

“Kriya-Kaam”, a vital vein of Zarthoshti Din.

ITS GENESIS, OPERATION, FUNCTION, EFFECT AND EFFICACY.

[Kriyakaam, - described, (due to the want of a better word) as rituals and ceremonies, is the most vital and indispensable ingredient of the Zarthoshti Din. When your Navjot was done and you were confirmed as a Parsi prepared to exert yourself to resist the evil within you, you were required to touch on your tongue the miraculous Nirang consecrated in a marathon Kriya of Nirangdin. When you got married (assuming you are), you were required to do the same act.

We have quite a number of 'Kriya's, some for the living, many for the dead.

For the living: Navjote, Navar, Marriage, Jashan, Consecration of Atash Beheram, Aadraan and Dadgah.

For the dead: First four days:- "Sachkaar", Sarosh-nu-Patrun, Gehsarnu, Uthamnu, Cheharum.

Minor ceremonies (Hushmordi): Afringaan, Farokhshi, Satum.

Major Ceremonies (Pav-Mahel): Baj, Yazashney, Vendidad, Nirangdin, Hama-Yashta, Getikharid.

The question is : Are all these ceremonies hocus-pocus or senseless or meaningless or without any effect or just external things without any genuinely religious angle? The American GAC, JIC and their blind followers believe this. But I doubt whether they have ever seen or tried to understand the precise and exerting ceremonies. Their intellectual escapism or laziness induce them to brush aside summarily the Kriya as 'external'. (There is no precise definition or even a loose description of this word.) They have never tried to explore the sense, significance, precision and effect of any Kriya. It is beyond them to comprehend what "Alaat", the equipment of Kriya, is. It is like a villager who refuses to believe in the effectiveness of Nasa's control room. But a villager just wonders; here the externalists do not wonder; they just blaspheme. Your editor conducted a 7 days camp at California from 21-2-99 to 27-2-99 where he spoke for about 36 hours on Yasna-Kriyakaam. The following is the gist of the preliminary talks, wherein he gave a general idea on the sense, significance and effectiveness of Kriyakaam.]

We observe that the whole nature around us is incessantly involved in Kriya. The normal dictionary meaning of Kriya is a movement or motion which does 'work' i.e. makes something or produces some observable effect. In physics, work means the motion of a body resulting from a force applied to it. A ball is kicked; it acquires energy and moves; its speed and the distance it travels depend on the force of the kick. Thus, motion, movement, work, force, energy are all interconnected. The whole constitutes a Kriya - the rolling away of the ball.

Kicking the ball is a Kriya we ourselves can induce. But in Nature, everything is in Kriya. Everything moves. Nothing is static. Everything is dynamic. There are motions, forces and energies all around in our observable universe as also in the universe lying beyond our experience and our consciousness.

Consider a piece of matter, say a chalk or cheese or copper or any thing. Incessant motion i.e. Kriya is going on within it. Elementary particles like electrons, protons, neutrons are whirling and spinning and jumping. In trees and plants the Kriya of photosynthesis go on like never-stopping sugar factories. The sunlight, water, air and chlorophyl - the green pigment in the leaves have an incessant dance resulting in carbohydrates (a kind of sugar) and the growing of trees.

The fishes swim, the birds fly, the cheetah jumps. The animals and trees undergo the Kriya of breathing. Within us the blood flows, the heart throbs the nerves send electric currents. Up in the sky the stars move...

There the sea rolls, the earth moves in a spiral motion... Kriya all around.

These are the 'Kriya's in the world of our experience. But there are unknown and unobservable universes beyond the range of our senses, experience, awareness and consciousness. Our consciousness is at present limited to the three dimensions of length, breadth and height. **But there are more than three dimensions of space in Nature.** The particle physics had to think out the existence of 26 dimensions or at least ten dimensions to explain the constitution of matter through its **superstring theories.** A fascinating account of the dimensions beyond our habitual three is given in Rudy Rucker's "The Fourth Dimension and How to Get There" (Penguin 1985-88). There is even a mathematical concept of Infinite Dimensional space. (page 201, 1988 edition, *ibid*).

Kriya's are going on in the whole creation of Ahura, including the unknown.

There are three main continents in Ahura's Creation: **the divine "Hasti", the non-physical: Nisti, and physical: the universe of our experience. Kriya's go on in all the three.**

The Avesta word for Kriya is "Yasna". In the materialistic Western Studies, Yasna is confined to the Avesta text of Yazashney having 72 Haa's (in which the five Gatha are woven as 17 Haa's : 28 to 34, 43 to 46, 47 to 50, 51 and 53). But throughout Avesta, the word Yasna is used for the Kriya going on in Nature. (e.g. Gatha 51-22, 53-2, 50-9, 45-10, 30-1, 34-1), Haptan Yashta.

The Zarathushtrian Science reveals that Nature itself is Yasna. Nature is defined as Ahura's Institution (Creation) which, with His Omniscient Wisdom, carries on Yasna. That is the first principle.

The second principle is that the Nature's Yasna goes on through 'Yazata's, the rays of divine conscious Light of Ahura. Every Kriya is therefore an invocation of 'Yazata's.

The third principle is that the energy operating in all the Nature's Kriya is Athra or Atesh.

At the beginning of the Creation, the first Energy-flux was generated. It is called "Athra Ahurahe Mazdao Poothra". This divinest of the divine energy then advances and pours down, creating the three worlds the divine, the non physical and the physical. Every constituent of the whole creation is therefore a manifestation of the Athra Energy.

This is explained by stating that everything of our experience is a manifestation of Atash-Energy and is created through 'Yazata's. Every moment in the creation therefore expresses Atash and 'Yazata's. **The operating agency is Atash; the functioning energy is Yazata.** It is said that the 'Yazata's function at three levels: Humata, Hookhta, Havarashta. Hoomata is their function in the divine world - Hasti; Hukhta, in the non-physical World-Nisti; and Havarashta, in our physical world, our Earth, Geyti.

Avesta refers to many motions and Kriya's operating on our Earth and prays that we attune ourselves with such motions and thereby attune ourselves with Yazata's and Ahura. For instance, the **8th Kardeh of Haptan yashta** (Yazashney Ha 42) prays:

**"Yazmaide Ve AmeshaspentaaYasnahey
Haptangh-haitoish Handaataa".**

**We attune ourselves with you,
oh 'Ameshaspend's, through
the Yasna of Haptangh-haiti."**

Haptangh-haiti is the name of the divine machinery of Ameshaspenta's and Yazata's, which operate the whole creation. The prayer is for the attunement of ourselves with Ahura's Creation, and all His motions and movements. Which are they?

"Apaamchaa Khaao Yazmaide"

"We attune ourselves with the fountain-source of all the divine water, (through the springs of the physical water we see flowing from its mountain-source).

The passage then prays for attunement with several divine motions through the motions in the nature of our experience.

For instance,

"Gairishcha Aafshachino Yazmaide".

We attune ourselves with the waters falling from the mountain
(which is the manifestation of certain Yasna going on in the Hasti, the divine world.

"Vayamcha Ferfraothrem Yazmaide"

We attune ourselves with the flying of the birds.

We look at all such natural motions of our world with awe and wonder and take our mind to all the divine movements of Yazata's. Look to the sun and moon. Their movements and functions are the expressions of a divine Kriya going on in Hasti. Look at the trees, look at the ocean, look at the lofty mountains, look at the paths in the jungle. Hear the songs of birds. All these natural beauties are the Yazatic reflections of Ahura. They are the results of the Nature's Yasna.

There is another passage in **Farvardin Yashta Kardeh 21-74, where the attunement is prayed with the various kinds of animals:** "Pasukanaam" - small animals; "Daitikanaam" - the animals who do not come in contact with the humans; "Upapanaam" - creatures staying on water; "Upasmanaam" - Creatures staying in the air below the sky; Fraptarey Zataam creatures having wings; Ravascharaataam long jumping animals; "Changharaghaachaam" - those who walk with hard feet. All these creatures act and behave on certain instincts conferred on them by Nature's Yasna. They are to be attuned with, as the word Yazmaide conveys. They are the expressions of the divine powers of Nature, of the Yasna of the Yazata's.

Having taken an idea about the Yazatic machinery - the Yasna of Ahura's creation, we are now ready to grasp the meaning and effect of Kriyakaam.

PHIROZE MASANI ON "YASNA"

"The word "Yasna" is a very well-known word for "ritual" in the Avesta Scriptures. The word literally signifies "attunement or unison or univibrant state," being derived from "Yaz" to join or to be in tune with. It is this "Yasna" or procedure of attunement which keeps the ritual performer in tune with Yazads or the angel-like forces worthy of attunement."

- *"Zoroastrianism, Ancient and Modern" - page 109.*

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THE WHOLE NATURE, A KRIYA OPERATING THROUGH ATASH & YAZATA'S

EVERY KRIYA, A REPLICIA OF SOME MOTION IN AHURA'S CREATION.

MEANINGS OF 'PAV-MAHAL', 'AALAAT', AND "KRIYA-NO-FARESHTO".

We are trying to understand what our "Kriya-kaam" (rituals and ceremonies) are meant for. Are they something just symbolical or are they based on some fundamental truths about the universe and man? Are they really helpful to the journey of the departed Ruvan (soul) in "the next world" and in its life after death? This can well give rise to further questions: Is there a next world? Has the departed Ruvan a life in the next world? The answer is yes, to both the questions, but we shall not go in the deeper data and materials about them. We shall presume, for the time being, that life after death exists in an unseen and unobservable 'next' world. Our concentration will be more on the truths relating to Kriyakaam as they are with us since millenniums.

In the Jan-Feb 1999 issue, we had touched the following points:

1. The Creation has three continents: the divine, the non-physical and physical. The divine is made up of Ahura's divine celestial, holy Light. The non-physical is composed of the unobservable oceans of very subtle energies. The physical is mainly composed of matter, which is a condensed form of the subtle non-physical energies. The three continents are respectively called Hasti, Nisti and Geti.
2. The whole Creation functions through the 'Yazata's, who are the living conscious rays of Ahura's Light.
3. The operating agency behind all the Yazatic functions is 'Atash'.
4. Everything in the creation, be it divine, non-physical or physical, is in perpetual motion. It revolves and rotates and spins and gyrates. The motions and all the works are done by the Yazats through the energy called Athra or Atash. These works are called Yasna or Kriya. Thus whatever existences and events occur in Nature (i.e. the whole creation) are called 'Yasna' or Kriya.

The ocean roars and the wind blows and the birds sing and the animals grow and man lives, and the sun rises and the moon waxes and wanes and the planets revolve and the stars twinkle and every and all that happen is the Yasna of Ahura and His Yazatas. Our holy Manthra scriptures do refer to these Yasna or Kriya's going on incessantly in Nature e.g. Haptan Yashta, Kardeh 8 (=Yazashney Ha 42) and Farvardin Yashta Kardeh 24-71 (vide January 1999 issue of this magazine pages 7, 8, 9.)

We are now ready to delve a little deeper in the truths about Kriyakaam.

THE OPERATION OF NATURE'S KRIYA

The Operation of Nature's Yasna i.e. Kriya in all the three continents of nature is done through their respective components; that is, in the divine world, Hasti, through the divine Light of Yazatas; in the non-physical world, Nisti, through the subtle unobservable oceans of energies; and in the physical world of our experience (Geti) through observable matter. All the physical matter which enter into our experience, is the condensed form of non-physical energies; all non physical energies are the condensed forms of divine Light.

Therefore every physical object has hidden in it the strings of non-physical energy and deeper still, a spark of divine light.

Now comes the First Axiom of Kriyakaam.

Every Kriya (ritual or ceremony) we have is the replica of some motion or movement going on, or some event occurring in, the non-physical and divine continents. Replica means reproduction or imitation or copy. What is actually going on up is copied down with the help of certain objects available here. The following illustration will give you an apt picture.

THE RAINBOW IN YOUR ROOM!

In monsoon days, the sky is full of rainy clouds. Sometimes we suddenly see a rainbow, a seven coloured semi circular arc spread out in the sky. What a gorgeous scene! How is it *formed*? Very simply put, a ray of sunlight enters a drop of water in the cloud. In the circle of the drop, it is splitted up in the seven colours: violet, indigo, blue, green, yellow, orange, red. In physics, this is called dispersion. The ray of sunlight thus broken in seven colours come *out* of the drop *from* the opposite end. A mini-spectrum of seven colours is *formed*. This happens in millions of water drops. Each drop *forms* the mini-spectrum. There is a huge addition of all mini-spectra *from* all the drops and lo! here is the gorgeous rainbow.

Now suppose we want to have a replica or some imitation of this beautiful event in nature; that is, we want to create a similar spectrum in our home. What can we do? We cannot have a cloud in our room and have the sun-rays fall on it at certain specified angles so as to divide the rays into seven colours. But we can produce a rainbow-like spectrum with the help of some objects available with us. Sit in a dark room. Let a small beam of sunlight enter into the room through a small hole (aperture). You will see the shining beam traveling in a straight line. Now place a glass prism (a triangular glass cube) in the way of the sunbeam so that the light enters at one side of the prism. The white rays will break up in seven colours and the splitted coloured rays will come out of the other side of the prism. Place a screen at a little distance *from* that side of the prism and you will see the spectrum of seven colours on the screen.

Now think over what you have done. **You have in your room made a replica of an event happening in the sky. In doing so you have used your own objects instead of the things in the sky.** Instead of a water-cloud, you used a prism. You also contrived to have a beam of sun-light enter into your room through a hole (key hole if you like). This was the replica of the event above, namely, the entry of sun's rays into the cloud. You then allowed the splitted beam to fall on the screen, another object available with you. You cannot have a sky in your room to have the rainbow. So you used a screen. Thus, the prism was the replica of the cloud; the screen was the replica of the sky. You could not control the sunlight to *fall* at specified angles; but you just allowed the sun beam to travel through the hole and let it *fall* on the prism; and then receive the spectrum on the screen. You have thus created a replica-though not an exact *or* precise one of what happens up above in the sky.

PAV-MAHAL AND ALAAT

This is being done in our Kriya-kaam. Events occur in the two continents above. With the help of some physical objects, a replica of the events is created on this earth at the place where Kriya is performed. **The place is the Agiary where the Kriya is performed. It is called 'Pav-Mahal', a sacred spot in the Agiary. The physical objects used in the Kriya are called the 'Aalaat's.** To create a replica of the rainbow phenomenon, we had to do some work, like to arrange a sunbeam to enter into the room through a hole, then to place the prism into its way and ensure that the light coming out from the other side is received on a screen. All this work required the movements of our hands and our mental concentration. Similarly in a Kriya like Yazashney or Afringaan, the performing Mobeds are required to carry out several movements of their hands on the objects - 'Aalaat's - paced before them. They are, in addition, required to carry out their hand-

movements **while reciting certain specified Manthra Prayers**. For instance, the Mobed has to strike a metal vessel (called Haavanim) so as to produce a ringing sound, like tinklings of bells, while reciting particular Prayer-lines in a particular (Haa 27). The recitation of the lines and the striking of Haavanim generates a replica of certain spiritual events happening in the unseen worlds. The whole Kriya of Yazashney is full of this kind of work on the 'Alaat's while reciting the Ha's'. Right from Ha 1 to Ha 72 the mobed has to deal with the Alaats placed before him. In the major ceremonies like Yazashney or Vendidad or Nirangdin there are 33 'Alaat's. We shall later on have a detailed idea of what they are. For the present, please know that they are metal vessels like small 'fullian's, trays, wires; 'daroon', the sacred bread; ghee; date-tree leaves; burning Atash; and several other things. In the minor Afringan ceremony, the Alaats are: metal trays ('Khoomchi'), flowers, fruits, water, Atash.

**Why do we require to generate this replica of unobservable events in our world of experience?
How does the generation of such replica help the departed Ruvan in the next world?**

The answer to these questions takes us further deep into the mystical aspects of Kriyakaam. The burning of Atash, the recitation of the Manthra prayers, and the hand movements of the mobeds on the 'Alaat's generate subtle fields in the sacred spot where the Kriya is performed. **The fields result in the formation of a divine structure, a configuration of subtle energies, an angelic fabric, an unseen figure of divine light. This is called "Kriyano Fareshto"**. The rough meaning of 'Fareshto' is angel; an angelic form. Actually, the Kriya converges certain Yazatic lights into a form, a field structure. This Fareshto has the power to reach the departed Ruvan wherever it is and help it in its journey in the next world. The Fareshto is not an inanimate object. **It is a living conscious energy field-figure, generated to carry out the task of helping the Ruvan**. It does not obey the normal laws of nature's function which we experience on our day-to-day life. It works on subtle laws which are quite different and beyond our experience. In Yazashney, it is called Haoma-no-Fareshto. Haoma is one of the 33 Yazatas; a channel of his Yazatic light enters into the Fareshto. Actually the Fareshto is one of the several forms of Haoma Yazat's divine Light. It has its own consciousness. In Ha 11, it actually converses with the mobeds, through the Manthra they are chanting.

The last para requires a huge elaboration. What is a field? What is the Kriya-no-Fareshto? What is Haoma? What is the role of the Manthra recitation, the Atash, the hand movements on the Alaats and the mobeds' own a inherent purity of body and mind in the generation of the Fareshto? How is the Fareshto born? What is its consciousness? How does it work? How does it help the Ruvan? It is a fascinating subject for a big book. I will, here, try to provide a faint outline.

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THE COMPONENTS OF A KRIYA : ATASH , MANTHRA, ALAAT, ANAASAR.

THE ORIGIN AND SOURCE OF THE MANTHRA PRAYERS.

The three fundamental truths about Kriyakaam so far laid out are:

1. Any Kriya, be it Yazashney, Vendidad, Nirangdin or Afringaan, Farokshi, Stoom, generate a "Kriya-no-Fareshto" i.e. an unseen field structure of subtle energy-vibrations.

2. The 'Fareshto' reaches the departed 'ruvaan', for whom the Kriya is performed, and helps it in its journey and task in the next world.

3. Any Kriya is a replica of certain events happening in the unobservable non-physical and divine continents of Nature. Those unseen events are brought down in the world of our experience with the help of certain objects, things and actions available in our physical world. (Like the rainbow in your room). This results in the formation of the Fareshto.

We shall now enter into : what those objects, things and actions are. Just a word before that : please do not think that you cannot talk about these unseen events and existences, in the present computer-nuclear-genetic times of what is known as modern science. The quest for truth undertaken by that science has gone into a complete mess after an exploration of 500 years. Not a particle of dust or a drop of water or a leaf of tree or the bud of a rose or the feather of a peacock or a star in the sky is understood. Some facts and figures are collected, which at the end of the day knock the door of mysticism on the one hand, and provide destructive weapons, ruthless terrorism and fatal diseases on the other. Science has failed miserably in its Godless quest for truth and in its aim "to improve natural knowledge." I can put before you a cart load of materials from the very field of science describing this pathetic and tragic scene. For the present I name a few books:

1. "Understanding the Present" by Bryan Appleyard (Picador 1992 and subsequent editions).

2 & 3 "The Presence of the Past", by Rupert Sheldrake (Times Books 1988) and also his "New Science of Life" (Park Street Press, latest 1995 edition).

4. "The Fire in the Mind" by George Johnson (Alfred A Knoff Inc - 1995).

5. "The End of Science" by John Horgen (Helix 1996).

6. Any book of Paul Davis.

All the scholarly study of our Zarthoshti Din thrown to us from the West is based on the wrong premises, presumptions and paradigms thrown to the humans by this mess called science, be it the GAC : Gatha-Along-Cult rampant in America or the Anglo Tourist hotchpotch of the Khojaste Mistry Cult; (let us baptise it as "KMC"); or the Dasturian Scholarly Cult (DSC).

Sorry for the diversion, but I thought I must tell you this at the door-step, so that you may not be inhibited by this science-monster, as we delve into the mystical truths about Kriyakaam.

Any Kriya, be it is smallest like stoom or the largest like Nirangdin, has four components : Atash, Manthra, Aalaat and Anasar.

Atash is required to be present and burning throughout the Kriya, placed before the performing Mobeds.

Mathra means the holy Prayers chanted during the Kriya.

'**Aalaat**' means the various objects, things and equipments used in a prescribed way during the Kriya.

Anaasar means the four elements of Nature: Atash, Baad, Aab and Khaak - Fire, Air, Water and Earth, environmentally surrounding the Kriya. The permanent Padshah of the Agiary, the atmosphere of the Agiary, the water-well in the Agiary and the earth - the ground - on which the Agiary stands - these are the four environmental Anaasars.

Each of the four components and each object or thing in each, contribute to the formation of the collective field structure i.e. Kriya-no-Fareshto'. Let us go into this a little.

ATASH IN THE KRIYA

We have seen that Atash is Ahura's Energy behind all the tremendous motions, which constitute the whole creation. The primary energy-flux is "Athro Ahurahey Mazdaao Puthra". It is the divinest of the divine Energies of Ahura. It is the root fountain spring from which infinite variety of different energies stream down. These streams have different levels of Ahura's Energy. You can say, different things have different coefficient of divinity.

The Atash-energy is whirling in every particle of the universe. When a dry thing like wood or coal or grass burns, the visible fire is generated, which is the observable manifestation of the divine energy rotating within it.

In all 'Kriya's, this manifestation is required to be present as the burning fire before the performing mobeds. Its light and heat warm the atmosphere and spread out waves and fields, which are physical as well as non-physical and divine. They meet the other fields and waves emanating from the other three components of the Kriya, and all together form the Kriya-no-Fareshto. As the Kriya proceeds, the coefficient of divinity increases every moment. The Atash becomes more and more sacred and more and more effective.

This can be expressed by saying that the Energy of Ahura and Aadar Yazat in the Kriya-Atash rises and accelerates, contributing to the structuring of the Kriya-no-Fareshto. (Aadar Yazat is the Yazat particularly in charge of all Aatashic Energies).

MANTHRA IN THE KRIYA

Our Khordeh Avesta Prayers and other holy scriptural Prayers are NOT a form of literature. They are not just poetry or dialogue. They are manifestly "MANTHRA" i.e. "MANTRA". In the great Hindu Religion 'Mantra' is described as a sacred formula of words, the very recitation of which generates divine currents deep within the person reciting it and also out in Nature. The meaning of Manthra is the same in our Din. We have however some additional facts about the origin and source of our Manthra-Prayers.

The whole of Ahura's creation consists of energies, motions, vibrations, fields, waves. They all are too subtle and too divine to be observable by us or experienced by us. At the same time, the universe of our experience is physical manifestation of all those unobservable phenomena. We are taught that the whole creation with all its whirls and whines was before the eyes of Asho Zarathushtra. He could actually see all the phenomena and occurrences, all the events and existences, all the realities and actualities in Nature. No part of creation was hidden from Him.

Based on all that is happening in Nature, Asho Zarathushtra created certain vibratory structures and formulations. They were like compositions of very subtle Yazatic vibrations. You can say, He created video-tapes of what he saw. There are 21 such 'tapes'; they are called "21 Nusks of Fashusho-Manthra". They were beyond the capacity of ordinary humans to see or feel or experience. Yet they were "Manthra" i.e. Sacred formula, but not of words which we ordinary humans can speak or hear. We are taught that Asho Zarathushtra directed a team of His advanced disciples to formulate, out of His 21 Fashusho-Manthra Nusks, other 21 compositions in words which can be uttered by ordinary humans. These were the transmutation of the Yazatic vibrations into human speech, and are called "21 Nusks of Manthra-Spenta". They are all very very powerful Manthra. Their chanting by the human tongue is a spiritual exercise, which elevates a human to a higher level of spiritual evolution. They are all speakable sacred formula.

All our Manthra Prayers including Khordeh Avesta, Yazashney, Vendidad, Vispered are from these 21 Manthra-spenta Nusk. They have Manthric effect within the chanter and out in Nature. When they are recited in the specific and prescribed manner, spiritual vibrations and fields are generated, and they then contribute to the formation of Kriya-no-Fareshto.

Incidentally, when you pray your Avesta Prayers, the movements of your tongue generate divine fields

within you and outside you. The Prayers are made that way. As you know, certain physical exercises are advised or prescribed for different parts of our body, where we have to apply certain movements to the muscles of the body. In a similar way Manthra is an exercise in the movement of the tongue. That exercise however, is not meant to have physical benefit to the tongue. The Manthra's are composed out of the harmony and melodies of whole creation, a large part of which is beyond our senses and consciousness. By chanting them, we bring down such hidden Nature into our own self. They are divine compositions made by highly advanced disciples of Asho Zarathushtra under His direction and guidance.

AAALAT, THE THIRD COMPONENT OF KRIYA

We have now arrived at the most interesting component of Kriya-Kaam. Every Kriya uses some objects and things, on which the mobeds perform certain actions by their hands.

Take first the Kriya of Afringaan. This is comparatively a small ceremony performed on the Baj (anniversary) days of a departed one. Under the original tenet it is required to be performed by two mobeds, but in the present days, it is done mostly by one mobed. The articles required are: a circular 'thaii' - like metal tray 'khumchi') a Karasio containing water; and fruits, flowers, milk, "chipio" and "chamach" - a big metal tong and a big flattened spoon like thing. These are the 'aalaat's of the Afringan ceremony. The mobed faces the fire. Between him and the Atash are arranged other things in a specified pattern. The fruits are arranged in the khumchi in such a way that some space - approximately one fourth of the Khumchi - is kept empty. At certain stages of the Kriya eight flowers are placed at this place in a certain pattern and in a certain specified manner. The fruits and a small glass of milk are placed, at specified places. The water vessel (Paani-no-Karasio) is placed in the khumchi in such a way that the Atash vessel, the Karasio and the face of the mobed fall in one line. At certain points the mobed has to lift up the flowers in certain prescribed manner while reciting certain manthra. If it is a two-mobeds Afringaan, the other mobed sits on the other side of the fire; that is to say, the Atash vessel lies between the two mobeds facing each other. At certain points the other mobed has to stand up. There is some exchange of flowers between them. At certain point, the 'chipio' or 'chamach' is to be touched at certain specified places in the Khumchi. All this is to be done while reciting certain specified manthra. There is a synchronicity between the hand actions and the manthra to be recited. Thus, for instance, three flowers are lifted up by the mobed while reciting "Humatanaam, Hookhtanaam, Havrashtanaam....."

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AALAAAT, A SACRED PHYSICAL OBJECT.

HOW FAR MODERN SCIENCE HAS UNDERSTOOD PHYSICAL MATTER?

To revise, (1) any kriya produces a "kriyano-Fareshto", (an invisible field, a formation of the spiritual or angelic kind) ; (2) the Fareshto helps the departed soul; (3) Kriya is a replica of the events happening in the non-physical and divine continents of nature; and (4) any kriya has four components: Atash, Manthra, Aalaat and Anaasar.

We have taken some idea about the first two components and we are now on the third one viz Aalaat. It means the physical objects and things which are used in the kriya, and on which the performing mobeds carry out certain actions by their hands. For instance, in the Aafringaan ceremony the Aalaat's are fruits, flowers, milk, water vessel (Pani-no-karasio), chipio (long metal tong), Chamach. In Yazashne ceremony, metal utensils of various types are used. There are also specially shaped things, a bundle of wires, a big heavy metallic wine-glass-type thing which rings like a bell when struck with a heavy specially shaped thick metallic rod. There are in all 33 Aalaats, which I shall enumerate and describe at a later point.

What are these physical objects doing in a kriya ?

To arrive at an answer to this question, one another question is to be asked: what is a physical object? It is a piece of matter. But what is matter? 64 million dollar question! Matter is a very very complicated piece of nature. We were taught at school that every piece of matter is made up of atoms; that there are 92 kinds of atoms; each kind has certain specified number of protons, and electrons, which are electrical particles having positive and negative charges; that in every atom there is some thing like a solar system with a central particle, nucleus, acting as a sun, and other particles, electrons, going round in specified orbits revolving like planets around the nucleus- with empty space in between. But remember, this was almost 19th century physics. Things were found not to be as simple as that. Within three decades of the 20th century, the picture of an atom became too complicated to be visualized. And today at the end of the century, it has turned mystical! I do not propose to take you, my readers, much into the maze.

I shall tell you only a few facts relevant to understand what Aalaat is. The first starting fact is that the basic science of matter viz. Physics, which is the mother of all sciences, has come to an end and is knocking the door of mysticism. And the door does not open in spite of the divine promise: Knock and it shall be opened to you. Nothing wrong with the promise! Something radically wrong with our knocking through Science. But that is now found is be no knocking at all! If you rely on a divine promise of God sent through the prophets of religions, there must be God in your knocking. Here, however, the knocking is Godless. How can then the door open? From day one, this activity called science denied God. "We don't need that hypothesis", declared a scientist, Laplace to Napoleon. It is therefore negative knocking, and it is therefore called Avidya (अविद्या) in the great Hindu Religion. It means the knowledgeable knowledge, negative knowledge, that is not knowledge-'Vidya', but is 'A-Vidya'. What was being knocked was not the door of knowledge but only a tap on the inflated ego of the western mind. And the end product is horrible enough to knock out the whole human race: Hiroshima and greenhouse and HIV and pornography and homo-sex and global crime circuits and environmental suicide.....

But forget that! We are on the physical bodies called Aalaat used in our kriya, and are first trying to see what the Avidya people found about the atoms of matter. They found that the material world is constituted not of indivisible atoms, but of "elementary particles." What is that? They say they are very very tiny particles, which are the foundations of the whole of the material universe. Little while ago, I referred to nucleus and electrons, whirling like a solar system in every atom. It was first thought that nucleus had only two smaller particles in it; they were called protons and neutrons. They and the orbital electrons were then, "the

elementary particles," But by 1950, as the observations and experiments and the mathematics behind them expanded, these elementary particles had blossomed into a formidable zoo of **200 different varieties**. They were declared to be the basic stuff of matter and the entire physical universe was believed to be built out of the fundamental particles.

Not that these particles were actually observed in the laboratory. They were guess-works emanating from application of mathematics to indirect observations in the laboratory. They were more in the mind of the scientists than the actual and factual entities and existences. They were conjectural theories arrived at from the limited senses of non-saintly humans. The ground on which they appeared to stand were not always found to be solid. At several points the ground was rough and slippery-even flimsy. There was no answer to the question: of what "things", the elementary particles were made of?

Some curious names were given to these 200 kinds of particles and their conjectured properties. Here are the names of some of them: "Quarks" of about 12 types, "Leptons" also of 12 types, "Bosons" of about four types. Here are the names (more correctly, adjectives) given to their properties: "up", "down", "charm", "strange", "top", "bottom". There is one "up" quark, and another "down" quark. Proton in the nucleus of every atom is stated to have been made of one "down" and two 'up' quarks!

There are some interesting names in particle physics. For instance, 'quark' in German language means "curds". 'Up' and 'down' has no meaning as we understand in our daily life. They are arbitrary labels. They could have named them as alpha and beta or for that matter George and Nancy or Keko and Katy! One time there was a movement in the scientific community to call certain quarks "truth" and "beauty". (Asha Vahishta?) Very few scientists are artists or have an artistic eye. So they preferred 'top' and 'bottom'. To add to the fun, these up, down, top, bottom, strange, charm are often called "flavors"! Matter is a six - flavored ice cream! And when they tried to group them in various classes, one American physicist Murray Gell-mann suggested that the classification be named "eight fold way"! Do you know, Buddha, the 'Saoshyant' of this great Religion, has taught an "Eight fold path." (Want to know what that was? Then take it. It is : Right understanding, right purpose, right speech, right conduct, right occupation, right effort, right attention, and right meditation.) Again, not all scientists are religious. Therefore Gellmann was not aware of the Buddha's Eight fold path. He named the classification as 8 fold way, since it was pointing out to the figure 8. (Mesons and Baryons formed groups of 8.) Numerologists! What do you think? (In the Zarathushtrian Divine Science, IIm-e-khshnoom, 8 is for 'Anaasar's and "Ardafravash"!)

You may be wondering: where are we ? We are trying to understand: what is an "Aalaat' and what does it do in the Kriyakaam? Aalaat is a physical object and we are trying to understand what is a physical object. See, where did the science of physics arrive in its quest to understand, a particle of sand and a bowl of Icecream or a plate of Dhaanshaak? (All these are material objects.)

Now, please remember that the elementary particles are not like very very small physical objects like a speck of dust or a grain of salt. The whole treatment given to them by the physicist is on the basis that they are not physical particles, but are **mathematical points without any dimensions**. You can't say that an electron has a physical size or radius. It is an abstract point. It has no dimension in space. It is not this much long, or broad or high. Length, breadth and height are the only three dimensions in our experience. We are not conscious of any 4th, 5th or nth dimension. To understand this, imagine a creature which is not aware and conscious of the third dimension of height. It moves on the ground and builds a rectangular house for it with some strong substance available to it. It thinks that the house is impenetrable. Nobody can enter it. It has a rectangular closed wall. The creature has no sense of height and it is right in thinking that nobody can enter the rectangle from its length-wise wall or breadth-wise wall. But it is blissfully unaware that there is another dimension of **height** and some creature which has the sense of the 3rd dimension like a man can enter its house through that dimension and carry away its goods. The man is a 3 dimensional (3-d) animal while that creature is 2-d. Is it not possible that there could be a 4-d or 5-d or n-d creature or that the space has more than 3-dimensions? Mathematicians had, since long, their theories of n dimensions where n is any number from one to infinity. But nobody had thought that there could exist in fact and truth such more than 3 dimensions.

But while understanding the elementary particles, physicists had arrived in a fix. How can there be a 0-d

thing like electron? Electron **is something, not a nothing!** Yet scientists could develop great theories on electrons and other elementary particles. Is the universe some thing from nothing? In their long and arduous journey in the depth of an atom, situations arose which were not consistent with such ingenious theories. The best way to avoid such a situation would be to ignore it. Sweep it under the carpet. Close your eyes towards it. Perhaps we may someday arrive at some solution. As at present, proceed with your theory notwithstanding the inconsistencies. They have even given a name to this procedure -Renormalisation.

The scientists continued to do that. But this can't go on long in exact sciences.

The mathematical inconsistencies in the science of particles were mounting. The scientists tried extra hard to be out of them. In 1970, a Japanese American scientist Yoichiro Nambu, working on a mathematical theory came up with a striking new concept: Elementary particles are not points, but **vibrating rotating strings! They were one dimensional strings, vibrating in 25 dimensions of space! They called this: "string theory."**

Space should have 25 dimensions to generate matter! The idea was so monstrous that majority of scientists tried to be away from it. But within next 15 years, the idea had to be given a chance. Elementary particle was not a particle but a string of about 10^{-33} , Cms (decimal point followed by 32 zeros) vibrating in 25 dimensions.

So, our day-to-day life objects are not so simple. 200 years of search has not provided a single consistent theory. The question as to what is the Nature's secret of an atom, (i.e. common matter) remains unanswered in spite of tremendous technological advances. Technology is based on workable presumptions, which are not Nature's Truths.

Aalaats used in Kriya-kaam are physical objects but certain ultra-physical energies are invoked in them. I have taken you through the 6 flavored ice-cream physics and 8 fold way physics, in order to make you enter into the mystical ultra-physics revealed in our Din.

(Parsi Pukar July-August '99 Vol. 5; No. 1-2)

AN OUTLINE OF THE ZARATHOSHTI SCIENCE OF MATTER AND AALAAT.

FROM YAZATIC LIGHT TO A GRAIN OF DUST.

"Kriyakaam" is a vital and essential part of Zarathoshti Din. Its loose meaning is : rituals and ceremonies; but that is too weak an expression to convey the spiritual and mystical aspects of Kriyakaam. We have two broad divisions of our various 'Kriya's. Jashan, Afringaan, Satoom, Farokhshi are a group of simpler ceremonies, termed as Hooshmordi Kriya. Baj, Yazashney, Vendidaad, Nirangdin, Hamaayashta belong to the class known as Paavmahal Kriya. The latter are complicated Kriya's involving marathon manthra recitations and precise actions on certain prescribed physical objects called "Aalaat".

We have seen that every Kriya has four components. Atash (the holy fire), Manthra (chanting of sacred 'mantra's), Aalaat and Anaasar. We have already known a little about the first two. We are now trying to understand what an Aalaat is.

The simplest meaning of Aalaat is : a sacred physical object. We wonder what is the need of a physical object in a spiritual kriya, and what could be sacred about it. In answer to these questions we had a little voyage in the field of the modern science of physics, which deals with the material objects we find on this globe called earth.

Physics of the 19th century believed that all material objects are made up of 92 very tiny indivisible and ultimate particles called atoms. In the early years of the 20th century it was found that atom is not indivisible and ultimate. It had some smaller particles within it. They were identified as proton, neutron, electron. Were they then the final ultimate elementary particles of matter? Bang came the answer: NO. As the 20th century advanced, about 200 different kinds of elementary particles were located by various means, some mathematical, some experimental. Matter was found to be a complex and almost mystical thing on earth. Each entity of the particle zoo behaved in most curious ways. We have seen their 6 flavoured icecream and 8 fold ways - vide the July-Aug issue of this humble Parsi Pukar. These electrons and leptons and bosons and quarks appeared to behave against all laws of our experience. Many curious things had to be believed, though seeming to be entirely contrary to common sense. For instance, all the space in the universe was jam-packed with particles having "negative mass". This means, if you kick them towards east, they would run towards west! They whirl in some unknown ways and can suddenly develop a "hole" in space! No sooner it does that, the "hole" becomes an actual electrical particle called electron. Several such electrons then combine in infinite number of ways and 'lo! the physical matter of our experience is formed. The invisible ocean of invisible particles is suddenly transformed to visible matter, like say a dust particle or leaf or water drop (or for that matter your own head).

This is one of the plays of these elementary particles. There are numerous others. Some appear and disappear at random. Some appear as chalk, then and disappear and reappear as cheese (idiomatically speaking). It seems these elementary particles are made to dance by some unknown forces. Some devotees say, it is Lord Krishna's flute. Devotees are supposed to be crazy; may be it is another way of saying; matter emanates from the breath of God; or if you want to go little lower, it may be that there are various much more subtle things and waves and motions and energies and forces which are way beyond a non-saintly human's experience or even consciousness; and they may be the cause of this mad dancing of the particle zoo of physics.

Now why am I writing all this seemingly nonsensical ideas? The reason is that they have to do something with Aalaat. After all, Aalaat is a physical object, like a flower or a fruit or a water - 'karasio' (vessel) or a metal utensil or a Daroon (special wheat bread) or goat-milk. It is therefore necessary that we must first know about a physical object in our physical sense; so that we can then transit to the spiritual and mystical sense to understand why an Aalaat is a SACRED physical object, and why and how it helps in the formation of

"Kriyano Fareshto".

For this we will have to enter into **the Zarthoshti Science of Matter**.

Have I given you a shock? What am I talking? Physics in Zarthoshti Din? Where is it? Is it in the Gathas or Khordeh Avesta? Are there any physics laboratories in Agiari's?

There are! When any Kriya whether Afringaan or Yazashney or Nirangdin or any other is being performed, a laboratory is generated, divine fields are structured and formulated; communications are established with non-physical and ultra material worlds and existences; various divine Lights of Ahuramazda which are called Yazatas are attuned with; the departed souls receive the fields of Kriya during their journeys in the beyond-death world; the Yazatic currents of blessings pour down in these laboratories and are spread out on earth.

Zarthoshti Din (like all other Dins) has a mystical science. It is revealed in our holy Scriptures; but to extract it, a special key to decipher them is required. We have that key to a limited extent. It is called Ilm-e-Khshnoom, which has three elements: (i) the Mystical Science of Zarthoshti Din, (ii) the divine Commandments of daily life as derived from the mystical science and (iii) the earnest cry of Ushta i.e. devotion, love, peace, selflessness, and absence of ego.

Let us then enter the divine science of matter revealed to us through Khshnoom. Dr. Saheb Faramroze Chiniwalla has given a glimpse of it mainly at two places: (i) in "Khshnoom Nikiz-e-Vehdin" Vol. I and (ii) in "Aapni Aa Geti". The first was published in 1932 and the other in 1960 in Parsi Avaz and printed as a 272 pages book in 1976. When I read the Nikeez in 1945-46, I was a student of physics. Hiroshima had already happened. To say that I was stunned while reading Chapter IV of the Nikeez, it would be a gross understatement! How can this man, an ophthalmic surgeon, write in 1932 about the tremendous energy in an atom, the manner in which the energy was stored in an atom by Nature, and how its misuse would be the act of the satanic cult? ("Keresानी" and "Duj-Khshathra"). All this was not his conjectures. He was the spokesman of Ilm-e-Khshnoom, the eternal science of Zarthoshti Din.

THE ELEMENTS

The divine science reveals that the Creation has three continents: (i) the divine world of Yazatic Light, (ii) the non-physical world of very subtle energies and (iii) the material world of our experience - the earth and its surroundings.

The divine world is the abode of 'Yazat's. They are the rays emanating from Ahuramazda. They have divine consciousness in them (called Vohu-man) and have certain functions to discharge in all the three continents of Creation.

The Yazats produce certain seeds from their divine Light. They are called Asha-chithra and Vah-chithra, the sparks of divine law, order, beauty and truth, and Yazatic "goodness".

The Asha-chithra and Vah-chithra generated by the Yazats come down from the divine world to the non-physical world. They are then called "Gav-chithra". The intensity and frequency of the Yazatic Light in Gav-chithra is less than that in Asha-chithra and Vah-chithra. It can be said that the coefficient of divinity is less in Gava-chithra than Asha-chithra and Vah-chithra.

'Gava-chithra's then percolate down in the non-physical world. Their quantum of divinity is reduced further. They now take up the form of **huge oceans of very subtle energies**. These are not the physical energies of our experience, like heat or electricity or light we see. They are much more subtle and beyond the domain of our experience. Our consciousness is too undeveloped to be conscious of these subtle oceans of Energies. They are called "ANAASARS".

There is a vast science revealed in our Din on the compositions and functions of the 'Anaasar's. This

science is able to explain what the elementary particles (or super-strings) guessed out by modern physics are and why do they behave as they do.

CONSTITUENTS OF ANAASAR

The oceans of Anaasar's are four in number. They are called Atesh, Baad, Aab, Khaak - Fire, Wind (Air), Water and Earth (Dust). Here please note and beware that these are not the fire, water, wind (air) or earth (dust or matter) of our experience. They are non-physical energies generated by the different motions and dances of Gava-chithra.

In the initial stages, the four Anaasars exist in their pure forms; but they then combine with each other. At the first point of this combination, the four become thirty-two. These 32 are now called "Mufarad Anaasars". We can call them 32 **simple Anaasars** formed out of the combinations of the first four **pure** Anaasars. These Mufarad Anasars then undergo further permutations and combinations and thus are created thirty-two compound Annasars, which the mystical science calls "Murakkab Anasars". The 64 simple and compound Anasars then go for further entanglements and at a particular point, the elementary particles of modern physics start appearing and disappearing and reappearing. **All the peculiar non-common sense behaviours of the elementary particles (with their ice-cream flavours) are the reflections of the fluctuations going on in the energy oceans of Murakkab Anasars.**

At this stage some of the elementary particles combine in special ways and electrons, protons, neutrons appear to have been created. They take up positions in determined orbits and lo! the atoms of our experience are born.

We can picturise the formation of matter way back from the divine Light of 'Yazat's, in this fashion:

Yazat's Divine Light -> Asha-chithra, Vah-chithra (in the Divine World) -> Gav-chithra (in non-physical world) -> Four Anaasars, oceans of non-physical energies -> 32 Mufarad Anasars -> 32 Murakkab Anasars -> Elementary particles (in the physical world) -> ATOMS -> MOLECULES -> ALL Matter and Life Molecules.

What is, then, matter? It is originally the divine Light of 'Yazat's condensing in various stages and steps, and ultimately arriving at 92 (or more) atoms of matter.

What is Life on the earth? They are combinations of atoms - mainly carbon, hydrogen, oxygen, nitrogen, with some others at special occasions.

The basis of life and matter both are thus Anaasars, which are the products from the divine Light of Yazats i.e. 'Ahuramazda Himself, since Yazats are the rays of His Light.

Every particle of matter is thus a condensation of the divine Light of Ahuramazda. Every particle has, therefore, within it, His Light, howsoever dim. That dim Light can be intensified. Zero-watt bulb can be raised to 10 or 40 watts.

Aalat is a physical object like metal vessels and water and wires and ghee and wheat. The condensed spark of Yazad's Light can be raised to a higher level, so that the Aalaat can absorb more and more Light and perform its function in the Kriya.

The major Pav-Mahal ceremonies are preceded by what is known as "paragna" Kriya. This is to invoke the latent Light in all Aalaats and make it capable of discharging their functions. The actual ceremonies like Yazashney, Vendidad, Nirangdin follow after 'paragna'.

the Avesta word for Aalaat is "Zaothra". It has the root "Zoo", to invoke. "Thra" in the word denotes the agency through which the work is done.

So we can define Aalaat in the context of Kriyakaam as :

A physical object, with an enhanced coefficient of Yazatic Light, and an altered state of existence; it is the recipient of Ahura's Light; it can transmit and scatter the Light all over the universe and carry out its function in formulating, the Kriya-no-Fareshto; it can be any physical object, whether a piece of inert matter or a molecule of life or plant or animal (like Varasijai) or human (the performing Mobed himself).

THE FIASCO THAT IS MODERN SCIENCE

Do you think modern science has found out many truths of Nature? Then you are wrong! It does not know what, how and why is a grain of dust, or a drop of water, or a leaf of a tree, or the mischief of a monkey, or the dance of a peacock, or the brain of man, or love of a mother or for that matter any thing down on earth or up in heavens! Look at what the eminent life-long scientists say:

"Never run after a bus, woman or cosmological theory, because there will always be another one in few minutes", said J. A. Wheeler, a renowned interpreter of quantum physics, physical energy, and physics in general. **"As the island of our knowledge grows, so does the shore of our ignorance"**, Wheeler says.

This is from an excellent book **"The End of Science"** by John Horgan, a senior Science writer of "Scientific American" (Helix - 1996). In Chapter nine of the book, Horgan gives a report of a workshop held at Santa-Fe in 1994, on "The limits to Scientific Knowledge". There, the limits and limitations of Science surfaced up with a powerful intensity tinged with fine humour. Look at this:

Landauer, a physicist at IBM, asked Rossler, a renowned biochemist and Chaos-theorist, whether we (Scientists) might be able to alter our brains in order to gain more knowledge. **"There is one way" Rossler replied, "to become insane."**

Some People say Mystics, Sufis and Saints are insane!

- Scientix

(Parsi Pukar November-December '99 Vol. 5; No. 5-6)

33 AALAATS FROM MINERAL, VEGETABLE, ANIMAL AND HUMAN KINGDOMS

THE MYSTICAL SCIENCE BEHIND THE "PARAGROON" - THE PREPARATORY INVOCATION CEREMONY.

Some people have the habit of saying that Kriyakaam is just "an external ritualism". By this they mean that it is some kind of ineffective formalism or symbolism and is given with a view to bring down some abstract philosophies or ideas or concepts to the level of the ordinary intelligence of ordinary people; it is not therefore an essential part of any Religion and we as the present day high intellectuals do not need Kriyakaam. They go to the extent of saying that Kriyakaam is not pure Zoroastrianism; Zoroaster did not teach it; only the "later priests" brought it into our Religion.

It was this kind of shallow and immature thinking that induced one Prof. Irani of U.S.A to say at an international congress of different Religions, to the effect that Parsis are not worshippers of any holy fire like the Hindus; fire is just a symbol. It was this ignorant babel that misled the philanthropic to build so called Dare-Mehers where the fire to be "worshipped" is a small gas flame, ignited like a cooking gas stove whenever somebody wants to pray before it. It was this piece of half baked thought that led one Mr. Ali Jafrey to find out from the Gatha the one and only one "ceremony" namely "raising hands" in Yasna 28-1, through the word "Oostaanajasto"!

All this was like a child trying to explain how a jet plane flies high in the sky, through a small toy-plane in his hands. The world is not only what it seems. The physical universe of our experience is not the only existence in Nature. There is another universe 'outside' us, another within us, and another in the deep interior of an atom. The laws of these other universes are entirely different from the physical laws of our day-to-day experience; and when such laws beyond us, touch a little of the world of our experience, we call it a miracle. The people who experience such a miracle believe in it. Those who do not want to believe it pretends to ignore it or explain it away through some science jargon, on which they themselves are not clear.

Those who call Kriyakaam, an "external ritual" do not know what they are talking. They have never tried to understand the profound intricacies of any Kriya, from Satoom to Nirangdin. They are blissfully ignorant about any Kriya. They have never performed any Kriya or have never even seen one nor have tried to understand it. They present their ignorance under the pretext of knowledge.

* * * * *

We are examining Kriyakaam in its two broad aspects. One is the effect and efficacy of Kriya and the other is the mechanism and operation of Kriya.

The first is (i) a Kriya generates a "Fareshto", an invisible field, a formulation of the spiritual or angelic kind; (ii) the "Fareshto" helps the departed soul; (iii) Kriya is a replica of the unseen and unobservable events occurring in the non-physical and divine continents of Nature.

The second phase of Kriya is the actual mechanism, the apparatus, equipments and technique. The components of any Kriya are: Atash, Manthra, Aalaat and Anaasar. Of these, we have tried to know something about the first two Atash and Manthra and at present we are on the third one viz Aalaat. We have delved a little in the mysteries of modern physics to understand the inner composition of the physical matter of our experience. We have then tried to have an understandable glimpse of the Zarathoshti science of matter and Aalaat, and the condensation of the Yazatic light of the divine world to the formation of physical matter.

Any Aalaat in a Kriya is a physical object all right, but its inner mechanism is changed. The condensed and coarse Yazatic Light within it becomes subtle and takes up a certain coefficient of divinity. In other words, the hidden Yazatic Light is ignited to a certain degree, by certain Kriya performed on it. In the major Pav-mahal ceremonies this invoking ceremony is called (Paragaroon) or Paragna ni kriya. Before we go into this

invocation ceremony, we must first know what are the physical objects, which are used in Pav-mahal ceremonies and which are to be tuned to become Aalaats. This is a fascinating chapter of our Din. Dr Framroze Chiniwalla, the authorised exponent of Ilm-e-Khshnoom has revealed the chapter in his wonderful book: "Yazashney ni Buland Kriya" (1937). The 'Foreword' of this book is written by Ervad Phiroze Masani, the erudite and auspicious soul; he was one of those pioneers of Khshnoom, who brought Ustad Saheb Baheramshah Shroff before the Parsis.

Dr. Framroze writes on page 29 of his book that Aalaat are the objects of our earth, and have therefore direct connection with the mother Nature of the earth. In their normal state, the Yazatic Light in them is dormant. The 'Paragroon' invokes and ignites the Light to a certain extent. The object then becomes an Aalaat and is able to receive and absorb Yazatic Light going around in the Universe, and emit it out to enlighten the atmosphere. This emitted Yazatic Light is the medium or base around which the Kriyano Fareshto is formed and structured.

Now which are these objects? They are from the four kingdoms on the earth viz Mineral, Vegetable, Animal and Human.

The objects from the mineral kingdom are 17. **Five** are metallic saucers; one of them has nine small holes at its centre. Further **five** are small round metallic cups (fulia). There is then **one** metallic ring; **one** knife; **one** bundle of wires bound by a chain; **one** metallic vessel resembling a champaign glass called "Haavanim"; **one** special shaped rod (called "Laleh") to strike the Haavanim so as to give out a ringing high-pitched sound; one pair of specially shaped tripoid-like stands with the upper end looking like half moons or cows horns call "Maah- rooi"; one deep metallic vessel for holding water (kundi).

There are eight objects from vegetable kingdom. They include Sukhad, Lobaan, Daroon, Date-palm twigs, Haoma twigs, pomegranate, tree-leaves, paraa-haoma.

From animal kingdom there are three objects: "Varas" (hair from the white bull, Varasiaji) milk, ghee.

From human kingdom there is a pair of performing mobeds (taken as one Aalaat)

These 17 Aalaats from mineral, 8 from vegetable, 3 from animal, and one human make 29.

There are other four: (i) the Atash in the Agiary or Atash Beheram where the ceremony is performed; (ii) the air, atmosphere, and the fields circulating in the Agiary or Atashbeheram; (iii) Well water there; and (iv) the Agiary or Atashbeheram building itself.

There are thus 33 objects to be converted to 33 Aalaats, through the invocation ceremony - "Paragroon".

Before I give you, my dear reader, some idea about the actual ceremony of Paragroon, I would request you to just ponder on the above list of 33 Aalaats. What a peculiar collection of things? Metallic vessels, a saucer with nine holes, a specially shaped ringing metal glass, a very peculiarly shaped maharooi tripoid stand like thing with half moon like upper part, the hair of Varasiaji (white bull) tied into a ring of eight metals, a Daroon-specially made 'roti' or 'chapati', twigs and leaves of plants, milk and ghee and all these odds and ends? Can all this be a symbolism invented by the so called "later priests" ? Do we not see a strong current of some mystical science running into this scheme of seemingly odd things and the Kriya to which they are subjected? (I'll describe some parts of the Kriya later.)

One of the principles of this mystical science is, as we have seen, the classification of the Aalaat objects. They are taken from the four kingdoms of nature seen by us on earth viz mineral, vegetable, animal and human. They have then some specified shapes. Saucers and small cups have familiar shapes, but 'Havanim', the ringing vessel and 'Lala', the striking rod have some out of ordinary shape and the Mahrooi has quite a novel shape! What is all this? What is that hair from the tail of Varasiaji doing here, bound into a ring of 8 metals?

Surely, the mystical science of Aalaats is beyond our understanding and consciousness, But there are

indications emanating from modern sciences, which do set us thinking. For instance it is now established that all matter is seemingly solidified or materialised energy and that every piece of matter has its own internal vibrations. The energy and vibrations depend not only on the components or parts of which the piece of matter is made up of, but also depends, to much larger extent, on its shape, size, form, and the arrangement of its constituents. Talking first about the arrangement, there is a chemical compound which has 2 atoms of carbon, six atoms of hydrogen and one atom of oxygen. The formula can be $C_2 H_6 O$. Now there are two substances with the same number of the respective atoms, but their properties are violently different from each other! In one, the atoms are arranged as CH_3CH_2-OH and in the other as CH_3-O-CH_3 . The first is alcohol, which can make you drunk and the other is dimethyl ether, a poisonous gas! The first boils at $78.5^\circ C$! and the second at minus $23^\circ C$! The combination makes all the difference. Every atom has therefore its own vibration and its own energy content and when it combines with another atom their vibrations and energies can produce entirely different effects. To make it further curious, they can be entirely different substances if the arrangements within differ. There is no hard scientific explanation for this. From the classical scientific point of view, this just happens. But why? Don't ask. All that we can do is to say that the energies within every piece of matter has some electrical movements resulting in different properties. What these movements are and what are the scientific laws that operate them is a sealed book for modern sciences. It is only the mystical and spiritual science which can give some idea of the movements and energies and vibrations whirling within matter. We have seen in the past issue (Nov-Dec 1999) how the Yazatic Light transforms itself into Gava-Chithra and Gava Chithra to Anasar's and Anasars to energy particles and energy particles to physical matter. The mystical science of Aalaat is based on these unobservable truths. A physical object can be pushed to turn towards the Yazatic Light, through Paragroon, Kriya.

It has also been observed that the shape of an object also imparts special qualities to it. For instance, if you make a small cardboard model of the Chepos pyramid of Egypt on the same proportionate scale as the original one, and place it exactly in the same direction as the original stands, it becomes a blade sharpener! That means, put a blunt blade in it, keep it overnight, take it out in the morning and use it to shave. You will find it nicely sharpened good for some days. How can this happen? The conjectural explanation is that within the card board pyramid, some vibrations are whirling which revitalise the crystal structure of the blade's edge and sharpens it again! This means that the internal energy vibrations of an object depends on its shape also. That is why perhaps the domes of different religious temples and churches have special shapes. The word 'perhaps' (above used) is meant for physical science. The mystical sciences do say that the internal spiritual energy in a temple is related to its shape. The 'Kamandal's of Rishis and the cow shaped mace of the Parsis (used in Navar ceremony) and the Cross are based on this principle operating in nature. So also Aalaat, wherein the internal vibrations are brought in tune with certain measured wavelength of the Yazatic Light! Ponder, my friend!

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