

RITUALS

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It is on account of the "Staota" and "Manthra" laws that textual passages having the best Manthric, Staotic and Vibrating effect, are given importance in the scriptures. One of the best such instances being the word-effect of Yasna Hap:an-ghaiti. Then the Haoma, the Baresman, the Zaothra or water and milk and Aesma or special fragrant wood and other incences for fire — all these serve to create the best magnetic, thermal, and electric forces and currents in the higher Zoroastrian rituals, and hence it is that so much importance is assigned to these in the Avesta. Just as a scientist has to take great care as to the efficient condition of all the implements, instruments and apparatus used in his laboratory in order to produce the desired result in his experiment visibly and intellectually, in the same way the ritual performer who is a spiritual scientist has to be very particular and accurate and precise about the efficiency of all the implements to be taken into use in any ceremonial in order to enable himself to produce the desired effect of ritual, invisibly and spiritually.

In the grand Yzashne ceremony or Yasna as it is otherwise called, the Haoma or Sacred Plant, the Baresman or Sacred twigs, the Jivam or pure milk, Darun or sacred wheat bread, Apam or pure spring water, Havonim or metal tumbler for pounding Haoma, Tashta or metal plate,

etc., etc., have all their practical deep meanings and functions for which they are taken, serving as the most essential requisites of the Zoroastrian Apparatus. We cannot enter here into details as to how all these things actually work and produce their individual hydro-electric, magnetic and other effects in producing the collective ultimate desired result. The officiator in the Yzashne ceremony collects all the finer hydro-electro-magnetic forces received from the things employed therein by means of the manthras of the 72 chapters of the Yacna and with the one thought in his mind concentrated for the betterment of the departed soul, he sends out this accumulated battery through the energy of the Fire which is in turn connected with the forces of Srosh Yazad to the exact station of the soul in the unseen world where the soul is helped on in its progress by the forces of Srosh and other angels., on account of the ceremonial force sent thither. The Haoma ceremony is as we have already seen the fundamentum of the Yasna ceremony which produces the grand ultimate result described above. The Hindu religion has inculcated its own rituals according to the stage sufficient for that religion, but neither Zoroastrianism has borrowed the Yasna and Haoma ceremonials from Hinduism, nor Hinduism its Yashna and Soma rituals from Zoroastrianism.