

PATET

In the Zoroastrian rituals and prayers, the thought-force and the word-force are the two indispensable forces bringing the desired result thereof. The Patet is a Pazend treatise serving as a collection of essential thoughts of repentance. The soul after its separation from the physical body can best learn a good deal of correction of the undesirable thoughts, words and actions practiced during its stay in the physical world when it receives the thought-vibrations as collected in the recital of the Patet as part of rituals performed for it by the living relations and friends. From the recital of Patet for the departed soul the benefit derived is not a cancellation of its unmeritorious thoughts-words-deeds, but a discerning of what is right and what is wrong, of what the soul ought to have practiced in order to fulfill the goal of spiritual unfoldment, and of what the soul ought to have abstained from in order not to retard the progress towards the goal. The recital of Patet as part of ceremonials and prayers for the departed soul therefore never implies atonement for its sins, but rather strength and courage and peace in order to endure the re-actionary punishment of its sins by receiving a thought force of promises never to go again to the wrong path during its long career of progress. The recital of Patet never signifies any kind of interference or intercession in the act of justice meted out to the soul by nature according to the Law of *Paitioget* i.e., re-action of an action or cause and effect, explained in the Gathas XLVI; 8. Nature is always depicted to work by fixed immutable laws "*Ya data angheush pouruyehya* i.e. "the first laws of existence working since the creation", but the intercession or '**Jadangui**' of **Patet** is in accordance with the mandate of religion as evinced from the words, "*Man az andarz va framan i jadangui ham-dadistani*" i.e. "I undertake the intercession in accordance with the law by virtue of precept and order of the prophet."

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(Dini Avaz Vol. 7; No. 4)