

THE SACRED JASHAN CEREMONY

The JASHAN Ceremony is one of the HUSHMORDI rituals, as distinguished from the PAVMAHAL rituals. That is, it is not necessary for such a ceremony to be performed only inside a PAVI — CUT in an Atesh Behram or an Agiary. However, that does not give anyone a licence to perform it anywhere, any time and in any manner! !

Even a HUSHMORDI Ceremony like the JASHAN has to be performed within the framework of religious canons, tradition and practice.

For example, a TEMPORARY PAVI is an absolute must while performing such a Ceremony.

In the PAVMAHAL rituals, the PAVIS are permanent, inside the ATESH KADEHS.

A "temporary" PAVI means, first purifying with water the floor by a Parsi on which the JASHAN is to be performed. Secondly, a double cloth or covering as PAIVAND is placed on the purified floor. Then a ATESH DADGAH is lit thereon, aided by an oil lamp. Because of these procedures, the atmosphere on and around the floor is imbued with VAYU — VEH and TAHEGI (i.e. the atmosphere becomes pure, fresh and free of any spiritual pollution — ASAR-e-TARIKI). Here now, prevail the following laws: (a) those connected with the sun's rays, (b) those connected with VOYU—VEH, (c) with ASAR-e-ROSHANI, (d) with the 7 Dakhyus of Meher Yezad, (e) with the 7 KESHWARS and (f) with the newly lit up ATESH. Because of those inter connections, the purified floor is finally linked and connected to PAV — MAHAL of Nature!

ASAR-E-ROSHNI (the current and forces of BOUNDLESS LIGHT emanating in

nature) move in concentric circles and the circumferences of these circles are different for souls belonging to different Jirms. They are different but they all belong to SPENAMIN ONLY. In Avesta such concentric circles are called RATHWYA CHAKRAS. The very word RATHWA is derived from RATU which in turn is derived from ART = truth. Thus, RATHWYA CHAKRA literally means, "moving along the straight path of truthfulness."

Now, GANAMIN is always keen to make this RATHWYA, A-RATHWYA! How, can GANAMIN succeed in the case of our HUSHMORDI rituals?

He can succeed in two ways: (i) If the ritual is performed in such a way that it is subject to the magnetic vibrations and radiations emanating from the eyes (VANTHWO FRADO) of those persons who belong to another concentric circle (RATHWYA CHAKRA) i.e. if the JASHAN or similar ceremony, which is a Zarthosti, BURJISHI ceremony is performed before anyone whose magnetic radiations are not BURJISHI, such vibrations throw a big spanner in the works of the JASHAN ceremony. In short, GANAMIN succeeds in topsy turvyng the RATHWYA CHAKRA and converting it into A—RATHWYA CHAKRA! (2) So also, the MYAZDA or MEJ (fruits, Drun, etc.) which are placed near the DADGAH before the priests while the ceremony is conducted, and which are imbued with the benevolent Divine Currents of nature or the blessings of Ahura Mazda, if they are partaken of by those whose vibrational frequency ATASH-E-VOHUFRAYAN (the fire energy which prevails in all humans and animals and operates on different frequencies) is different

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from BURJISHI VOHUTRYAN frequency, the Rathya Chakra collapses and becomes A — RATHWYA!

As internal evidence, to support what has been said above, we shall cite the AFRINAMI KARDS of the JASHAN Ceremony itself. There it is shown how a JASHAN becomes successful and efficacious. The priest says, "May we conquer and vanquish all those enemies who bring all kinds of diseases and curses, and all those who are selfish, vindictive people (who upset the canons of the Faith and thereby bring upon Nature's wrath), their A-RATHWYA thoughts, words and deeds, i.e. those who aid and abet GANAMIN in overthrowing RATHWYA CHAKRA."

Thus, a JASHAN Ceremony performed carelessly, indifferently, in the presence of JUDDINS or when JUDDINS may have been present on the spot where the ceremony is to be performed (i.e., before the JASHAN begins), etc. etc., is not only invalid, but it provokes Nature's ire on the community, for flouting the canons, laws and practices of the Zoroastrian faith and for tinkering with the sacred rituals!

Hutoksh