

ZOROASTRIAN CEREMONIALS, PURELY SCIENTIFIC PRINCIPLES EMBODIED IN THEM; FUNCTIONARY AGENTS EMPLOYED THEREIN

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The Holy Prophet has taught not only the great laws for the Unfoldment of the Soul during existence in this world only, but he has also devised machinery for advancing the soul towards Unfoldment even after the soul leaves the physical body. Our Holy Prophet viewed every subject in its harmonious whole, and so in order that the soul may Unfold itself in its harmonious whole in all respects, he has introduced the lofty machinery of “Zoroastrian Ceremonials” for continuously helping it even after death in Unfolding itself to its original immortal state. Nirangdin, Yazashnē, Pāstā, Vandidād, Bāj, Āfringān, Dokhmē-nashini, Gēhsārnā, Sachkār, Sarosh Ceremonies, and all other Zoroastrian ceremonials have been formulated by the holy Prophet on grand scientific principles only. It is not possible to delineate in this much-abridged outline all the ceremonials; but we shall only cite here the principal fundamental functionary agents employed in these ceremonials.

1. “Staota” - the great law of colours produced from sound-vibrations;
2. “Mithra” - thoughts, and forms created by thought - vibrations;
3. “Khāstar” - thermo - magno - electro - vibratory forces emanating from every functionary agent; which forces are given out by the various instruments used in the ceremonials, such as Ātash, the fire burning in the censer; the electro-magnetic ring made of the combined ore of eight different metals accompanied with the consecrated Druji-free

hāir (possessing electromagnetic power) removed from the tuft of the all-white sacred bull’s tail, Tashta (copper dish), copper cups, Hāvanim (metallic mortar), Ēviāonghan, the sacred thread-girdle, Barsam (twigs), Māhruyē, the crescent-headed stand, Hom-sali, Hom-twig, Jivām, fresh milk of cow, Darun, the sacred small wheat breaddisc, Frādo, the electro-magnetic currents from a spring or well water, Aēsam-boē, sandalwood and incense, flowers and fruits of certain species possessing superior aura, the burning fire etc., etc., which all are purified - each in its particular way - whereby the Khāstar from each of them becomes efficient;

4. “Ātash-ē-Vohufrayān”, the elevated fire-energy functioning in a Yaozdāthrēgar priest, who in order to purify and render efficient his personal magnetism has performed the lofty ceremony of Barashnoom, and after going through various other ceremonial exercises has passed the seven priestly grades of Frabērētār, Ābērētār, Āsnatar, Rathwishkar, Hāvanān, Ātrēvaksh and Zaotā, and has become a competent Yaozdāthrēgar, i.e., a priest in whom is developed the power of imparting purity to others - the Ātash-ē-Vohufrayān fire-energy functioning in the priest of such a status;
5. “Khorēh”, the personal magnetic force emanating from a Yaozdāthrēgar (possessing abovesaid powers), which becomes highly rarefied by the piety of thought-word-action practised by him;
6. “Frādo”, the five types of hydro-electric forces, namely, Ādu-Frādo, Vānthwo-Frādo, Gaētho-Frādo, Shaēto-Frādo, Danghu-Frādo

functioning in the well-water and running stream;

7. "Barēh of Fire", the thermal motion created by the constant burning of sandalwood and incense during the ceremony on Ātashē-Dādgāh (fire) kept present in every ceremony; which thermal motion attracts to itself the accumulation of all the Khāstars created by the ceremony and supplies force for its proceeding to the worlds above;
8. "Ātash-Bēhrām" a functionary agent of a very sublime status, consecrated by passing through holy ceremonies 16 types of material fires, correlated to 16 types of fire-energies functioning in the ultra-physical worlds above. This functionary agent Ātash-Bēhrām draws to itself the force of the Khāstars produced from ceremonies performed at Ātash-Dādgāh and Ātash-Āderān (subordinate fire-temples) and acts as the powerful transmitter of those Khāstar forces to the invisible regions above;
9. "The Celestial Note of Sarosh", the ceaseless natural Staota (vibratory) current connecting this earth with the invisible regions above, the vibrations of which "Note" incessantly flow on the earth, whose divine superintendent is Sarosh Yazad; and without which Note of Sarosh the faithful devotee of Jarthoshti Daēna is like fish out of water; which Note of Sarosh protects the soul of such devotee after death, and it is with the help of the currents of this Celestial Note of Sarosh that the accumulation of Staota vibrations produced from sacred ceremonies can reach the relative ultra-physical plane above through the force of the transmitter Ātash-Bēhrām existing on this earth.

On these nine and other fundamental principles is based the entire edifice of our Zoroastrian sacred Ceremonials, each of which creates, according to its grade, the respective scientific

effect in accordance with the immutable laws of Nature, and helps the soul in its spiritual advancement through Sarosh Yazad at any of the regions of Ganjisi, Kangdēji or Varjami (belonging to the Chinvat Bridge), where the soul may be stationed after death.

The science underlying ĀTASH-BĒHRĀM AND "MĀCHI"

For transmitting the force of all the ceremonies to the invisible planes where the Zoroastrian souls may be stationed after death, the one singular functionary agent of sublime status in the Jarthoshti Daēna is "Ātash-ē-Varahrān" or "Ātash-Bēhrām". The exposition of Ātashē Varahrān is very deep and fully scientific. Ātash-Bēhrām concentrates to itself all the forces of the ceremonies performed and for forwarding the same to the invisible planes above, through the Divine Note of Sarosh, acts like a transmitting radio relay as a holy and sublime Vehicular Agent. On account of this, the fire of Ātash Bēhrām is offered with certain ceremonies, the "Māchi" (lit., chair, being 7 or 9 baton-like pieces of sandalwood laid over fire resembling in appearance a chair-frame). The offering of this Māchi also is based on scientific principles, about which there is a systematic description in Jarthoshti Daēna. Without Ātash Bēhrām and Māchi, the Staotic accumulation of thermo-magno-electro vibratory forces cannot reach the soul meant to be helped, because due to the elaborate ceremonies arduously performed in the sacred installation of Ātash-Bēhrām, highly powerful motion is set up therein, which power of the motion traverses right to the station of the soul in the invisible world beyond; and the object of the "Māchi" ceremony is for the acceleration of that motion. Thus are all our holy ceremonies, our priceless heritage, and the holy Prophet has prescribed these based on purely scientific principles in accordance with the minute laws functioning in Nature.

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