

—Establishment and Development of Religious Symbols(2)
—Navsari Atash Beheram—

The purpose of this paper is to clarify how the sacred fires were established in Zoroastrian societies. For this purpose, Navsari in Gujarat State was selected for our field work and the historical documents written in Gujarati “ Navsarina pak atashbeheram sahebnan navan makanne lagto ahaval taths teno avak javakta hisab (Income and Expenditure Account Book Related to New Building of Sacred Atash Beheram Saheb of Navsari)” is used to work out our problems.

The Gujarati historical document shows how one of the oldest Zoroastrian sacred fire temple of the first grade i.e., Atash Beheram was established. An Anjuman or assembly took an essential part in the establishment of Atash Beheram in Navsari. Atash Beheram in Navsari was founded not for the remembrance of the departed but for the preservation of the rights and profits of Bhagarsath assembly.

The Gujarati historical document include several noteworthy incidents and events which will be of great help to understand the meanings and functions of the sacred fires of Zoroastrianism.

Key Words Zoroastrian Parsi, religious symbol, sacred fire, Anjuman, miracle,

I Problem and purpose

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I Problem and purpose

The purpose of this paper is to clarify how the sacred fires were established in Zoroastrian societies. For this purpose, Navsari in Gujarat State was selected for our field work and the historical documents written in Gujarati “Navsarina pak atashbeheram sahebnan navan makanne lagto ahaval taths teno avak javakta hisab (Income and Expenditure Account Book Related to New Building of Sacred Atash Beheram Saheb of Navsari)” is used to work out our problems.

Though the sacred fires are the most valuable religious symbols in each Zoroastrian community, very few facts of their establishments have been discovered so far. Some results of our study will contribute new facts or suggestions on the problem.

From “Establishment and Development of Religious Symbols (1)—Navsari Atash Beheram—” the following facts were introduced to elucidate the social and historical background of establishment of the sacred fires and several cases of Parsi participation in the establishment.

In this paper, the process of resolution, its public announcement and achievement of the pious work of establishing Atash Beheram in Navsari will be specified for further clarification of the problem.



Photo 1 Atash Beheram in Navsari



Photo 2 Khorshed Hall

II The process of resolution, its public announcement and achievement of the pious work of establishing Atash Beheram in Navsari

A decade after the death of Dasturji Saheb Dasturji Mihiyarji who worked with his whole heart for the rights and profits of Anjuman, the management of religious building and the preservation of rights and profits of Anjuman became difficult. For one thing, the successor to Dasturji was too young for it; for another, the leaders of Anjuman were lacking in intimacy and strong will. Judging from the above conditions, some members of Bhagarsath Anjuman found it necessary to solve the problem by passing a resolution for the protection of rights and profits of Bhagarsath Anjuman.

1 Appointment of Bhagarsath Committee by Bhagarsath Anjuman

In 1917 AD Roj 4 Mah 2 1287 Y.Z., a public meeting was held by Bhagarsath Anjuman in Navsari. The following two resolutions were passed.

Resolution 2 : For the sake of administration of the maintenance and renovation of such religious buildings as Atash Beheram, Vadi Daremeher and Bharashnumgah¹⁾, this meeting appoints the committees as follows and requests the appointed committee to collect the fund needed for the work.

Resolution 3 : The committee appointed in the above resolution is given the authority to preserve the rights of Bhagarsath Anjuman, manage the trust religious buildings and take appropriate steps for the betterment of Bhagarsath Anjuman. The appointed committee should take immediate steps with the approval of Bhagarsath Anjuman if the rights of Bhagarsath Anjuman are violated or when some serious problems break out. In order to cover the expenses for the above matter, the committee raises a new fund of "Bhagarsath Behetri Fund" and the right to administrate it is given to the committee.²⁾

Abiding by the rights entrusted to them by Bhagarsath Anjuman, Bhagarsath Committee started working for the rights and profits of Anjuman which were on the verge of a crisis on the one hand, and several leading members of the committee come to deal with the problem of Atash Beheram on the other hand. They had long desired to reconstruct the old building of Atash Beheram Saheb in Navsari so that it might satisfy the various necessities at that time.

2 Reconstruction of the old building of Atash Beheram in Navsari

If Bhagarsath Anjuman passed the resolution that a new building of Atash Beheram should be built, the committee were to get a large amount of money from one of the elderly Mobed Sahebs Khurshed Beheramji Sahiar, the executors of the will of Bhai Doshibhai Adarji Kotwal and the inheritance of late Deshaiji Saheb Kavasji Erachji(Gondalwala). Bhagarsath Committee demanded that Anjuman should pass a resolution for the reconstruction of the old building of Atash Beheram.

In 1920, the resolution regarding the construction of a new building of Atash Beheram was passed by the public meeting of Bhagarsath Anjuman. The Bhagarsath members from Mumbai and surrounding areas supported the resolution.³⁾

3 The ownership of Atash Beheram was claimed by 2nd Akabar of Deshaiji Kavasji

The letter from Vada Dasturji Kekobad Darabji, which was read in the beginning of the general meeting of Bhagarsath Anjuman on December 25 in 1920, showed that 2nd Akabar of Deshaiji Kavasji claimed the ownership of the Atash Beheram in "Parsi Patra,"Parsi newspaper.

I feel very sorry to read a protest in today's "Parsi Patra"with the signature of our 2nd Akabar of Deshaiji Kavasji. Three decades have passed since the question of whether Atash Beheram Saheb is owned by Deshaiji or Anjuman was settled. Approximately 30 years ago, my deceased father used to manage Atash Beheram. After his death, the management of it came to be in my hands. Since then, the expenses of managing Atash Beheram have been allowed by the committee of which Deshaiji Kavasji is also a member, and yet he argued in his protest that the management and the expenses of Atash Beheram have been provided by Deshais. What he protested is totally against the fact and will mislead the members(Sahebs) of Anjuman and the Zarthosht(Zoroastrian) world.⁴⁾

In this connection, an urgent motion was put forward by Deshai Hehangirji Bharjorji that the resolution regarding Atash Beheram should be left out from the agenda of the meeting. Objecting to what Dasturji stated in the above-mentioned letter, he went on to assert in strong language that:

We insist, with all the emphasis at our command, that Atash Beheram was established by the contribution of Deshaiji Khurshedji Tehmulji. Take five persons to come and look into all the account books, then you are sure to prove my statement. If this could not convince you of the truth, Anjuman will take its own course and we Deshaiji will take ours. We will not make you complete the agenda at all cost. We will go to law. What is more, there is no need to reconstruct the building. Nobody is going to construct a Gumbad like this.⁵⁾

The above statement of Deshaiji Jehangirji Bharjorji was supported by advocate Mehervanji Adarji Deshai and Dr.Navroji Dosabai Deshai.However, Bhagarsath Anjuman came to the conclusion that the resolution regarding Atash Beheram should be one of the items of the agenda.

4 Resolution regarding Atash Beheram

In the public meeting of Bhagarsath Anjuman, the first resolution regarding Atash Beheram was proposed as follows by Ervad Faredoon Ratanji Kanga.

Resolution 1 : It is the resolution of the meeting of Samast Bhagarsath Anjuman that the present building of Atash Beheram Saheb has been become very old and does not meet the demands and needs in Navsari today. For this reason, we find it

necessary to construct a new spacious building, and Bhagarsath Anjuman should be given the right not only to collect the needed funds but also to take all the other necessary steps possible. For the funds collected by the committee, the present meeting appoints the following leading Bhagaria Sahebs to be trustees.

Shethji Saheb Kavasji Jalbaiji Sheth

Sheth Bapuji Hormasji Saklatvala

Sr.Tehmulji Bhikaji Nariman

Sheth Firoz Khorshedji Shethna

Shamusul Olman Doctor Jivanji Jamshedji Modi

Doctor Jehangir Beheramji Dhordi⁶⁾

While proposing the resolution, Ervad Faredoon Ratanji Kanga stated that Atash Beheram Saheb was established by Bhagarsath Anjuman in the name of Anjuman and that the total expenses for it at that time were Rs.1339 Annas 8 in which Deshaiji Khurshedji Deshai contributed Rs.300 only and the remaining Rs.1039 Annas 8 were contributed by Sheths from Surat. He also added that some land and other belongings required for the maintenance of Atash Beheram Saheb were provided by the above-mentioned Sheths from Surat and other Zarthoshts.⁷⁾

The resolution that Ervad Faredoon Kanga proposed was supported by Ervad Rana Kekshru Dastur, and the whole assembly except five Deshais voted for it.

5 Shift of Atash Beheram Saheb from the old building to Vadi Daremeher

Following the resolution regarding Atash Beheram, Bhagarsath Committee started the activities for construction of a new building. Before the new building was completed, the renovation of some parts of Vadi Daremeher had to be done for shifting Atash Beheram Saheb into Vadi Daremeher to establish it therein. Bhagarsath Committee resolved to take Kebla⁸⁾ of Atash Beheram from the old building into Vadi Daremeher after the renovation was completed. The shift of Atash Beheram was carried out in the dark at night so that non-Parsis could not see it or the other lights might not fall on it.

It was on this occasion that they say a well-known incident did occur in Vadi Daremeher in Navsari.

On that day, Dasturs, Mobeds and other religious persons gathered in Vadi Daremeher in order to offer the last prayer in reverence to the holy Kebla of Atash Beheram. Before shifting Kebla Saheb from its Gumbad, an instruction was given to those present there that all of them should recite one Atash Nyaesh⁹⁾ together in the form of Hambandagi.¹⁰⁾ Following the religious instruction under the leadership of Bhagaria Ervad Saheb Barjorji Erachji Baja, all the Zarthoshts recited Atash Nyaesh in the old building. They were reciting the words of "Atash

Beheram Adarfra"and making their bow to Kebla Saheb when a big glow was sent out of the ignited sacred fire in Afarganyu(fire vase). This was the response from "Padshah Saheb"to their bow.¹¹⁾

The holy Kebla was put into the small Afarganyu with proper procedure by Mobed Sahebs and was taken to Vadi Daremeher. The Zarthoshts walk in procession through the streets with Mobeds sahebs at the head, reciting the sacred words of Ahunavar¹²⁾ When the holy Kebla was established in Vadi Daremeher, they bowed and prayed to it. Sheth Khorshedji Kavasji Gondalvala Deshai contributed sufficient money to prepare a temporary room with a Gumbad for the holy Kebla.

6 Settlement of the problem of ownership of Atash Beheram

The leading members of Bhagarsath Committee, which had been entrusted by Bhagarsath Anjuman with the work of constructing a new building of Atash Beheram as well as with the settlement of the problem of ownership of Atash Beheram, were given the following instructions.

If, in this pious work of establishing Atash Beheram Saheb of Navsari in the new building, a proper resolution in commemoration of late Deshaiji Khurshedji Tehmulji is passed by Bhagarsath Anjuman, only then the Deshais would be satisfied and join us in the pious work which is undertaken by their own Anjuman.¹³⁾

Bhagarsath Committee accepted the instructions, so that the following proposal of Ervad Kekhshru Mahiar Kutar was unanimously passed in the public meeting of Bhagarsath Anjuman on November 1 in 1921.

Resolution : This meeting of Bhagarsath Anjuman declares that we should put a tablet on the new building of Atash Beheram Saheb which presents the general history of Atash Beheram. The heading of tablet should be as follows.

The holy kebla of Atash Beheram Saheb was established by Bhagarsath Anjuman on Roj Sarosh Yazd Mah Ardibesht Ameshaspand in 1765 A.D. 1135 Y.Z., for the sake of their own welfare and the preservation of their own community under the leadership and help of dignified Deshaiji Saheb Sri.Khurshedji Tehmulji who was a true leader and protector of the rights of Bhagarsath Anjuman. Besides Deshaiji Sri.Khurshedji Tehmulji, his brothers Deshaiji Rustomji and Jamshedji Tehmulji, liberal contributors Sheths from Surat; Dadabhai Manekji Sheth, Sohrabji Manocherji Sheth, Noshervanji Bamanji Sheth and Minocherji Khorshedji Sheth helped us with the auspicious work.¹⁴⁾

In addition, Bhagarsath Anjuman gave the name of "Desahi Khorshed Hall" to the prayer hall of the building. In the meeting, a letter from Sheth Khorshedji Kavasji Deshai(Gondalvala) of Deshai family was read by Lawyer Minocherji Mehervanji Pavri in which he thanked Bhagarsath Anjuman for naming the Prayer hall "Desahi Khorshed Hall," adding that he would offer four-person-bond of Rs.35000 to Bhagarsath Anjuman for the construction of prayer hall and the tablet of "Desahi Khorshed Hall."

This way of compromise agreement was at last arrived at and the dispute about the ownership of Atash Beheram came to be settled. As there spread unity in Bhagarsath Anjuman for the pious work, Bhagarsath Committee issued the following application with the signatures of three Akabars Sahebs.

An application for the fund required for the reconstruction of the old building of Atash Beheram Saheb in Navsari.

The holy Kebla for the prayer of all Zarthoshts in Atash Beheram in Navsari was established by Bhagarsath Anjuman in 1765 under the leadership and help of venerable late Sri. Khurshedji Tehmulji Deshai for the sake of preservation of our own community. Atash Beheram in Navsari is the oldest of all the sacred fires in India except Iran Shah¹⁵⁾ and so Zarthoshts have a great faith in the holy Kebla. As Kebla was established approximately 156 years ago, the building has become very old. Some renovations and repairs have been done in the building but it cannot fulfill the necessities of today. On the occasions of great festivals, pious Zarthoshts have to face so big a difficulty in reciting prayers that the prayers cannot be recited all together by men and women in the building. Therefore greater part of men come in the morning to recite prayers and in the evening women come for prayers. They separately come because all the pious prayers cannot stand together due to shortage of space. Since the Gumbad was small, Mobed Sahebs also have a trouble in offering the sandalwood because of much heat there on great festival days. What is more, the building has become very old, so great expenses have to be spent on its repairs every year. For these reasons, there have been demands for a larger building to be constructed for a long time. On December 25 in 1920, Samast Bhagarsath Anjuman met together in Navsari and resolved to reconstruct the old building. The new building for the holy Kebla with compound must satisfy the necessities of today properly, and so there is also need to purchase the surrounding houses. This pious work cannot be completed without a large amount of money. Our Navsari Bhagarsath Anjuman request liberal and pious Zarthoshts not only to get the fruit of righteousness by offering their own contribution to the work of bringing down the equipments in this charitable project but also to get satisfaction as well as happiness by performing

their own duty of Zarthosht, that is, by taking part in the religious work of establishing the old Kebla Saheb in the new grand building which will meet the necessities of today. The preservation and maintenance of the holy Kebla and all the religious works have been done in Atash Beheram by Bhagarsath Anjuman for nearly two centuries. Bhagarsath Anjuman will be grateful forever to those Zarthoshts who will help in constructing a new building for Bhagarsath Anjuman to perform Boy ceremonies¹⁶⁾ and holy religious works. The whole Zarthoshts community will establish a spacious building for reciting prayers, so the community will also be obliged to the donors. Any amount surplus from this fund after the construction will be transferred to the maintenance fund account of Atash Beheram Saheb and Vadi Daremeher. Those names of donors who contribute Rs.5000 or more will be added in the tablet which is to be put in the new building. The collected money will be entrusted to the following Bhagaria Trustee sahebs.

Shethji Saheb Kavasji Jalbaiji Sheth

Sheth Bapuji Hormasji Saklatvala

Sr.Tehmulji Bhikaji Nariman

Sheth Firoz Khorshedji Shethna

Shamusul Olman Doctor Jivanji Jamshedji Modi

Doctor Jehangir Beheramji Dhordi

The amount of money entrusted to the above trustee Sahebs or to any following places will be accepted with thanks or if the donors want to make any inquires about that, then their clarifications will also be sent from the following places.

Sheth Jehangir Jamshedji Vimadlal, solicitor, Haman Street, Fort.

Ervad Mahiar Navroji Kutar, Maneckji Sheth Agiari, Bazargate, Fort.

Dasturji Kekobad Darabji, Dasturvad, Navsari.

Kekobad Dastur Darabji Maherjirana

Kavasji Manocherji Deshai

Tehmulji Jamasji Deshai

Bhagarsath Anjuman Akabar¹⁷⁾

The members of Bhagarsath Committee and Bhagaria Parsis started collecting as much money as possible. Parsi ladies in Navsari also got a large amount of money in the fund. In Mumbai, one subcommittee was appointed by Bhagarsath Committee there for the purpose of a large collection of donation. Sheth Jehangir Jamshedji Vimadlal and Sheth Framji Jamshedji Bilya acquired a trusteeship of Parsi community on account of distinguished achievements in the fund.

7 Setting up the foundation of Atash Beheram

While collecting money in the fund by means of public donation, Bhagarsath Committee made every effort to purchase the Zarthosht houses situated to the west side of the old building in order to construct a spacious building which can satisfy the needs of Zarthoshts according to the resolution of Bhagarsath Anjuman public meeting. It was not possible to start the construction of a new building without purchasing all of the six houses. Bhagarsath Committee purchased the houses at a reasonable price, letting some of the owners purchase wooden houses in the other areas according to their choice. The committee put the scraps of these houses up to auction and made proper arrangements for putting down the foundation of Atash Beheram in Navsari.

On Roj 11 Mah 4 1292 Y.Z., the first procedure of axing was performed by Ervad Saheb Khurshedji Behramji Sahiar who carried out a promise by contributing a large amount of Rs.75000 for this pious work. 45 years ago when Mobed Saheb Khurshedji Sahiar used to perform Boy ceremonies for Atash Beheram Saheb in Navsari, he once asked a blessing that if by the grace of Ahura Mazda, he could collect any amount of money he would spend all the money for the construction of a new building for "Padsha Saheb." God blessed him, which enabled him to donate that much.

The fixing of foundation stone was carried out in front of the grand public meeting of Zarthosht on the auspicious day of Roj 17 Mah 4 1292 Y.Z.. Bhagaria Sheths and other well-known Zarthoshts from Mumbai or some other areas participated in the ceremony.

The Jashan ceremony¹⁸⁾ had to be done first in the big tent set up for fixing the foundation in which all the Dastur Mobeds took part. After completing the Jashan¹⁹⁾ ceremony, Sheth Kavasji Jalbhai Sheth requested Vada Dasturji Saheb Kekobadji Dastur Darabji Meherjirana to fix the foundation of Atash Beheram Saheb. Inside the foundation, was put a glass jar full of currency coins, newspapers and pieces of writings on that day. Soon after Dasturji Saheb fixed the foundation stone with a silver trowel, Parsi ladies present there started celebrating the foundation with flowers, while men were reciting "Yatha Ahu Vairyo"

On the foundation stone was put the following tablet.

Bhagarsath Anjuman established Sri.Pak Atash Beheram in Navsari for the preservation of their own community under the leadership and help of late Deshaiji Sri.Khurshedji Tehmulji on Roj 17 Sarosh Mah 2 Ardibehesht 1135Y.Z.(1765 A.D. Sanvat 1822). As the building of holy Kebla ha become old and is not proper for the needs of today, Bhagarsath Anjuman passed the resolution to reconstruct it. Following the resolution, Dasturji Saheb Kekobad Dastur Darabji Meherjirana fixed the foundation of this new building on Roj 17 Sarosh Mah 4 Tir 1292 Y.Z.,December 25,1922 A.D.:Sanvat 1979 Posh Sud 7, Monday.

Framji Jamshedji Bilya.,A.M.I.,C.E.I.,M.C.E.,engineer.

III Conclusions

The Gujarati historical document shows how one of the oldest Zoroastrian sacred fire temple of the first grade i.e., Atash Beheram was established. So far there have been very few facts found of the established of Atash Beheram. However, from the documents, several facts were discovered for the clarification of the process of establishing Atash Beheram.

An Anjuman or assembly took an essential part in the establishment of Atash Beheram in Navsari. Each sacred fire of Zoroastrian Parsis has been founded by an individual person or family in order to be consecrated and installed in its own fire temple. Each sacred fire has its own individuality entirely different from that of any other sacred fire or any other ordinary one. This sort of traditional pious foundation of sacred fires among the Parsis is to remember the name of individual person or family and the soul (fravasi) of the departed.

Atash Beheram in Navsari differs from Zoroastrian traditional practice in some respects. It was founded not for the remembrance of the departed but for the preservation of the rights and profits of Bhagarsath assembly or Anjuman. And for the construction of Atash Beheram was carried out only after the resolution for it passed at the general meeting. According to the resolution, an announcement was made through an application and it was followed by Parsi participation in the work of establishing Atash Beheram. During these processes, a committee which was appointed by Anjuman specifically for that purpose was the keystone to execute the work.

In this connection, Anjuman and its committee had something to do with Bhagarsath.

The origin of the term bhagaria is from the priests' act of 'bhagar kadhvi.' 'bhagar kadh' is to take out the bhagar or dron (sacred bread) in the consecration of sacred bread brought to Vadi Daremeher. Hence Bhagar Kadhnara or Bhagaria means those priests who act 'bhagar kadhvi.' The Bhgaria or Bhagarsath priests and its descendants have long since existed in the core of the Zoroastrian Parsi community in Navsari. They have been, if we follow Max Weber's concept, the trager of Zoroastrian beliefs and practices as well as socio-economic development of Parsis community in India. "

The Behdin or Parsi from non-priest genealogy took part in the work by contributing whatever they could to bring down the equipments in Atash Beheram.

The Gujarati historical document include several noteworthy incidents and events which will be of great help to understand the meanings and functions of the sacred fires of Zoroastrianism. The real and concrete descriptions have not been done regarding the Zoroastrian sacred fires except the complicated rituals related to them. More and more scientific studies should be accumulated to clarify the meanings and social functions of the sacred fires in Zoroastrian communities instead of concentrating too much on the abstract or theological interpretation of them all the time. Religions do not exist only in the sacred books or the teachings but in the very practical everyday

life of those who have chosen to believe it.

From this point of view, that miraculous incident which is believed to have occurred on the occasion of shifting the sacred fire of the first grade from the Vadi Meher to Atash Beheram is a very valuable fact to the study of the Zoroastrian sacred fire. Regarding the sacred symbols, such evidence of various concrete incidents as prove their belief has been handed down in the community. The incident in the Zoroastrian Parsis community is one of the very few of that sort of evidence from which we can understand that Zoroastrian belief in Ahura Mazda and its sacred fire exists in their everyday life. The same is the case the realization of prayer or blessing of a Parsi priest. Religions are closely related with every aspects of their actual life, even though the degree or extent of it differs from each to each.

Footnotes

1) The Zoroastrian fire temple is called Atash Beheram, Atash Adaran according to as it preserves the fire of grade. If it preserves the sacred fire of the first grade, Atash Beheram, then it is called Atash Beheram or Dari Meher.

Dari Meher is made up Dar(Avesta dvara, door) and Meher(the later form of Avesta Mithra). It literally means "the door of Mithra."Mithra is the Yazata or the angel presiding over light and justice, and as light is the symbol of truth and justice to Zoroastrian people, "the door of Mithra" is the place where only the inner liturgical ceremonies are to be performed. A fire temple where a sacred fire is preserved has generally a place or a set of apartments attached to it in which the inner liturgical ceremonies can be performed. However all the fire temples do not necessarily have Dari Meher. The Atash Beheram in Navsari does not have a Dari Meher attached to it but Dari Meher of it is in a separate building. But the fire temple and Dari Meher are generally in one and the same building, and so they are spoken of by both names. The Dari Meher always preserves the sacred fire of the third grade, Atash Dadgah, so it is also called Agiary, the place of Ag or fire. See J.J.Modi.,1922 The Religious Ceremonies and Customs of the Parsees.pp.247-248

Bareshnumgah is the religious place where the Zoroastrian purification ceremony of Barashnum can be performed. It is generally attached to a fire temple.

See J.J.Modi.,op.cit.,pp.116-117

2) The Anjuman appointed the above-mentioned three Akabars as well as 20 persons to be the members of committee.Sheth Jahangirji Jamshedji Vimadalal was appointed honorary solicitor.

3) "Navsarina pak atashbeheram sahebnan navan makanne lagto ahaval taths teno avak javakta hisab" p.15

4) Ibid.,p.15

5) Ibid.,p.16

6) Ibid.,p.17

7) It is the Zoroastrian Parsi practice to set apart a piece of land for the trust by a will so that the interest from the property may be used for the maintenance and administration of the fire temple. See Harukazu Nakabeppu., *The Sacred Fires and the Social Structure of the Zoroastrian Parsis*.1997.

8) Kebla means an altar.

9) Atash Nyaesh is the prayer for the sacred fire the main meaning of which is that "we pray Ahura Mazda through Thy fire. We praise Ahura Mazda by offerings of good thoughts. We praise Ahura Mazda through Thy fire. We praise Ahura Mazda by offering of good words. We praise Ahura Mazda through Thy fire. We praise Ahura Mazda by offering of good deeds. For the enlightenment of our thoughts, for the enlightenment of our words, and for the enlightenment of our deeds. "See.J.J.Modi op.cit.,p.225

10) The word of Hambandagi means the way in which the prayer is recited by all the Zoroastrian Parsis present there at some religious occasions in Navsari.

11) Op.cit.,p.18

12) The Ahunavar is, J.J.Modi argues, "the very first prayer which a Zoroastrian child is taught to recite. "Almost all the prayers include the recital of the Ahunavar once or more than once. Even if a Zoroastrian does not know any other daily prayers, "he is required to recite a certain number of Ahunavars in the place of each of these prayers."

See J.J.Modi., op.cit.,p.322

13) Op.cit.,p.19

14) Ibid.,p.19

15) In 1740, Sanjana priests left Navsari with the sacred fire for Bulsar. They did not settle down there in Bulsar, but they finally established the sacred fire in Udvada in 1742. The sacred fire preserved in Udvada is called "Iran Shah" by Zoroastrian Parsis.

See Harukazu NAKABEPPU 1999 *Historical Development of Panthaks among the Bhagarsath Priests in Navsari*.

16) The word bui or boy is the Persian form of the Avesta word baodha, the meaning of which is 'odour' or 'fragrance.' In the fire temple where the sacred fire is always kept burning, the offering of sandalwood or some other fragrant wood to the sacred fire at the commencement of each of the five Gahs or traditionally fixed periods of the day is called "bui dadan" in Persian and "bui devi" in Gujarati which means 'to give the fragrance.' See J.J.Modi., op.cit.,pp.218-219

17) Op.cit.,pp.20-21

All the above-mentioned 7 trustees accepted their post except Doctor Jivanji Jamshedji Modi in shams-ul-ul. The following three trustees resigned from the

trust for some unavoidable reasons in 1923. Sheth Bapuji Hormaji Saklatval (January 3), Sir Firoz Khorshedji Sheth (March 22), Sheth Kavasji Jalbhai (December 18).

- 18) Among these subcommittee members were Sheth Framji Jmashedji Bilya, Bhagarsath Anjuman honorary adviser solicitor Sheth Jehangir Vimadlal, Ervad Mancherji Palanji Kutar, Rana Kekoshru Dastur, Kekhshru Mahiar Kutar, Faredun ratanji Kanga, Barjorji Erachji Baja, etc. op.cit.,p.22
- 19) The word Jashan is another form of Yazashna or Ijashna which means a homage of praise. The root yaz of Yazashne means 'to praise' or 'to worship.' Hence, the celebration of an important event or occasion in a religious way with liturgical services is Jashan. The Jashan is known by special designation according to the occasions. "Jashan of A's Baj" is for the celebration of the anniversary of the death of a person. "Jashan of the Salgireh, i.e., anniversary of the fire temple" for the anniversary of the foundation of a fire temple, and "Jashan of the Gahambar" for the celebration of a Gahambar or Zoroastrian traditional season festivals, etc. See J.J.Modi.,op.cit.,p.428ff.

References

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