhs	If family income is below Rs. 15 lakhs – 100% of medical expenses If family income is Rs. 15 lakhs to Rs. 25 lakhs – 75% of medical expenses If family income is Rs. 25 to Rs. 30 lakhs – 50% of medical expenses

OUR FREE COUNSELLING CENTRE, PHONE LINES & COUNSELLORS ARE AVAILABLE TO ALL PARSI

Download forms from www.jiyoparsi.org

For further details contact:
 Pearl Mistry: +91 98222 91743
 Shamla Anand: +91 99670 37697
 Shahnaaz Dalal: +91 93728 47419

Parzor



Ministry of Minority Affairs
 Government of India

JIYO
PARSI