

A Sequel
To
Essentials of Zoroastrianism
(1951)

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Late Dr. F. S. Chiniwala published in 1941 his book in English entitled 'Essentials of Zoroastrianism' for the Parsi public. He followed this up with the manuscript of a sequel, in or about 1950-51, and appended to the said manuscript a note reproduced below:

અને ૧૯૪૧ A.D. માં છપાયલો અંગ્રેજી લેખનો આ બીજો ભાગ છે.

આ આખું ૩૫૯ પાનાનું લખાણ અંગ્રેજી ભાગ તરીકે છાપવા માટે લખાયલું હતું જે આમને આમ રહેલું છે.

પહેલા ૧૮ પાના જે ડાક્ટરના ખુદના હાથનો લખેલ છે જે ટાઈપ નથી તે અંગ્રેજી ટાઈપ લેખ ૧૪૩ પાના લગીનો છે તેમા મુકેલ છે.

Since writing the manuscript a half-century has elapsed and 'rationalism' and 'reform' has taken its toll of the Zoroastrian community and their belief in the 'Message' of Lord Zarathustra.

In such circumstances the publication of the book, if it rekindles faith even in a few, the purpose will be fulfilled.

Zarthusti Ilme Khshnoom Felavnari Committee

6th August, 2002.

FOREWORD

This small book containing some main features of the Mazdyasni Zarthosti Daen will be of use to a novice. It will furnish some knowledge about the religion. Special care is taken to present to view the main spiritual aspect of the religion. The mere materialistic view point does not help much, as that view is common in all religions; hence no special mark of demarcation can be drawn by it. It is the spiritual aspect only which gives a vivid picture as it ought to be. Such an aspect can only be given by the knowledge called 'Khshnoom' (knowledge giving exhilaration and joy both to body and soul). The present day study of the religion from the 'Western point of view' is all materialistic which is entirely innocent of the esoteric view point of the religion.

The practice of the religion by the Parsis has been handed down to them from the Sassanian Empire days of the Parsis drawn right from the time of the Prophet who had purified, revived, and ratified the old Mazdyasni religion with the addition of what is called the Zoroastrian law which is depicted in the book viz. Vi-daevo-dat.

The mist of much glooming misrepresentation hangs round the horizon of Western study which can be much clarified by the original native study called Khshnoom-Beatific Knowledge remembered in Gathas more than once with the urgent prayer that it may come to light and serve humanity clearing their minds and hearts of the Satanic promptings. This Khshnoom Knowledge has been preserved in its entirety by the Zoroastrian sages called Saheb-I-Dilans, who dwell secluded in the mountain abode of the Koh-Demavand. Our preceptor learnt it from them, who has divulged it to us, which has the proper angle of vision to see the basis and the object really underlying the great religion. We publish the booklet with the sole object of religious service to co-religionist.

F. S. CHINIWALA
1955.

RELIGION BEFORE ZOROASTER

A deluge had come and had destroyed the earth B.C. 37,000 nearly. Nearly 25,000 years after the deluge the earth again came to existence. In the newly grown world for nearly 5,000 years when Zoroaster appeared there were only two forms of religion. One was called Mazdyasni religion i.e. religion given by Mazdâ. The other was called 'Daevyasni' religion promulgated by the evil spirits. When the Daevyasni religion began to gain strength and to pollute even the good religion Ahûrmazd sent Zoroaster with a spiritual weapon Vi-Daevo-Dat i.e. a weapon to remove the pollution of the evil spirit. He purified the old good religion and added the Vi-Daevo-Dat forming a new addition to the old one called Zartoshti Daen, the whole being called Mazdyasni Zartoshti religion.

The newly grown world was ruled by Peshdat and Kayani monarchs who were attacked and molested by Daev worshipping leaders. For nearly 5,000 years this duel between the good monarchs and evil leaders raged when Zoroaster came and settled the matter in favour of the good religion instituting the above said Mazdyasni Zartoshti religion.

THE AGE OF THE MAZDYASNI RELIGION

In the hoary past when our earth was first inhabited by humanity it was as pure as a paradise. It was hence called Garodemán. Humanity was all guileless and possessed of wondrous powers. Ganamin and his assistant Satan, the authors of sin, had not and could not enter such a world. Yazats used to visit it daily. Yazats taught the humanity, establishing in the then world, the religion called Mazdyasni i.e. the religion originated by Ahûra Mazdâ. Afterwards when Ganamin succeeded in entering this world it was spoiled by sins. It was then called Drujo-Deman i.e. residence of falsehood i.e. living hell. From the day of the entrance of Ganamin into this world till it reached the age of 81,000 years the world was drowned in sins. The deluge destroyed it. It was regenerated after 25,000 years. The same old Mazdyasni religion was revived from that time till the present with the addition of the Zarhosti Daen as explained above.

THE SUBSEQUENT GROWTH OF THE OTHER FOUR MAIN RELIGIONS FROM THE MAZDYASNI RELIGION.

Zoroaster was an exceptional being, a Yazat in a human form, who was fully instructed by Ahûra-Mazdâ about the whole universe and the final salvation. It is revealed that the universe with its four main phases was created because of the existence of 'sin-promulgating-ignorance'. It (universe) will be completed and allowed to workout - show its sinful nature and finally saved to its smallest particle in what are called seven epochs, each of the Zervâné Akarné length. In the first three epochs the whole universe, of four phases, will be completely built up and made current in the fourth epoch doing its work according to its nature. In the last four epochs it will be purified and will again be merged in Ahûrmazd from whom it came.

It is revealed that there will be five main genera of humanity called Varen otherwise called Jirams. The first genus of the whole humanity will be that of Jupiter, as it will be under the influence of that planet. Its religion will be Mazdyasni Zarhosti. Out of this Jupiter genus will grow Mercury genus of the East and of the West. They will be mostly idol worship of white side. The East Mercury genus will be of Hinduism and other forms coming from it as Buddhism and Jainism etc. The West Mercury genus will be of Babylonian and Assyrian religion, from

which will grow other idol worshipping religions of Semetic nations finally giving birth to Greek and Roman forms of religions. From these Semite Mercury genus and its religions will grow out the third genus of Venus with its Jewish religion and sub-sects. From this genus of Venus will come out the genus of Saturn with its Christian religion and its sub-sects. Lastly from these Venus and Saturn genera will come out the genus of Mars with its religion of Mohomedanism. All the religions of these four genera are the offshoots of Mazdyasni religion. They were supposed to be tolerant. But they have, as times roll on, become infected by the old Daevyasni form and have become intolerant and cruel and oppressive towards the votaries of other genera and have abused the authority given to them.

***PROSELYTISM IS THE MANDATE OF DEVYASNI RELIGION
AND NOT THAT OF THE GOOD MAZDYASNI RELIGION.***

We have seen in the second chapter that humanity is divided into five main genera by Nature. This subject is discussed in the chapter of creation. Every being whether human or animal or vegetable or mineral is born with the patronage of one or another of the above said genera either of Jupiter or of Mercury or of Venus or of Saturn or of Mars to which Mazdyasni, Hinduism and other idol worshipping 'isms' of the east or west. Judaism, Christianity and Islam are affiliated respectively.

It is a sealed fact that a man is judged by his deeds. But Christ and Mohomed out of deep love for the group of souls born under the influence of their respective genus (Varen) have given promises to give some release from sins if the votary acts upto their commandments. Here these prophets know that their group of souls are overburdened with sins, hence require some release. Therefore, they actually bear upon themselves some burden of their sins, thus giving a kind of sacrifice for them. Is it then gracious to increase, by proselytism, tons upon tons of weight of sins of men born under the influence of other genera than of themselves upon their heads? To speak in other words these prophets are really worried by such act of proselytism which is contrary to the mandate of Nature herself. Nature has made this division according to the value of the glory of the souls. Thus everything in the world is assigned a genus which will take it to salvation in a short cut. To break this natural law of Ahûrmazd and force men to change the religion on the point of bayonet is, to say the least, satanic and is due to the promptings of the Daevyasni abomination attached to the religion. Thus proselytism is a dire sin distracting humanity from its path towards salvation.

NASKS - THE HOLY WRIT OF ZARTHUSTRA

We have said above that Zoraster was instructed by Ahûrmazd. Avesta says *Ahûro Mazdao Zarthushtrai fra vavach*. Ahûrmazd instructed Zarthushtro *Fra Zarthushtro Gaethabvo Astavaetibvo* and in turn Zoraster proclaimed the instructions to the perishable universe. These instructions are written in what are called Nasks. Nask means holy writ. This holy writ is of four gradations made according to the intelligence required to understand them. Each set of these four gradations consists of 21 books. The number 21 has a special denotation and connotation. The number 21 denotes the plan of Ahûrmazd to create and to save and connotes the strange working of Nature. According to the capacity of understanding them, they are divided into four varieties named (1) Fashusho Mathra, (2) Mathra Spent, (3) Staot Yasn, (4) Avesta Mat Azyanti in Zand Avesta (Avesta word Azyanti, pazand) word Zand mean commentary, interpretation. When Ahûrmazd instructed Zarthushtro, it was revealed in the language of Yazats, when Zarthushtro revealed the instructions to the humanity they were spoken and written in the understandable

language of men. There is a great gulf between the language of Yazats and of man. That gulf can be crossed by writing in riddles. These riddles want further explanations. The language of Yazats is the heavenly one called Asmani language, in Avesta called as Ukhda Vachanga. To make heavenly language understandable by man, a divine science was introduced called 'Staot-Yasn', the science of all sciences Faranghane Farhang. These four are the original Nasks prepared in the life time of Zarthustra by Himself and by His most advanced 'Havisht' i.e. disciples in His presence and direction. 'Fashusho Mathra' Nasks were prepared by Him. Staot-Yasn Nasks were dictated by Him. The other two sorts were written by His disciples in His presence and direction and supervision which contained His authoritative seal. An edition from these Nasks of the above said four sorts was edited by one of his disciples named 'Sain' in three main parts called Gathic part, Datic part and Had Manthric part which also contained his seal. This edition is called Soshiento-Mathra. Soshiento Mathras called 'Avesta Mat Azyenti' or Zand Avesta contain a part called Khorde Avesta for the use of common laity which consists of Yashts and Niyashts. This Soshiento Mathras contain the other part called 'Greater Avesta' with its Azyenti for sacrificial purposes. This Avesta called Shoshianto Mathras i.e. Zand Avesta are current now a days.

Thus there are Nasks of four sorts: (1) 21 Nasks of 'Fashusho Mathra' written by Zarthushtra in the language script of the heavens, which contain all the events of all times big or small. (2) 21 Nasks of Mathra Spenta written by His disciples in His direction of supervision in the language script of humanity. They contain the above subject of Fashusho Mathra written in the original human language in riddles. (3) 21 Nasks of Staot Yasn. They are prepared from the last Nask of Fashusho Mathra. These are the 21 Nasks of the divine science and art of Staot and their mysterious working in Nature. Staot is the divine energies on which the universe is built up. Everything, every particle divine or sinful, permanent or temporary has as its basis in Staot. Thus the language has the basis of Staot. The knowledge of Staot is divine and grabbed by holy men who have acquired intelligence fit to probe in secrets of Nature. Zarthustra has set up this divine science in the last Nask of Fashusho Mathra from which He has created 21 Nasks called 21 Nasks of Staot Yasn. Staot Yasn in nature is the heavenly art and science of creation and recreation by annihilation to a higher standard of the universe, from the heavenly material named Staot. The universe is created from Staot by Ahûrmazd and his Yazat. Zoraster was taught this science of Staot Yasn by Ahûrmazd. He created on earth a science and art of Staot Yasn in the likeness of that of the Heavens as said above from the last Nask of Fashusho Mathra. This was taught to the best of His disciples. These divine Masters of these Staot-Yasn Nasks called Shosiants and Ashvan Nara who are the disciples of Zarthustra have translated 21 'Fashusho Mathra' Nasks of the Divine language script into the 21 'Mathra Spent' Nasks of the human language script. This human language script was the source of languages on earth. This 21 Nasks of Staot Yasn also explain the riddles of creation written in Fashusho Mathra and Mathra Spent Nasks. In short 21 Nasks of Staot-Yasn explains about Staot the very basis of the universe and all its contents. The master of this Staot-Yasn Nasks only can explain Avesta prayers of Yasn. These Nasks of Staot-Yasn contain explanations of the riddles of the Mathra Spent and Fashusho Mathra Nasks learnt and understood only by holy Ashvans and none other. 21 Nasks of Azayanti i.e. Zand i.e. explanation of the above said riddles for ordinary men written in Avesta Mathra and in the Pehelvi tongue.

These Nasks of four sorts are holiest of holy guarded by 99,999 Fravashis. They cannot be made current in all different periods of the Darego Khodat of 81,000 years which is the age of our sinful earth as said above. The life-time of our earth of 81,000 years show different sub-epoch - periods of time - appropos to the mentality of the humanity living in them. In every such period - sub epoch dire sins are committed with such atrocities that it would appear that the earth

would perish untimely before its assigned age of 81,000 years. Hence a Soshient i.e. a world redeemer comes and instructs humanity of five genera through their leaders.

Asho Zarthusra has left behind Him His successors. These successors are named after him as Zarthustrotemo i.e. one like Zarthusra. Their seat is in what is named as 'Avithrishva' a place beyond the visible world. From these successors, quite unknown to the world, emerges a Soshient i.e. world redeemer at the opportune time on the public platform. These Soshients are anointed of Ahûramazd. They are holiest of holy possessed of divine powers and authority. They are remembered in Gatha's 'Has chapters, (48-9; 48-12; 45-11; 46-3; 34-13; 52-2). They are all proficient in the above said four sorts of Nasks. They, for the regeneration of the Zoroastrian religion, make use of the edition prepared by Saen by the order of the Prophet under His guidance. They follow up that edition moulding it according to the need of their age. They first of all measure the burden of the sins of their ages, preparing the edition accordingly. This edition is known as 'Avesta Mat Azaynti' i.e. Zand Avesta with its Pehelvi interpretation. This interpretation of the Avesta also has its 21 Nasks.

The new edition of 21 Nasks drawn from that of Saen is divided into three parts each of 7 Nasks. The first 7 Nasks are called Gathic Nasks as they give description of the creation and the creatures, including humanity, and their activities. The second seven Nasks are called Datic Nasks as they deal with all laws and their usefulness. The third seven Nasks are called Had-Mathric Nasks as they treat about Yasns and their usefulness. This new edition of 21 Nasks divided in three parts with its Azayanti of Avesta Mathra was first edited by a great-disciple of Zarthusra named Saen who was the first Soshient after Zarthusra. This edition is carried down to us with alterations appropos to the age in which they are to be published. Those former Nasks of four sorts are safe in Avithrishva (one-third part of this world which is inhabited by holy men). They are guarded by 99,999 Fravashis. Of the new edition with Azayanti mathra of Zand Avesta called Soshient Mathra a very small necessary part is left with us. The Pehelvi commentary in 21 Nasks of this new edition of Soshient Mathra is very nearly lost to us as a very meagre and broken and irregular part is present in a mutilated Pehelvi book called 'Din-kard'. From these Pehelvi Nasks of the commentary different special subjects of high import were written in books called Nikiz which are all lost to us. Hence it is that in the absence of original native knowledge the present Western study of Avesta is far far removed from its real spirit which has shattered the faith. There is a full line of these Soshients who began from Saen 300 years after Zarthusra. The Soshient of our present age is Adarbad Marespandan who has lived in the time of the Sassanian king Shapur the second who is called Shapur the Great in 320 AD. It should be noted that these Soshients are anointed of God given authority by Ahûrmazd who possess wonderful powers. They assert their authority by doing miracles called Nirangvar. The Soshient of our age Adarbad Marespandan had performed the Nirang-var of pouring and holding 60 maunds of molten metal on his chest.

It is predicted that a new Soshient will appear after about 50 years by name Beheram Varzavand who will establish the separated Kayani Khoreh back in Iran and will restore the sinful world to the path of virtues through the leaders of different religions. He will restore Iran to its own original rule and religion by the help of the Kayani Khoreh.

THE TEACHINGS OF ZARTHUSHTRA

What is 'tarikath-path', its importance, its mansion of hundred doors leading to Heavens, Marriage, Navjot, Âthraavan, Sudra-Kusti, Gahambars, Vidaevodat, Pavmehal, man's responsibilities, Constitution of a man, his 'Aeipi', Khoreh, drujis, Druj Parhez prayers, their

mode of action, Mathra prayers, Khoreh purity and high thinking, Menstrual observances, present day Parsis, home-education of Parsis.

The heritage of Ahûrmazd to humanity is to tell the truth. The heritage of Zarthushtira to his votaries is to observe the Tarikat ordained in the Mazdyasni Zarthoshti religion. Tarikat is the short way to gain heaven for oneself and a battery against the satanic activities of the world at large.

Every human being has the natural sense of telling the truth. He believes that truth is the best virtue. But on account of the fault of the flesh he tells untruth. He is bound by the malignant aspect of the planets which prompts him to tell untruth for worldly ends. But he has conscience which bites and warns him that he has committed a sin. He is given free willpower. If he uses that free willpower and atones for it and makes a determination not to tell untruth hence forward, he creates for himself a kind of redemption. But he often fails because the evil planetary aspects upon his sinful body deceives him. Here the Tarikat observances come to his help. The Tarikat observances improve the faults of the flesh slowly but steadily. Certainly it takes a long time, perhaps his whole life, to get redemption from the faults of flesh. Anyway he has to atone and follow a virtuous life and follow the Tarikat. What is Tarikat?

In Gatha Ha.53-2 they are described as Arezush Patho the paths of righteousness. The sentence runs thus Daonghao Arezush Patho Yaam Daenam Ahuro Soshiento Dadat. Wise men like Frashoshtar will certainly be believer in Kshnum and good thoughts, words, deeds and Yasn) the righteous path in tarikats (leading to righteousness which break to pieces the dry falsehoods) of the religion which is dictated to Soshients (World Redeemers) by Ahûrmazd, Tarikat means a path to tread upon.

It is like a rail-road which takes one to his final station in a short time, It is said that there are hundred doors, entrances to enter the heaven. These hundred entrances denote the different items of Tarikat to be observed. We shall speak about some main entrances that can be entered upon under even the most untoward and adverse circumstances:-

(1) First and the foremost is to keep to his nationality i.e. his genus of Jupiter intact. He should marry one of his own genus and status so that the offsprings will be a pure and a better Jupitarian i.e. a better Mazdyasni Zarthoshti than his parents. It is observed that mixed marriages produce deteriorated offsprings. And this they have tried to explain it according to the science of 'eugenics'.

(2) Second Tarikat is the performance of the Navjot ceremony in the morning only and not in the evening. The child born is a Mazdyasni and then by the Navjot ceremony it becomes a Zoroastrian i.e. the child is enrolled as a soldier of Ahûrmazd with a vow to fight against Ghanâmîn in the interest of himself, his parents, relations, nation and the whole world. The roll is kept in what is known as 'Pavmahel'.

Vidaevo-dat, the special weapon to check Ganamin from the Pavmahel citadel which is consecrated and talesmanic, wherein is situated the throne of Ahûrmazd, is the special feature of the Zarthoshti Daen. Every Zoroastrian is a soldier who fights evil from the garrison of this Pavmahel wherein he is enlisted as a soldier by the Navjot ceremony. The authorized athravan priest in charge of the roll of enlistment enlists the child in the roll by the Navjot ceremony. The authorized athravan priest is himself an instrument out of the 33 instruments of Pavmahel to be used against Ganamin. The priest by virtue of undergoing the priest-making ceremonies of Navar and Maratab has attained his position as an athravan becoming a weapon against Ganamin. He is

thus affiliated to the Pavmahel talismanic powers and authorized to keep the register of enlistment to enlist the child in the roll of Pavmahel to be a soldier of Ahûrmazd. Thus he is the proper person to perform Navjot ceremony of a child. In order to preserve the power of being an instrument of Pavmahel against Ganamin the athravan has to keep his attachment intact with the talisman of Pavmahel. This is done by (1) the Barashnum bath of nine days to be bathed once every six months and by (2) performing Yazashane ceremony for the awakening of his Ruvan called Khup-e Ruvan every four days. Such an athornan is all attached to the talisman of Pavmahel and hence attached to the throne of Ahûrmazd, being thus a weapon himself against Ganamin. By the Navjot ceremony, he, the athravan through his priestly powers and attachment with Pav-mahel connects the breath and Khoreh (electro magnetic wave round about the child) of the child with the talismanic powers of Pav-mahel, thus making the child affiliated with the Pav-mahel and Vidaeo Dat instrument. In the Navjot ceremony the child is dressed with Sudreh and Kusti both considered to be the instrument against Satan in virtue of their make and cut, denoting so say the signature of Ahûrmazd. It should be remembered that Pavmahel is not only the talismanic garrison but also the mansion of Ahûrmazd containing His throne where a divine court is held. This mansion of the divine court remains open only in the morning which is one of the reasons why the ceremony is to be performed in the morning. The above-said authorized athravan through his authority of Barashnum and Khup presents the child before the throne of Ahûrmazd where the child takes the oath of allegiance to Hormazd by putting on Sudra and winding the Kusti round its waist reciting the prayer of homage named Hormaz Khodai. After he has worn the sudra sworn the oath of homage allegiance by wearing the Kusti on waist reciting Hormaz Khodai he is proclaimed as a soldier of Ahûrmazd and an adversary of Ganamin. For this proclamation the child is made to recite afterwards the prayer of Kemna Mazdâ which is a prayer indicating a challenge to Ganamin. Thus it is that a child puts on Sudra Kusti by Navjot ceremony performed in the morning when the court of Ahûrmazd is open by an authorized athravan the master possessor of Barashnum and Khup.

SIGNIFICANCE OF SUDRA AND KUSTI

Sudra is a special shirt of nine seams worn just next to the skin made of cotton and white in colour and prepared from one whole piece of cloth. On such a Sudra round the waist is girded a kusti.

The Mazdiyasnis before the advent of Zarthustra, used to put on sudra and kusti. It was optional then. But Zoraster made it compulsory. The wear of sudra and kusti with their special cut and make were blessed and given to His votaries as instruments with which the faults of the flesh can be improved upon when the path is treaded upon. Nine seams of the sudra show the significance of our birth on the globe. The *girda* the **first** seam on the back show the burden of sins which one has to bear and square by Tarikat. The *gareban*, the **second** seam on the chest in the heart region shows the significance of honest dealings and obedience to the cannons of morals thus preparing a holy halo round about the body. The **third seam of a triangular shape** is situated on one side of the lower round border. In the case of males the triangular seam is on the right side and in the case of females it is on the left side. Its significance is to attain the purity of heart and life according to the aroused consciousness and conscience. The **fourth** and the **fifth seams are the two right and left sleeves** covering the arms upto the elbow. They indicate that one has to attain the power of reading the thoughts and knowing activities not only of humanity but of the natural laws and the creation subject to them as animal, vegetable and minerals, these powers being that of Airaman and Saok. The **sixth** seam is denoted by *the front half of the sudra*. It puts the wearer in mind of the fact that the life is very dear and given with a purpose. It should

attain the above-said powers which by the sequence of events due to rigid observances of Tarikat with the further help of the girdle of kusti gain for him the powers of Ashi i.e. powers of Ashoi possessing perfect mastery over the five senses the cause of all passions. The **seventh** seam is denoted by the *back half of sudra* which indicates the unknown and unseen Nature and Yazat, nay the very Ahûrmazd. It indicates that the Ruvan finally, when the above powers are attained at making the body lustrous and truthful, will attune with the other two members of its trinity Baodang and Faroher attaining a power called '*Naf-e-Bavri*' when the Ruvan will become a peg in the divine machinery of Ahûrmazd which creates the universe.

The **eighth** *seam of the straight line* is situated on one side of the lower round border. In the case of men it is situated on the left side, and in the case of women it is situated on the right side. In the case of ordinary men and women who have not approached the Khaetvodath, i.e. salvation the seam in the straight line is situated on the front half of the sudra. But for those who are advanced men and have approached Khaetvodath it is sewn on the hinder half of the sudra.

The **ninth** seam is indicated by the *double sewn round lower border* which indicates the rameshni all joy of Ram Yazat accompanied with the fitness of the Ruvan to attain Khaetvodath i.e. assimilation of both masculine and feminine parts of Ruvan which were separated in the beginning of the creation of the body in lieu of the covenants made with Ahûrmazd. The matter is described in the chapter of the universe.

This round seam puts the wearer in mind of the fact that all events in a life of joy or woes are in the wise dispensation of Ahûrmazd. Such a life is meant to take him to salvation which shows many steps the final being those of Khaetvodath and tan-e-pasin. Woes of life should be borne with contentment as they lead to salvation as soon as possible. In short this round seam of the lower border shows that life should be contended indicating joyous peaceful contended mind named as Tushna Maiti.

Kusti is made of the best wool woven of 72 threads with the two ends each divided into three woolly parts making six in all. 72 threads of kusti show 72 steps of Ashoi which a man has to attain at, the significance of which is shown in 8th and 9th seams of sudra. The six woolly end threads of kusti denotes that a man has to acquire the powers of six Gahambars. Ahûrmazd has created the universe by the powers of four Gahambars. He will relieve the universe of sin by the powers of the remaining two Gahambars. When a man attains the significance of the 7th and 8th seams of sudra he becomes a peg in the divine machinery of Ahûrmazd of creation because he had acquired the powers of the six Gahambars. We know that Gahambars are festivals. Festivals denote that some grace is showered on the creatures of this earth from on high. It is due to these Gahambars that the munificence of God is enjoyed by men. The earth gets power to grow the vegetables, trees etc.; men, beasts get power to propagate their species etc. etc. All such munificence is due to first four Gahambars. The fifth Gahambar consists of right dealing of man with man, beasts and God and Nature. The sixth Gahambar is that which opens the door of Paradise for man. So much about the festivals of Gahambar. But Ahûrmazd with his holy Yazats also perform Gahambar when the universe with its habitation come into existence. Thus Gahambars are natural powers which are utilized by Ahûrmazd in creation and by man in his life procedure on the Earth. When a man attains the significance of nine seams of sudra and 72 threads and six woolly end threads of kusti he is said to have attained and enjoyed six Gahambars to his benefit and to the benefit of the rest of the world.

After having taken some ideas about the three entrances out of hundred to reach heaven, we shall now speak about the fourth. This fourth entrance speaks about man, his responsibilities and how to fulfill them.

(1) Man is three-fourth divine and one-fourth devilish. (2) When this one-fourth devil will be converted to divinity he will attain the above said significance of the nine seams of sudra and 72 threads of kusti. The divinity of man is the progeny of divine beings, one-fourth satan in him is the progenitor of the passions of the animal, vegetable and mineral creations. Thus man is the central figure between God with His higher realms and the lower creation of beasts and vegetables and minerals with their uncontrollable passions joined to them. Man will take the lower creation to the higher realms. How will this happen? The lower animal nature of man has committed sins out of number which are followed by retributory evil aspects of his planets of destiny working upon him and inciting him to commit sins again and again and suffer the never ending punishment. Thus a never-ending vicious circle is formed threatening his destruction. But there is nothing like destruction in nature. Every particle, of whatsoever nature and magnitude, is going to be saved. It is therefore that a tangent is drawn to that vicious circle of destruction that is being formed out of the deed of man. Destiny forms the vicious circle but a tangent of free will power is drawn to it. It is therefore that man is given free will power to work as a tangent to the vicious circle of his destiny. How does this tangent break the vicious circle of destiny? Belief in one's own religion, penitance of sins and truthfulness not only of the tongue but of all the five senses form the basis of right free will power upon which a structure of religious observances is to be created. In the case of a mazdyasni the tarikat observances and Mathra Spenta prayer and Yasna for the dead man disables his satan, breaks the vicious circle and consolidates his divinity by the Mathra Spenta blessing of Ahûrmazd. Self-sacrifice with the resultant sufferance and blessings are the only two factors which will help man to do the work of salvation of himself and of the world entrusted to him.

How is man created when he has gained three-fourth part of divinity the last one-fourth part still remaining sinful is explained in the chapter of creation. In short man is possessed of an atmosphere bound to him forever. The extent of the atmosphere covers the space enclosed by his extended hands. This atmosphere of his is called Aeipi. It is divided into nine parts. Central three parts contain the visible body and its unseen counter part called Azd with an electro magnetic wave round about them called halo (khoreh) body.

This Azd body is an invisible fluid body ultimately resolving into metabolic energy waves. It has a form which is assumed by the visible body. It contains a life circuit made of sublime heat energies joined with coarse heat energies propelled by the life current named Ûshtân. This Ûshtân comes from the emancipated Ûshtân body situated in the other six parts of the Aeipi and falls on the life circuit which is then propelled by it. When this Ûshtân recedes from the life circuit, the life current stops separating the sublime heat energies from the coarse heat energies. Thus death occurs. The sublime heat energies shrink and the coarse heat energies are nurtured by Druje Nasu of the north giving birth to a druj of its likeness also named as Druje Nasu. It is this druj which brings about decomposition. So much about the central three parts of the seen body which is prone to commit sins and which falls a victim to death. The remaining six parts of this Aeipi atmosphere contain sinless, unseen, ultra aetheric bodies called Keherp, Tevîshî, Ûshtân, Ruvan, Baodâng, Faroher. They form two trios. Keherp, Tevîshî, Ûshtân form the elemental trio which is going to salvation. Ruvan, Baodâng, Faroher form nurani illuminating immortal trio who have attained salvation but are giving self sacrifice for the elemental bodies to get them salvation. Elemental bodies are in two trios. One is of Keherp, Tevîshî, Ûshtân which are very nearly absolved. The other elemental trio of Azd, Gaetha (i.e. organs) and Tanu (i.e.

supporting frame muscles, nerves etc.) is still to be absolved hence prone to sins and hence fall a victim to death. The Keherp, Tevîshî, Ûshtân bodies are in divine communion with one another forming what are called 16 Chakhras, 16 unseen rotating organs. These bodies in divine communion become the residence of the above-said three nurani resplendent ever living entities called a trio of soul entities distinctly named as Ruvan, Baodâng and Faroher.

Thus we have seen the central three parts of the Aeipi containing three bodies called (1) visible body, (2) Azd body half seen half unseen and (3) Khoreh invisible body. They contain detrimental energies which make them a prey to death. The outer six parts of the Aeipi containing other six bodies (three ultra aetherical and three nurani and immortal) are holy sancta sanctorum. They are separated from the central sinful bodies by a boundary line acting as a separating divine wall called Nafi-Bavra. Some portion of the divine immortal elemental Keherpic (Keherp, Tevîshî, Ûshtân) bodies of the outer six parts of Aeipi atmosphere settles in the mortal Azd body of the three inward parts of the Aeipi atmosphere to provide the three (Tanu, Gaetha, Azd) sinful bodies with life bestowing activities. That moiety of the divine immortal bodies (Keherp, Tevîshî - Ûshtân) works as a mother to the three sinful parts, a kind of sacrifice for their upliftment.

The holy six parts of the Aeipi of a common sinful man ordinarily is closed round the three sinful parts like a closed umbrella. They begin to open like an umbrella when a man is at prayers or doing some meritorious deed. It remains open in a holy man. The sinful body in the three parts is emitting out a pollution every moment by the help of sin's rays passing in them. These pollutions that are poured out are accumulated in the third part of the sinful body which contains the Khoreh, an electro magnetic wave.

Man's good thoughts, words, deeds ultimately resolve down to an energy called Staot i.e. unseen colour energies. These Staotic resolutions of the thought, word and deed with the contamination emerging out of the body accumulate in the third body of Khoreh which has two sides one good and the other bad. Good thoughts, words, deeds and selfless prayer and mathric enchantations and the Tarikat observances resolve into beneficial Staot which remain in the good side of Khoreh. Bad thoughts, bad words and bad deeds and the heat of the natural calls of the body as defeacation, urination and other sinful emissions of the genital organs occurring during the sinful act or occurring physiologically as night discharges all these and many other indescribable deeds resolve into malignant Staot energies residing in the bad part of the Khoreh body.

The whole description is analyzed to this short note that man's three-fourth part is divine or prone to divinity and his one-fourth part is satanic or prone to devilish inclinations. This one-fourth sinful part emits out natural physiological contaminations and voluntary contaminations by evil thought, word and deed. This natural and voluntary contaminations produce harmful destructive infective contagious poisons, viruses called drujis of several kinds. These drujis first enter the Khoreh body and contaminate it and then spread outside the body in the atmosphere and contaminate it. On account of such physiological occurancies polluting the Khoreh of the body and the invisible sanitation of the atmosphere that religion ordains certain measures which cut short the evil influences of these contaminations by annulling the very virus of them. These measures are called Tarikats. These Tarikats are royal road or rail-roads which take the wayfarer to divinity. These Tarikats are called Druj Pahriz cannons i.e. laws to undo the druj contaminations. These Tarikats pertain to thoughts, words and deeds. These Tarikats make mind pure and open to correction and lead to humility. Tarikat of thought is the determination of mind to think about others as one would wish that others should think about him. This leads the mind

to be cautious about thinking aright and controlling passions. The mind learns to lend a ear to the voice of conscience and atones if something amiss happens. Sins of omissions and commissions if produced in weak moments lead to druj formation which remains in the Khoreh body can be satisfactorily treated by such Tarikats. The words, speech should be of truth and should be of mathra chantings specially prepared. The deeds should be according to laws and unselfish. The natural calls which are physiological are followed by washings or bath with mathra chantings and the performance of kusti prayer.

The observance of marital rights are performed according to the laws which check the activities of special druj originated from the act. The natural night emissions or what are called night ablutions are dealt with its special conduct of bath with taro and water with mathra chanting. The menstrual periods of ladies produce a special druj which pollutes her Khoreh body so much that the pollution spreads to the outside surroundings producing spiritual and mental deterioration. It is therefore ordained that the ladies should remain in quarantine aloofness not touching anything so that the druj contaminations cannot do its work of deterioration. Such is the very short rationale of the tarikat including the phases of thought, word and deed. Sudra kusti are essential in the observance of these Tarikat. While cotton sudra during the observances of Tarikat lessens the force of the contamination and of the resultant druj in such a way that evil magnetism is easily over powered by earth's magnetism which turns it to manure for the growth of vegetables and trees, some of these contamination and resultant druj are over powered by kusti during the Tarikat observances which also entrusts the over powered contamination to the earth magnetism.

The mathra prayers with the life of Tarikat emit out divine Staot from the praying voice which (Staot) purify the khoreh body and spreads in the atmosphere from which they are turned to use by Nature. In the chapters of creation is described how the Natural forces are conducted by Yazats. The Avesta prayer of these Yazat produce Staot activities which are entrusted to those Yazats by Nature which (Staot) become a kind of help to the Yazats in their divine mission. The Yazats in return send blessings which elevate the divinity of the body and diminishes the satanic activity of the body when as a result the thinking power of the devotee is elevated who becomes an enthusiast and uses his free will volitional powers to good use. Every sin that is committed out of passions excited by the evil planetary aspect is always followed by the biting of the conscience. Here it is that the free will power is turned to good or bad use. If the sinner admits the sin and determines not to commit it any more he draws a tangent to the vicious circle of destiny which ultimately is broken. If he does not admit but adds the sin of falsehood upon it, the vicious circle of destiny turns heavily upon him and the satanic activity of the body gains power when his khoreh is debased, his ushtanic activities i.e. life activities are affected, with the result that his life gets shorter and shorter. \hat{U} shtân is the life energy coming from on high the life around and settling in an emancipated \hat{U} shtân body from which it falls on the life circuit. The khoreh body also influences the thinking power and the volitional free will power. The khoreh body also influences the Azd body with the life circuit working in it. If the khoreh body is elevated instead of debased, it elevates the thinking power and his morals, strengthens the volitional free will power to tell the truth thus undoing the vicious circle of destiny working upon him, strengthens the Azd body with its circuit of life thus lengthening the age to a period of 125 years. The good planetary aspects working upon the destiny of men are augmented by pure khoreh or are lessened in force by impure khoreh. The life wave comes from Ahûrmazd's breath named the \hat{U} shtân of Angraroach asman i.e. stary heavens and enters his three-fourth divinity i.e. the holy \hat{U} shtân body situated in those six parts of his Aeipi atmosphere through this khoreh body. If khoreh is pure the life force is augmented. If not the life force is lessened.

It is thus that purity of khoreh is all in all in our daily life which is attained at by Tarikat procedures as above explained.

The present day Parsi world is fast deteriorating in all aspects mental, moral and spiritual because they have left off the Tarikat, specially that of the menstrual period. Menstrual woman naturally and physiologically emit out a druj named 'Buzi' which is highly contagious and infectious spiritually, mentally and morally. If such a woman does not observe special laws to be observed in the period and mixes freely in her home and outside world not observing the spiritual special segregation system, she spreads the infection and containg to those of her home and of the outside world with the result that her khoreh powers are deteriorated affecting seriously her Azd bodies with her life circuits, her ushtanic current which conducts the above said life circuit and affecting seriously her good thinking power and becomes the cause of the excitements of passions and falsehoods. The evil effects of the druj Buzi, the virus of menstruation are not perceived physically but they are easily perceived in certain industries. Menstruous women are not allowed in the pickle industry and perfume industries as the products are found to be seriously affected.

The human physical body with its metabolic heat energies in presence of its thinking powers and volitional powers, powers of senses and sensualities constantly emit out druj infection in howsoever a meagre degree. During physiological occasions like defeacation, urination, menstruation and semen emissions the out bursts of the druj is considerable affecting his own khoreh body and of other outsiders in degree. It is on account of this that ablutions are ordained to be performed and tarikats i.e. certain procedures lessen the intensity of the destructive Druj magnetic activities so much that its evil destructive magnetism is easily overpowered and drawn to the earth by its magnetism to be converted into useful purposes for growth. In this way the Druj infections are not only turned innocuous but are converted to usefulness. As long as the Parsi community was ardently observing such tarikats it was honest, powerful and respected. The present day education has broken the usage of these old customs damning them as superstitious with the result that the community which never had produced a single prostitute during their exile of 12 centuries in India is showing contrary; a community which was honest to the hilt is degenerated, which was industrious is becoming lazy. The present day civilization is material hence it knows nothing about these spiritual things. The civilized of the present day call themselves rational. But the first rule of rationalism is broken by them that one should never pronounce an opinion about which he is ignorant.

A Parsi is a Parsi; intelligent, magnanimous, bold, resolute, virtuous, law abiding due to his religion which was followed very closely, faithfully upto now. But a present Parsi is becoming very cold to the practical cannons of his religion called the observance of Tarikat. Certainly this coldness will affect the noble traits of the character of his forefathers which he is supposed to inherit. It is feared he will not beget befitting progeny which will keep the glory of his nationality. The present day civilization which he has imbibed is all in all material worldly in which there is no place of morality and spirituality. Parsis have allowed home education to decay with the result that the progeny is becoming destitute of noble Parsi qualities and religiousness. In the absence of proper home religious education there is all likelihood of the progeny becoming an untimely prey to the machinations of the so-called Christian missionary movements of conversion which is entirely diabolic. We have discussed this subject above. A man is born with his genus (Jiram) and religion ordained by Nature to promote him spiritually. It is sinful to undo the plan of Nature which pleases the evil genius of Ganamin. Those who are forced to change their respective religion are proved to be deteriorating in good qualities of their race. The

converts enhance the weakness of the genus (Jiram) of the new religion and suppress the goodness attached to it.

The knowledge of the nine fold constitution of humanity is three-fourth absolved from sins is a special feature of the Kshnumic knowledge the particulars of which will be known from the chapters on creation. The one-fourth part has remained to be absolved. This one-fourth part presents to view the material part of the visible body and its unseen counter-part of Azd and Khoreh. Azd contains Nature's laboratory which creates and repairs the wear and tear of the body. The Azd is supported by a part of the three-fourth absolved body. If the life is conducted according to tarikat the Khoreh body becomes luminous and consolidates the Azd body which prolongs life.

The other remaining entrances to heavens demand lengthy explanations. Suffice it to say that the observance of Tarikat cannons with Avesta prayers will convert one-fourth diabolical part of our body into three-fourth divine parts. The defects of the deteriorating build of the one-fourth part, which we see as visible body can only be obliterated by heavenly Staotic energies. Heavenly Staotic energies are contained in what is called Staot Yasn which is one event of the nine first events of the three trios of Ahûrmazd. From Staot Yasn the creation is created and shall be saved. According to the cannons of this Staot Yasn our Avestaic prayers are formed which when recited, according to law, liberate these high divine Staot during prayer. These Staot energies with the help of good thoughts and good deeds obliterate the animal passions and selfishness and other weaknesses of the body and turn them to divinity. Ordinary prayers cannot produce such Staot that can obliterate the faults of the flesh.

AHÛRMAZD AND HIS DUALITY.

There is only one AHÛ the unthinkable, the unfathomable. From Him emanated Ahûramazd possessing manifold aspects. He emanated three trios made of nine eternal events named Yaônghah in Yasn 30.2 (Gatha). In these nine eternal events somewhere Dev ignorance with disobedience was embeded. That is in the midst of all obedience of those nine eternal events to AHÛ there happened to come disobedience to AHÛ which was separated from those trios. This was the first manifested duality i.e. obedience versus disobedience, wisdom versus impudence. The disobedient entity was called Ruvan. The obedient entity emanating from those nine eternal events was called Baodâng. When they two met in unison the main part of disobedience was turned to obedience.

For the remaining disobedience the universe was created for its salvation. From this unison of the Ruvan with Baodangh, Ameshaspands and Yazatas were evolved out, who are given the authority to create and destroy for better ends. After the evolution the Yazats and other immortal beings was evolved and created the universe of three grades. Man was created from the second grade of the universe of whom three-fourth parts are improved. Such a man is supposed to help Yazats in their work of creation and destruction for better ends. The above said universe of the third grade is all derogatory, is all ignorant but one-fourth part of man is still not improved hence he misses his sublime mission and dabbles in the worldly matters in his ignorance, thus foiling the mission of Yazats for salvation. Those holy men who have changed their one-fourth part to divinity have already joined Yazats in the action of creation and salvation of the universe. The universe shows three phases one immortal, the other mortal but invisible, third mortal and visible i.e. this earth. The works of Yazats on the first phase is called Humat which are always selfless and in accordance with the edict Ahûnvaîryâ of Ahûrmazd. The work of Yazats on the

second phase is Hukht and the work of Yazats on this earth is Havarshst. Hukht and Havarshst of Yazats are also selfless and according to the edict of Ahûnvaîryâ. Ashvan holy man in constant communion with Yazats and nature have attained the conditions of Humat, Hukht, and Havarshst. Ordinary men bound in the shackles of worldliness, hence selfish, have to dabble in worldliness where truth and untruth both are mingled. Their activities are put in the category of Manashni, Gavashni, Kuneshni which are good or bad and not in the category of Humat, Hukht, Havarshst, which is always good and selfless.

When a man succeeds in converting his one-fourth satanic part to holiness he first enters the working of Havarshst which are remembered as (Havarshst-Shyothn) in Avesta slowly rising to Hukht which is remembered as (Hukht-Vachangha) in Avesta and rising to Humat which is remembered as (Humatam Mano) in Avesta. A man at this stage is recognized in Avesta as ("nach Ashav frayo Humato, frayo Hukhto, frayo Havarshsto"). A holy man furthers the mission of Humat, Hukht, Havarshst entrusted to him. Thus when a man enters the stage of Havarshst, Hukht, and Humat he is said to be fulfilling his mission which Ahûrmazd has ordained for him. This subject will be better understood from the chapter on creation.

ATASH BEHRAM, ADARAN AND DADGAH

We have seen above that Ahûrmazd has produced three trios of nine eternal events, one of them being Âthra-fire energy. This Âthra has evolved from itself the other Âthras which form the foundation of the whole universe and its inhabitants. This foundation of the fire energies suffer the burden of the iniquities of the creation. But these fires ultimately gaining strength will burn up these iniquities. From the beginning of creation fire energies are the chief sources of life energies. They (fire energies) have helped the universe in its formation and will help in its redemption. This fire, the base ground of all things of the universe seen or unseen, abstract or concrete is the chief and most important item for salvation of individuals or of mass.

Fire energies of unseen nature can be perceived as the basis of concrete things. But the fire energies of unseen unperceived nature cannot be perceived as the basis of abstract ideation. Abstract means that which is not seen as an entity but that which shows qualities as good, bad or indifferent. The professions of humanity is an abstract thing. We have seen that humanity is three-fourth relieved of sins but one-fourth part is still labouring under the heavy weight of sins. This weight of sins and the responsibility of the same is evolved and borne by the professions of humanity. There are 15 genera of professions each made of many species. These 15 genera of professions have in Nature fifteen energy circles turning round fifteen centres of fire. This means that there are 15 fire energies associated with 15 generic professions. These 15 fire energies of professions are under the influence and control of the above said 15 heavenly fires (which form the base ground of the universe with its habitants). These 15 heavenly fires remain in them (fire energies of profession) as divine sparks.

These fifteen fires of the fifteen professions get attachment of the five unseen and unperceived breaths called Ūshtân of the professional men. Through these five unperceived breaths of the professional men those fifteen fire energies of the professions become connected with the fires of the hearths of the kitchen of their homes or to the fire of the kitchen of place from which they get their food. Thus a faint and entirely delicate as a thread line connection exists between the above-said fifteen heavenly fires of the Âthra Puthra Ahûrmazd and the fires of the hearths of the kitchens of those fifteen professional men. The heavenly Athro Ahûrmazd fires are connected to the heavenly Ūshtân i.e. life energies of permanency. And the fires of the

hearths of the kitchen of those 15 professional men are connected with the Ūshtân life energies of those 15 professional men. Thus Ūshtân energies also form a link in the chain of the 15 heavenly fires of Athro Ahûramazd Puthra and the 15 fires of the hearths of the kitchens of those 15 professional men.

Names are given to the fifteen heavenly fires of Athro Ahûrmazd Puthra and to those fifteen Genera of the professions. In the preparation of an Atash Behram, Âthravans possessed of spiritual powers attained by Barashnum baths of nine days and by Yazasne ceremonies for the sanctity of their Ruvans are nominated. The fires from the hearths of the kitchens of those 15 professional men are brought. Each of these fires is purified in a special way of purification of passing them through - of taking them into certain fixed numbers of holes one by one dug in the specially sanctified enclosed ground for the purpose. They are further purified by performing Yazasnes and Vandîdâd ceremonies of a fixed number for each. By this purification those heavenly fires in their connection become their inner-self. Thus those fifteen purified fires are brought into the direct connection of Ahûrmazd, through those fifteen heavenly fires around in them as their inner-self. They are assimilated by a special ceremony on a consecrated big copper plate filled with consecrated ashes of the former Yazashne ceremonies when a living angelic entity arises from those assimilated holy fires. Thus an Atash Behram is brought into existence who acts as a divine soldier fighting constantly against Ganamin and drawing from on high the heavenly munificence to be spread on the living existence. The energetic entity of this Atash Behram fire has a Daena heart where Sarosh Yazat dwells which is thus self-intelligent. He has Baodung i.e. accumulation of 'Daena-munificance' which rains from the heavens and is stored in his heart. Daena to be spread on the earth and has AHÛ i.e. divine nature of sacrifice, forbearance, sufferance and selflessness and charity. The angelic entity of this holy fire is a visible proto-type of divine unseen nature ready to uplift humanity from the dire mud ground of evil deeds. His existence on the earth increases the fruitfulness of the earth at the cost of its bacteria germinating nuisance.

ATERE -ADRAN

This consecrated fire is a divine personal of Atere Adar which comprises the tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth divine fire energies of the above said fifteen fire energies. These eight heavenly fires keep control upon and influence the earthly fires of the hearths of the kitchens of priests, army commanders, agriculturists and artisans. Fires of the hearths of those four are taken and purified as said above by authorized priests. When they are amalgamated in one holy mass forming an angelic entity it attracts to itself the different kinds of the munificence of Nature in the garb of naturally holy elements. This munificence is named as heavenly Khoreh, Gahambar essences and other elemental holy essences. This Adaran fire acts as a subordinate of the Atash Behram fire.

ATERE - DADGAH

This is an ordinary fire in the spiritually purified state when it is supposed to have been enthroned on a heavenly throne of freedom from the burden of worldliness. This fire is lit ignited from the dried and scrupulously cleaned hard banyan resinous wood which is of the Jupiter genus. This Dadgah is used for ceremonial purposes and as an assistant of the above said holy fires of Atash Behram and Atash Adaran. When it is to be used for ceremonial purposes it is purified by conducting it from nine dug holes in the serial order. This is a special Dadgah fire of

ceremonial altars called Urvisgeh. But there is an ordinary type of Dadgah which is not used in the Urvisgah but which is the kitchen fire of the house of Zoroastrians. This fire is treated with utmost respect. It is kept ever burning. It is fed with soft scented oil wood chips of sandal wood which is of the Jupiter genus. After the whole day's use in the kitchen it is given the above said scented fuel and is well preserved in the hot ashes. In the Empire days, by the laws of the state, the fires used in factories at their close were given above said scented fuel and were preserved from getting extinguished after the daily work was finished. This kind of treatment was supposed to elevate the fire after the burden of the whole day's factory work. This elevation of the fire was termed as Dadgah.

Fires anywhere whether of kitchen produced from woods, or gas or electricity or other chemicals, whether of cigarettes or whether produced in a thousand and one ways suffer heavy burden of pollution. Fire itself is weightless and holy but becomes contaminated when it is brought into use. It is therefore to be treated with utter respect which lessens the heavy burden that they undergo. All religions primarily has this notion about fire which was forgotten afterwards. We see lights kindled during service in churches and idol temples. Mohamedans who show open disrespect to fire are ill-advised in that respect as their holy Koran does show respect to fire energies. When a Mohamedan dies the first thing that they do as a religious duty is to kindle a fire. Fire as such is unseen. What we call fire or heat is the burning state of wood i.e. earth or water or air and not real fire-essence itself.

GEH

Twenty-four hours of a day and night are divided in the five groups of time called Geh.

- (1) The first group of approximately seven hours which begin from 36 minutes before Sunrise until the Sun reaches in the highest point of horizon i.e. twelve o'clock Bombay time is called Haven Geh.
- (2) The second group of three hours i.e. 12 o'clock Bombay noon time to three o'clock Bombay evening time is called Rapithwan Geh
- (3) The third group of approximately three to four hours beginning from three o'clock Bombay evening time to 36 minutes after the Sunset is called the Ujiran Geh.
- (4) The fourth group of approximately five night hours beginning from 36 minutes after Sunset to twelve o'clock at night Bombay time is called Aevishuthrem Geh
- (5) The fifth group of approximately six hours beginning from twelve o'clock at night Bombay time to 36 minutes before Sun rise is called Ushen Geh
- (6) 72 minutes before Sunrise shows Hoshebam time called in Guarati (Badi Bamdad) (early morning).

The first 36 minutes time is reckoned in the Ushen group i.e. Hoshebam of Ushen. The second thirty six minutes time is reckoned in Haven group i.e. Hoshebam of Haven.

An explanation about the above said divisions of a day and a night into Gehs is given from the stand point of the movement of our globe. All the motions of our globe are not such as

can be perceived by material science. What is said to be the movement in an orbit is really a screw like movement. The movements of revolution and rotation occur in the screw like circle. During each rotatory turn of 24 hours there occur five interruptions or a kind of side way shock. Thus the earth undergoes five sideway shocks during 24 hours of a day and night. These five shocks signify a disorder in Nature. The order in Nature is preserved by the raining of Sun's rays which have wonderful powers of creation, disruption, association, radiation etc. etc. These powers of Sun's rays actively successfully do their appointed work as long as the course of the rays is straight and uninterrupted.

When a shock occurs the Sun's rays are scattered with the result that the ray's powers are weakened. During this weakened condition of the rays the dark side of Nature which is subdued by the straight rays of the Sun, rise in revolt. The effect of this shock hardly last for nine minutes i.e. the revolt - the disorder hardly remains for nine minutes. Because when the shock is finished the earth regains its proper turn and the shattered rays of the Sun again become gathered and rain powerfully straight way and are able to subdue the above said revolt of the Dark Nature. Owing to these five shocks of Earth and consequent disruption of rays, five groups of time naturally occur during 24 hours forming five Gehs. Nine minutes of every Geh is a time of disorder. Order begins to take place after the 10th minute which attains its former discipline during the first 33 minutes of Geh. After these 33 minutes or at least 9 minutes of the beginning of a Geh that we are advised to perform Kusti prayers. During the five revolts of Ganamin in the 24 hours of days, the warrior of Atash Behram is severely attacked who maintains his resolute stand against the Devil's powers, when the holy fire's 'Baôd' i.e. treasure of munificence obtained from on High is much scattered. It is therefore that the authorized priest performs the Boi ceremony five times a day 33 minutes after the Geh is set, when again the heavenly munificence begins to fall on the Daena heart of the holy fire. To unwind Kusti i.e. to perform the Kusti these five times of 5 Gehs is a necessary incumbent Tarikat on every Zoroastrian because the emission of the unseen bodily pollution of perverted electro magnetic force from the body pollutes the Khoreh body during the course of the Geh which is required to be removed by the Kusti prayer. We have to perform Padiav Kusti ceremony each time that we attend to the natural call of defecation and urination because of this Khoreh body becoming over loaded by these physiological functions with the above said pollution.

***SIGNIFICANCE OF THE MUNIFICENCE, BOUNTY OF NATURE
RAINING UPON OUR GLOBE AND ITS HABITATIONS,
MUNIFICENCE OF GAHAMBARs***

Munificence called Vanghu in Avesta and blessings called Daham Afriti in Avesta are the main stay not only of this earth and its habitations but of the whole universe of four kinds with their habitants, (1) Minoi, (2) heavenly, both of permanent variety and (3) Nîstî, (4) Geti i.e. our Earth, both of mortal perishable variety. Nay even the holy beings possessing the bodies of the extent apropos to the seven Zervâné Akarné time as Ameshaspants, Mînô Dae, Farrokh Yazats of different grades owe their existence and holy upkeep due to these munificence and blessings. Munificence and blessings both are also called 'Mathra Spent'. Our prayers are also called Mathra Spent because they abound in these Munificence and blessings which are imbibed by the votary during the prayer recitation. Munificence called Vanghu are of general variety raining every second on the universe and a special variety raining on occasions called festivals. These festivals are called Gahambars, Hamkars, Paraps. Both these varieties of Munificence bring about growth progress in all sense in diverse ways as growth of trees, corns, grass, human beings, religions actions etc. etc. Blessings are also of many kinds constantly raining or on

occasions. Blessings are also general and special Prayers of Avesta, ceremonies of the dead and living and such deeds of sanctity bring special blessings. It should be noted that every existence in Nature, whether permanent or evanescent, holy like Yazat and unholy bearing a burden of sins, is existing due only to these munificent blessings.

Self only without any whatsoever proportion of munificence cannot elevate oneself only by his efforts in the absence of blessings. Actions in any field worldly or spiritual require blessings for its success. If it were not for Mathra Spent blessings the universe would never have been evolved and created.

We shall see now that Zoroastrian calendar is mainly based on the occasions of the raining or pouring down of these munificence and bounty from Ahûrmazd and Yazats in the immortal worlds upon this mortal worlds, including our globe, through the zodiac.

ZOROASTRIAN CALENDAR; EFFICACY OF AVESTA PRAYERS

Zoroastrian months are of 30 days except the last month of the year which is of 35 Days, the final five days being called Gathas. Zoroastrian year is of 12 months. But a period of 120 years showed an addition of one month, making that 125th year of thirteen months - the addition being called as Kabisa i.e. intercalation named in the Pehelvi language as 'Vahej'. In their Empire days two methods of intercalation were in vogue. One was concerned in the ceremonial affairs, the other was concerned in the worldly affairs.

One method was to add one day to every four years. This intercalation was rare even in the Empire days and was followed by great saints only. The other intercalation was to add one month to every 120 years. Eight such intercalations from the time of the Achaeminian Empire to the time of Sassanians Empire are perceived. We shall speak about these intercalations later on. The days of the months are named after the names of Yazats arranged in a role fixed according to their particular work in the creation. The names of the months are also named after the names of Yazats but fixed in a different role according to their special work done in the creation.

Parsis have three calendars named Kadimi, Shahenshai and Fasli. The difference is due to the observance or not of the intercalations. Fasli calendar is one in which one day is added to every four years. Hence it is in perfect harmony with the movements of the Sun in the starry vault. But it is not used for ceremonial purposes for reasons said below.

Kadimi calendar is one that is handed down to us from the Sassanian times but without intercalation. Shahenshai calendar is one month backward than the Kadimi calendar having been set up in India after 1006 AD. without intercalation. Out of these three calendars, the Kadimi and Shahenshai calendars are used for ceremonial purposes. Fasli calendar being Nature's calendar has full utility if lawfully established. The other two have become rather unnatural i.e. not in accordance with seasons and Sun's movements in the starry vaults. They show less utility than that of the Fasli calendar. The utility is counted in terms of the portion of the heavenly munificence that can be acquired or drawn from the heavens. Fasli calendar days governed by the authoritative Yazat draw full quota of munificence. The Kadimi and Shehanshai calendar days governed by certain other subordinate Yazats than those of the Fasal days draw only one third of the quota of munificence. A votary, if a good man, prays according to the Fasli calendar, he can draw full blessings through the authoritative Yazats of the day. The votaries of the other two calenders can draw only one-third portion of the blessings. Why is it so is explained very

rationally thus. According to the Kshnumic philosophy of the Zoroastrian religion the affairs of Nature is managed by an assembly of 30 Yazats of which one becomes the president in a certain order. The president Yazat has the prerogative to give full quota of blessing on the day governed by him. The same day is also governed by all other 29 Yazats in the capacity of officers under the control of the president. These officers have only limited powers to bestow limited quota about one-third on the same day. Take for instance the Fasli calendar. The first day of the New Year is Ahûrmazd of the first month Farvardin which corresponds to the 21st of March. On this day Ahûrmazd is the president, the other 29 Yazats are officers under Him. Thus all the 30 Yazats work on the day but the president has the full power, the others under Him have limited power to bestow. If a votary prays according to fasal calendar i.e. recites the day as Ahûrmazd in his prayer he gets the full quota of blessings from Ahûrmazd. But if a votary prays according to the other calendars where the officer Yazats are taken as the day's Yazat he gets only a limited quota of blessings from them because they have limited control of the bestowal to the votary. Here then is made clear that Zoroastrian calendars are not meant only to show the time index and the index of the movements of the heavenly bodies but over and above that they are meant to be the means to the end of drawing heavenly blessings of the day and of the festivals not only for the votary but for the whole world. When a votary prays in the name of the Yazat of the day according to the three calendars the full or limited quota of blessings are drawn on the earth thousands fold by the talismanic powers of the Avesta prayer, the power being named as Staot power and spread on this globe and also is spread on the votary. The Avesta prayers have the Staot power of reaching the Yazat and helping him in his natural work which is retaliated by the Yazat showering blessings upon him. It is not that only the votary gets the benefit, nay, the benefit, howsoever small, is first for the world and then for the votary. Every Mazdyasni ceremony from the Kusti prayers to the full big ceremonies performed on the days draw munificence of the day which is first for the world and then for the votary. The usefulness of the Fasli calendar as described above is only meant for singular divine persons only and not for the ceremonial purposes for the dead as will be described below.

The Avesta prayers are based on the laws of Staot Yasna which make them talismanic. The ultimate energy resulting from their recital called Ahûnavar Staot is a great divine force which makes the prayer a special one, inasmuch as it has an affinity to the heavenly bliss which is drawn to the reciter. When they are recited according to the laws by an authorized priest or by a votary who has observed certain laws, the above said Staot energies are fully produced which are meant for the full world and also for the living or dead in whose name they are performed. Such is not the case with prayer said in the spoken ordinary languages which are concerned only with their special grammars but not with the laws of Staot Yasna. If such ceremonies or prayers are performed or said according to the days of Fasli calendar full benefit is possible to obtain. But if these are said on the days of the other two calendars limited benefit is possible to obtain. At the first sight this appears very strange. But the fact is that the munificence of the immortal heavens are stored in the twelve signs of the zodiac. The divine munificence are of various varieties meant for the benefit of various creatures. The different munificence say of different Ghambars and of different festivals are gathered in special signs of the zodiac. As an instance the munificence of the first Gahambar called Payanghah, i.e. milk of creation, is stored in the second sign etc. etc. When the planets related and highly disposed to the signs pass through them, the munificence stored becomes greatly augmented magnetized. And when Sun's influence, i.e. passage, occurs in, such signs they are showered on the earth manifesting particular Gahambar. Thus the munificence Payanghah of the first Gahambar named Maidiozarem is stored up in the second sign of zodiac named Taurus (Buruje Saaor – Rasi Vrushab). Moon when passes and influences this sign he becomes ascendant and his lusture (Noor) is augmented. This augmented

lusture of moon augments the Payanghah munificence of the first Gahambar situated in that sign ten fold and is stored in that augmented condition.

In the same way the munificence named Vastrodatanya (Kuvveta Nemeya the powers of growth) of the second Gahambar named Maidyo Shehem is stored up in the fourth sign of zodiac named Cancer (Buruze Sartan – Kark Rasi) Jupiter when passes and influences this sign he becomes ascendant and his (Noor) is augmented. This augmented lusture of Jupiter augment the munificence named Vastrodatanya otherwise named as (Kuvveta Nemeya) powers of growth of the second Gahambar ten fold and is stored there in that augmented condition.

In the same way the munificence named as Hayaya or (Kuvveta Musvavrea) (power of giving shapes) of the third Gahambar Paîtîschem is stored up in the sixth sign of zodiac named Virgo (Buruze Sumbale – Kanya Rasi) which are augmented ten times in lustre by Mercury which becomes ascendant in that sign.

In the same way the fourth Gahambar is Ayathrem, its munificence is named as Fraurvishtira which furnishes the growth with its characteristic essence (named as Kuvveta Muvaldya). It is stored in the seventh sign Libra (Buruze Mijan – Tularasi Rasi) augmented ten fold in its lustre by Saturn which is ascendant in that sign.

In the same way the fifth Gahambar is named as Maidyarem. Its munificence is named as Sared otherwise named as Kuvvete Kheredfrarokhat power predominant in the dealings of men with men and the nether world of animal, vegetable and mineral and with Nature at large. This munificent power of this fifth Gahambar is stationed in tenth sign of Capricornus (Buruze Jadi – Mkar Rasi) which is augmented in strength by Mars who is in ascendance there.

The sixth last Gahambar is named as Hamaspath-maidem possessing the munificent powers of Areto Kareton which are augmented ten fold in their working powers by Venus who is in ascendant there. When the Sun passes through the above mentioned signs, the respective munificence are showered down on the earth bringing about those particular Gahambars. It is thus that if the calendar is set appropos to the passage influence of the Sun full benefit can be drawn by the talisman of the prayer. If the calendar is not thus set the benefit is much reduced. The peculiarity of these calendars is that all months have 30 days and to the end of the year five days are added called Gathas. This arrangement is natural not from the stand point of the movement of Sun in the zodiac but from the stand point of the transference of the munificence from the zodiac to the earth. The Sun takes 365 days and nearly six hours to go round the zodiac. To pass every sign of the zodiac he does not take an equal amount of time i.e. he passes through some signs in 30 days and some seconds and through some in 31 days and some seconds. Thus his motion in the signs is not uniform. We have seen above that Ahûrmazd has stored munificence in the signs. The signs not being of uniform length, some being bigger, the munificence in each is not of uniform quantity. The signs have 30 degrees but some have some minutes more. The Sun when passes through these signs, though takes 30 days and some seconds and 31 days and some seconds, as said above, the munificence he pours from each on the earth is of 30 degrees only. Thus the pouring of the munificence from each sign is uniform. Thus in the whole year of 12 months $30 \times 12 = 360$ degrees of munificence is poured. The remaining one-degree of munificence of the bigger signs is poured in the last five days of Gathas and the remaining munificence of the seconds is poured in one day after every four years. Thus though Sun's movement is of 30 days and 31 days from the sign, his work in nature of distributing munificence in the world is appropos to 30 degrees for a day, 365 degrees for a year and 24 hours after every four years for a Kabisa i.e. intercalation. Thus it is that on this model the

Zoroastrian calendar is based. This calendar then is not arbitrary but quite natural. Since this calendar is natural it is a very powerful means together with 'Ratu Friti' prayers i.e. prayers of the just ripe time, to draw the munificence in abundance which is of course distributed by Nature in her just ways, the votary getting only a moiety. It is thus in keeping with Nature's justice that such Fasal calendar is not in vogue all the time as all time is not so virtuous as to get the full advantage. The rationale of this fact is as under:

The Zoroastrian monarchs as well as priesthood always reckoned the beginning of the new year from the time of the entry of the Sun through the node of the vernal equinox i.e. vernal equinoxcial point. The vernal equinox is the time when Nature's munificence begins to fall on the earth making the soil fruitful. The farmers produce good crops and can manage to defray the tax of the government easily and conveniently and the Zoroastrian religious ceremonies become very propitious for the dead and the living as the raining Nature's bounty can be effectively used for the benefit of the souls of the departed and of the living humanity and of the three nether kingdoms of animals, vegetables and minerals. The Solar year which begins from the entry of Sun in the vernal equinoxcial nodal point, is of 365 days 5 hours and 45 minutes and 45 seconds. But the sidereal year which begins from the entry of the Sun in the sign of Aries, is of 365 days 6 hours 9 minutes and 9 seconds. In the Zoroastrian calendar of the empire days the Solar was taken into account. The Zoroastrian year consists of 365 days only, the last five days being named as five Gathas. The remaining 5 hours and some minutes amounted to a day every four years and one month every 120 years.

It is revealed in the Kshnumic philosophy of the religion that in a group of four years the Sun's movements from the vernal equinoxcial point for the first three years take 365 days to complete the circle i.e. return to the point of vernal equinox from which it started. But on the fourth year it takes 366 days to complete the above said circuit. It becomes late for a day when the evil activities of Ganamin prevail on the sanctified items of the religion like fire altars and their sanctified instruments, making them inert if the intercalation of a day is observed in the absence of holy athravans. It is hence that the intercalation every four years is not observed as holy proficient athornans of spiritual powers cannot be found. But in the empire days and after its fall upto 1005 AD. the addition of a month every 120 years was practiced when the last month of the current year did not coincide with the vernal equinox. But this addition differed in the case of the calendar used for the public use from that used for the religious purposes. Really speaking the addition of a month for the public calendar was not an addition but the shifting of the five end days of the last month of the year called Gathas which are shifted away from the equinoxcial point to the new position of the vernal equinox. Thus the Gathas were shifted from the receded position of their month from the vernal equinoxcial point to the position of the next month which ended at the vernal equinoxcial point. Thus the years always remained of 365 days. But in the calendar for the religious purposes one full month was added to the last month of the 120th year making that year of 13 months.

In this way in the calendar of general use the 5 Gathas shifted their position from month to month in order to keep their position at the vernal equinoxcial point. But in the calendar for religious use Gathas always kept their position after the last month of the year namely, Spendarmad which always was in keeping with the equinoxcial point.

The Pahelvi books of the ninth century do give some information about this intercalation which they name as 'Vahej'. But their information only gives evidence to the fact that the two kinds of Vahej (intercalation) did exist in the empire days and upto the year 1005 AD. They use the word Vahej both for the traveling Gathas month after month and for the fixed Gathas after

the added last month. Albiruni a Perso Arab well known author of the 9th century is the only one who gives some description of the calendar from what he learnt about them from the Zoroastrians of the age when the religious knowledge was much forgotten from the Zoroastrians. He says that some say that the last month of the 120th year was of 13 months but many say that it was of 12 months. Albiruni says that the Sassanian monarchs found it very difficult to clamp the calendar as said above for which they had to expend not only much money but had to find out learned mobeds from the nook and corner of the empire. The author Albiruni does not give the description of the difficulty. He only mentions it. But we have described the nature of the difficulty above that there was much shortage of holy Athornans who can cope up with the attack of the dark side of the Nature on the consecrated items making them more etc. etc. This will explain why in Persia and India Vahej intercalation is left off and the calendar of 12 months called Hushmurdi is preserved. To add one day after the lapse of 4 years or a month after the lapse of 120 years only is not the proper procedure in the absence of fit and effective ceremonials by proper holy Athornans of spiritual power. Today nobody knows about the proper ceremonials and no proper spiritual Athornan can be met with who can perform those ceremonials effectively. In the ceremonial side of the religion there exists an Urvis Gah, containing a Pav Mahel charged with the 23 electro magnetic spiritual currents called Vispe Ratu and Rathvya chakra having 33 Alats i.e. spiritually inhabited instruments which constantly fight against the dark side of nature. Urvis Gah is a specially constructed talismanic room in the fire temple which can send messages to the higher heavens. The creation of such a Urvis Gah containing Pav-Mahel - Visp-e-Ratu-Rathvya chakra and Alats require holy Athornans who invoke Ahûrmazd to implant His Yazats with their magnetic spiritual currents in the said talismanic area.

The invoking athravans of high spiritual power first of all become attune with the Yazat of the special day when the ceremony is begun. The holy Athornans after many spiritual baths and strict procedure succeed to be united with the special Yazat of the day, after which the special ceremonials are proceeded with to implant the Urvis Gah - Pav Mahel - Visp-e-Ratu-Rathvya Chakra and Alats with the Yazats and their spiritual electro magnetic currents. Here the Fasli calendar day ruled by a special Yazat and the holy Athornans are the basis of the holy procedure of erecting a Urvis Gah with its holy contents. It is this Urvis Gah which is assailed by Ganamin if a Vahej intercalation is to be performed and which requires holy Âthravans for its protection. One can imagine now the difficulty of 'Vahej' which the Sassanian Emperors had to cope up with. It is impossible to practice Vahej nowadays in face of the ghastly disbelief and ignorance of religious ceremonials and the entire dearth of even pure minded Athornans. Hence the keeping of the old establishment of Urvis Gah which can keep its usefulness five annas to a rupee, is not only necessary but incumbent for the upkeep of the Parsi race as Zoroastrians. If the calendar is changed by the Athornans, the base ground of Urvis Gah is done away with, with the result that the heavenly mansion is destroyed and the blessings of the religion no more can keep the Parsi race as Zoroastrian. The Urvis Gah is reduced to the stage of idol worship (Butkhana).

The Urvis Gah is no more the residing place of Yazats and the whole place is reduced to fetish darkness.

It should be remembered that the singular behedin votary or votaries can change their calendar for Fasli roz-mah. But the priestly class who is affiliated to the Pav-Mahel of Hushmurdi calendar who has passed through the Navar and Marateb ceremonies according to the Hushmurdi calendar cannot change his calendar for Fasli Roj-Mah due to reasons shown above.

TOWER OF SILENCE

It is a repository of the Zoroastrian dead. It is always open to the Sun - never closed. In it the dead body is kept in a talismanic square from whence the birds of prey, like vultures, eat away the dead body which is being fully bathed in the Sun's heat rays. The bones that are left are thrown in a well which is dug there for the purpose. The idea is to dispose of the fleshy and liquid, semi-liquid parts of the body soonest possible, keeping the body open in the Sun.

If in any place tower of silence is not to be found the dead body is left on the mountain top well exposed to the Sun from whence either the beasts or the birds of prey would devour it. According to the Mazdyasni religion the dead body can only be exposed to the Sun's rays. It cannot be burnt or buried or thrown in the waters of rivers or seas. In the observance of this system of the disposal of the dead the underlying idea is to facilitate and hasten the passage of the dead Ruvan and the elements of the dead body to the higher realms of the next world and to refrain from the pollution of the elements viz. fire, air, water and earth either separate or in a composite form. The pollution of the element separate or compensate results in the evil production of a Druj which is a precursor nay producer of decompositions of various kinds called Paviti and Akhti in Avesta. Drujis thus are the evil forces of destruction, decomposition and putrefaction, infections and contaigns. Wherever they are seen they destroy the material existence and keep back the spiritual progress. The rationale of the Mazdyasni method of the disposal is very interesting. It explains not only the Mazdyasni method of the disposal of the dead but also the other methods of disposal.

The first question arises where do the dead go after death. The Zoroastrian spiritual knowledge (Khshnoom) explains that the living world is like a bazar where men go to buy and sell goods of all kinds. Their relatives at home in the unseen worlds are waiting for their return with profit or loss. Thus the world is a bazar of the living where all sorts of people of the five genera i.e. jirams intercommunicate, intermix and do the duties of the dispensing of material and spiritual merchandise. The real home then is the invisible worlds of the invisible Dakhues. Dakhues are invisible continents. Each of these invisible continents has seven planes, each plane contains many cities; each city has a comfortable site for the residence of the virtuous and a slum for the sinful. There are in all seven 'Dakhues-continents' circular in form, one surrounding another in a concentric manner. This is a subject of creation which is explained in its chapter. The seventh 'Dakhue- continent' is near the centre of the seven concentric circles of 'Dakhue-continents' and surrounding it. This seventh is a visible 'Dakhue-continent'. This visible 'Dakhue-continent' is called Aeipi Dakhue. It has seven planes (sub-circles) each plain contains numerous worlds in which our earth is one and supreme of them all. The remaining six 'Dakhue- continents' of the likeness of the above visible one surrounding it are invisible. People of our globe are divided into Nature's five genera jirams each of which has been multifariously divided into many species of nations, clans, and tribes. Thus all the tribes, clans, nations are ultimately construed into five jirams genera which own the main five religions of the world as: (1) The Mazdyasni Zoroastrian religion believed in only by a lac of Zoroastrians, the remnants of the old Sassanian empire as (2) The grip of idol worshipping forms of the east and west as Hinduism containing many forms as Buddhism, Jainism, the old Babylon, Egyptian, Greek forms and such other kindred worships as (3) Mohamedanism with its forms. as (4) Judaism with its forms. As (5) Christianity with its forms.

The forms of devilish fetish worship are not to be taken into consideration in this subject.

These main five religions are affiliated with three invisible 'Dakhues-continents' where the dead of the above said religions has his or her real home, the living earth being only a bazar for him or her where he or she goes for a time only to make physical, spiritual, mental moral merchandise and shopping. When the shopping in the bazar of the living i.e. on this earth is finished he dies and goes to his own house situated in the good or slum site of the city in the 'continent-Dakhue' allotted to the form of his worship. The worshippers of all the religions except the Mazdyasni religion have their final dwelling in cities situated on one or another of two 'Dakhue-continents' above the 'Dakhue-continent' of our living globe called Pairi Dakhue and Adairi Dakhue. These last two 'Dakhue-continents' have certain unseen connection with our living globe. But above these two Dakhue-continents is what is called Chinvat allegorically called a bridge really a continent encircling the above said 'Dakhue-continent' which has no connection with our living globe. This Chinvat is the home of the dead of the Mazdyasnans. When anyone other than a mazdyasnan dies a special spirit affiliated to his form of worship comes forthwith and takes the possession of the soul of the dead and takes him to the house of his dead ancestors situated in the city of the special Dakhue-continent of his jiram. There are straight railroads so to say or straight harbours so to say connecting our living globe with those two 'continent-Dakhues'. The spirit easily takes the soul to the place of his dead ancestors entrusting the work of disposing of the elemental body buried or burnt or cremated or drowned to the other angelic officers affiliated to the dead man's form of worship. This work is easily done as there are straight means of communication with the earth. When the dead body of such a man other than a Mazdyasnan is burnt, cremated, drowned or buried the rays emerging from the heat of cremation or fire of the burning body or energies of the burial process of decomposition converge to focii forming an invisible form, the prototype of the living forms. The converging rays show formation of focii in places of vicinity i.e. places of communications of whichever kind. The form thus produced can be easily taken by the means of transference to the 'Continent-Dakhue' by the special angel. Here there is no mishap and everything is done in its order and sequel of events. Thus cremation or burial is quite suitable for their journey after death. Quite different is the case of a Mazdysnan Zoroastrian. His home of Chinvat is situated in what may be called eternity i.e. intensely far off having no connection with this living world. The Zoroastrian Ruvan has himself to go to Chinvat without the help of any angel like the dead of other persons. For this journey of his ruvan and his elements to the 'Chinvat continent' they have to abide by three main circumstances. One is to utilize the parallel rays of the Sun and the other is that of the Ruvan has himself to assume the angelic powers called 'Arda-fravash'. The third is the acceleration of their journey by annulling the wicked influence of Druj which is produced with the dead body, and by getting means which are subject to the parallel rays of the Sun, as to be devoured by vultures and other birds of prey and other animals of prey. These birds and animals expel in their faecal matter the dead man's body elements. The faecal matter expelled is worked upon by the Sun's parallel rays which evaporate the elements to eternity. The ruvan attains the powers of Ardafravash by the Zoroastrian ceremonies of the first four days and the parallel rays of the Sun are made to work by exposing the dead fully in the Sun to be bathed by the torrents of the heat rays. The expedition of the disposal of the dead is ushered in by 'Chashni i.e. being devoured by vultures mainly and by other birds or beasts of prey secondarily. The difference of grade depends upon the digesting, assimilating and expelling powers of the birds and animals. The vulture is believed to defecate all the dead matter in a short time assimilating none of it. The talismanic squares of the 'Dakhma' are in connection and communication with the talesmanic circles of the Atash Behram and Atash Adaran. These talesmanic powers expedite the journey of the elements of the dead body to their repository on Chinvat. The condition of a Zoroastrian ruvan who is cremated or buried is like a man separated from his country and relations without money, relation, friend or acquaintance roaming about in a foreign land, hungry and thirsty, suspected as a thief or spy by the police of the place and consequently harassed. A Zoroastrian

dead must be at least exposed to the Sun to be eaten by animals, never mind if he is not fortunate to be laid in a tower of silence. This is a very long subject and a bit difficult, explained elsewhere. As the residences of the five jirams (classes) are different, their heavens are also different. Just as a man goes to his own house amidst his relations where no foreigner is allowed to stay, in the same way the dead also are allowed in their own home, that is in the home of their ancestors, and not in the home of others.

The body otherwise treated i.e. burnt, cremated or buried takes his original but unseen form with his Aeipi atmosphere encaging his ruvan and Keherpic bodies in which ruvan was stationed in life and other life giving body named Azd and life sustaining elements of the Keherp living in the seen material body' parts all being surrounded by a covering made of last dying thoughts. Thus materialized he is in the full grip of 'Druje Nasu' which takes him to the north. Hovering in the atmosphere northwards he is taken to the lower Dakhue fully and severely molested by the wicked arvahis. His Baodâng and Faroher leave him but his 'Khoda' i.e. an emancipated part of his original full ruvan who used to lead him according to his destiny and efforts in life never leaves him exhorting him to suffer till his separated Baodâng and Faroher find out the means for his passage to Chinvat his home. Such is the deplorable condition of those who revolt against the religion. But if a religious law abiding Zoroastrian dies far away from his home and community his dead body having been dealt with some Un-Zoroastrian method of the disposal of the dead his ruvan gets immediate help from 'Arda Fravash white brotherhood'.

The question then arises about the proper method of the disposal of the dead according to the Zoroastrian rites which is quite special and different from those of other religions. We have seen that the living body has got its own atmosphere called Aeipi containing nine compartments. The living body occupies the middle three compartments which suffer death, the other six parts are occupied by Keherpic bodies containing the soul trinity namely Ruvan, Boadang and Faroher. Ruvan is responsible for the creation of the human body. Boadang is Ruvan's councillor. Faroher is the Saviour. The material living body that we see is placed in the first of the three central compartments of the Aeipi atmosphere. It owes its existence to its invisible compliment named Azd placed in the second of the three central compartments of the Aeipi atmosphere joined with the invisible Khoreh body of highly charged electro magnetic currents situated in third of the above said three compartments of the Aeipi atmosphere. The above said Azd is the nature's laboratory of life with the life circuit. The Khoreh body contains the good and evil phases according to human deeds of virtue or vice. The unseen compartment of Azd body and Khoreh body with all their paraphernalia pervade in every atom of the material living body furnishing life and kind good-bad or indifferent to it, itself--getting life current in its natural life laboratory from the Keherpic invisible bodies placed in fourth compartment of the Aeipi atmosphere. This much knowledge of life is sufficient for our subject.

When death approaches the Keherpic bodies placed in the 4th, 5th and 6th compartments of Aeipi atmosphere begin to change their positions in such a way that they seem to come out of the visible right or left toe, right for males and left for females. They do so from the early morning of the day of the death. When the life current in the laboratory of Azd body is extinguished the heart and lungs stop working causing death. Life in every particle of the living physical body is extinguished giving place to 'Druje Nasu'. The Keherpic bodies have so altered and changed their positions that they are stationed near the head of the dead man. 'Druje-Nasu' becomes rampant in the whole Aeipi atmosphere of the dead polluting it which was in life all holy, harassing all its contents. The druj does its best to molest the soul trinity and to molest the extinguished life elements of Azd and Keherp particles spread in the dead body. The ruvan with the aid of his comrades is fully occupied in subduing the druj making him inert and unharmed to

the above said extinguished Azd and Keherp life particles i.e. fine elements spread in the dead body. The religious ceremonies of the first four days are performed to help the ruvan in his ardent work of subduing the druj and making due and proper preparation to ascend the Chinvat on the early morning of the fourth day. The druj is subdued entirely by the help of the ceremonies which are summarized in four categories of which 'Dokhmi-nashini' and Gahae Sarna are the most important. Thus the passage of the soul trinity seated in the Keherpic bodies of Azd and Keherp spread in the corpse becomes easy and uninterrupted on the fourth day's early morning. The soul trinity in its passage to Chinvat is guarded by Arda Fravash and the extinguished life particles of Azd and Keherp are guarded by Yazat caned Daham Yazat. The stations of the ascending two groups on the Chinvat are different, the station of the soul trinity being higher than that of the extinguished life particles.

The corpse is laid in one of the squares of the dokhma fully exposed to the Sun's rays to be devoured by the vultures. This process of the disposal takes each and every atom of the corpse to the repository on the lower part of Chinvat under the care of Daham Yazat. The further events of (A) 'A-pohol' i.e. crossing the Chinvat bridge for the heavens called Vahisht-anghhu or (B) 'Ana-pohol' i.e. falling down from the bridge in the Achistem anghhu of Drujodeman i.e. the living hell of this material existence - take place according to the deeds of his life. In the Zoroastrian disposal of the dead the spiritual invisible part of the human life is separated from the material visible part of the existence. Both are bound for Chinvat but on different stations. The spiritual part of Ruvan with its associates undergoes the spiritual progress from the Kerdar of his worldly deeds formed on the Chinvat. The progress of the material part is appropos with the spiritual part. The result then occurs finally of 'A-pohol' or 'Ana-pohol' as said above. Those who are not treated after death according to the Zoroastrian ways of disposal retain their invisible form as in life which has no will or option or end or aim worse than an animal life like a man in a deep swoon full of distress and anxieties. He is neither in this world nor in the other. No description can be given of his miserable state. His 'Khaetva Khoda' and his Baodang and Faroher will some day take him to the Chinvat where he will undergo the deserved changes of the separation of the spiritual side from the material meant for progress. It will be seen from this description that man in the human life is not what he should be. His mind thinks according to the promptings of the material side of his life. He cannot procure the thinking power of his spiritual side. He thus has no right whatsoever of dictating terms for the disposal of the spiritual part other than that of the religion.

HOW KSHNOOM CAME TO LIGHT WHO WAS BEHERAMSHAH

The Zoroastrian religion as it is in with us is very difficult to understand. To the Westerners who are armed with the knowledge of philology and who try to understand the religion from the most incorrect and ill understood translations of different Zoroastrian prayer books, the religion appears to be made up of a collection of heterogenous matters written in different ages by different men all linked together. They have not understood the religion at all but have produced ill effects on the faith of Zoroastrians.

The real knowledge is possessed by great Zoroastrian sages who are called Saheb Delans i.e. masters of the hearts (conscientious and conscious sages who have perfect mastery over passions). The knowledge is named as Khshnoom (that which enlightens and gladdens the heart and serves the creation). These Saheb Delans are a hidden sect in the Demavand mountain range of Persia. From the time of the Sassanian King Kobad, the father of Noshirwan, on the advent of

that imposter Mazdac, they have left the public habitation for that of the seclusion in the Demavand range. As long as the Zoroastrian empire existed their mountain homes were accessible. After the fall of the empire they have remained entirely shut up. On the Demavand mountain where they live is a plain which is circumscribed by their talismans which make the access of anybody impossible. They are holy men remaining in prayers, producing for themselves the bare necessities of life. They are about 2,000 men of which 72 are the holiest of holy who form a Masnad i.e. an assembly with a chief who is called Sroshaverez. They are Magavs. They are all in perfect communion with the Almighty and His eternal creation. Their knowledge is superb consisting of all ages, pertaining to everything of the universe and every happening of any moment in the universe. Ordinary men amongst them are all truthful holy and selfless to an unimaginable degree. Except those 72 Magavs who never marry, all others marry in due time and lead the chastest of life, highly selfless and entirely serviceful. Their place of abode is called Firdos i.e. Paradise. Though the religion and race of Zoraster i.e. old mazdyasni Zarhosti race and their religion and civilization and cult are also extinct except the meagre existence of about a lac of the Parsis in India and some ten thousand of Mazdyasnans in Iran who have with them the religious scripture hardly a pie in a rupee, yet, these great Zoroastrian sages Saheb-dils are still existing with full glory of the race and religion, having the old religion and its teachings fully intact with them. It is said that these sages send their emissaries every three years to the outer world to purchase for themselves some necessities of life in exchange for some articles which these holy Saheb-dil mazdyasnans produce. Our late Ustad Saheb (Guru) Mr. Behramshah Naoroji Shroff, a Parsi resident of Surat was induced by them at the age of 15 years by some inexplicable law of nature to accompany them to their talismanic heaven where he was allowed to stay with them for three years. They first developed his heart powers and then his brain powers and taught him the religious knowledge Khshnoom orally and by the medium of sezdahs. Sezdah is the spiritual cinematograph which shows the sublimest nature working which cannot be taught orally because language fails to explain them. The young boy Behramshah left his parents' protection due to some quarrel and went to Punjab Ravalpindi where his maternal uncle was conducting some business. Here he had the good fortune to meet the emissaries of Saheb-e-delan sent specially to attract the boy to them in obedience to the laws of what is called Kesash i.e. some debt to be squared up. Mr. Shroff kept himself unknown for some years after his return from these sages and was out with his knowledge only in the last days. Many adherents gathered round him to whom he taught some necessary Khshnoom knowledge. The subject matter here is hence presented in the new light of Khshnoom. The Western mode of Avesta study has hardly enabled students to understand the Avestan language which abounds in words pregnant with technical interpretations specially adapted to the special text, much less its philosophy and other mysticism. These Western scholars entertain baseless speculations about the Zoroastrian scriptures one of which is that the greatest part of scripture is an after growth and not of Zoraster's own. Some have crossed the limit of common respect and simple rule of common sense and reviled the greater part of the scriptures as debased Zoroastrianism. Let them write and think what they like. They are after all of a biased European mentality of superiority complex. Their christian notions have very little regard for the Zoroastrian faith as such which they consider to be inferior to Christianity. Special works of Khshnoom are written in Gujarati language and special translation of Avesta are done, though major portion is still in manuscripts.

There is one book on Khshnoom written in the English language having the title Essential origins of Zoroastrianism in the light of Khshnoom the original native light of the religion. The reader is advised to read it from whence he can get some idea of the depth of the religion. The Yasn aspect of the religion which is the very life of it, is taken by them as an aftermath without understanding a word of the same. This opinion of theirs is just like a barbarian considering

civilization as barbaric. The explanations of Khshnoom about the religion are the very spirit of the faith and quite on the opposite pole from what is taught by the western study.

ABOUT THE AVESTAIC PHILOSOPHY

Here is presented a mere outline of the depth of the Zoroastrian philosophy as depicted in the Avesta presently with us. One should remember the fact that Avesta, that we have, is given as Manthric lessons, prayers of soul force possessing its own peculiar style meant to be recited to create manthric vibrations full of Staota (unseen colours) able to give strength and power to the Ruvan and body both. Hence it is that it is written in allegorical language. The language itself suggests that it should not be taken as an explanatory piece of literature. The books of such a literature is lost to us. The explanatory literature called the Khshnoom literature is a forgotten thing to us. About this Khshnoom we have said something in the former pages. Anybody can say that the Idea of God in Avesta is very difficult to conceive from the present Avesta. Hence it is that Avesta is supposed to possess different ideas, which have led them to think that they are engrafted afterwards. If the Khshnoom literature had remained, such a false conclusion would not have been drawn. It should be remembered that there is no foreign element in Avesta, it being the source of all the other religions.

A short resume of God from the Ahû stage of Anamathwao (ununderstandable) to the stage of Ahûra Mazdâ, the Creator including (1) the first stage of Ahû of no motion-thought or consciousness (2) The second stage of Ahû of all light of lights sending a message -a stage much above consciousness. (3) Birth of consciousness. The first Time and Space and Energies and Nature. (4) Presentation of Ahû of all lights in it called Ahûra Mazdâ. (5) Birth of the first pair of opposition.

God is presented in Avesta according as the evolution has taken place. The first and foremost idea about God is that 'He is'. He is the only one having no multiplications. Such a one is beyond the conception of consciousness reasoning, as reason is always accompanied with multiplicities and responsibilities. Thus nobody knows who He is. One knows only that 'He is'. He is all darkness to reason and consciousness. He is not a thing but a 'non-thing' having only 'the oneness' having no motion or thought or consciousness or reasoning, as there is no deception in Him. The word to depict such an ideation is Anamathwao, which is depicted as 'Shaedan Shaed' i.e. darkness of all darkness. Darkness is here taken from the standpoint of understanding.

Thus AHÛ is presented as an unbounded ocean quite ununderstandable, hence said to be full of the darkness of understanding. There is no motion or thought hence no consciousness is such an ocean. What there is can never be known. Only we can say that 'He is' i.e. AHÛ. In such a boundless ocean of AHÛ having no motion and consciousness is supposed that a drop presents motion, hence, light, hence thought. But this motion is so limitless that it cannot be perceived. Hence the AHÛ, of all light, is presented with motion i.e. with thought.

This AHÛ is equally Anamathwao. This AHÛ of all light called Shaedan Shaed is taken as an endless ocean. This AHÛ is supposed to send some message. Thus we have seen AHÛ in the darkness stage presenting the other stage of all light. Both the stages are Anamathwao. What is called consciousness has no place or occasion; there in the stage being called that of 'non-thing'.

Then it is supposed that the AHÛ of all lights, full of all mysteries, presents to view consciousness. It is just like an ocean of Anamanthwao presenting to view an island of consciousness. This consciousness speaks of the chief events as His birth and His responsibilities, obligations-debts, i.e. Kesas i.e. duties to be performed. This consciousness thus possesses multiplication and responsibilities.

This island of consciousness is called as Khao-Afrajyamn. This Khao is and has consciousness called as Hudaongah. He having got consciousness wonders at the sight of the Anamanthwao, AHÛ and why and how. He i.e. Khao has appeared with. He feels unhappiness as He thinks that His remaining in the womb of AHÛ in the merged condition devoid of consciousness and responsibilities was far better. Thus is presented to view consciousness Hudaongah breeding out of Anamanthwao. This Khao Afrajyamn's possessing the significance of birth and multiplicities and responsibilities is supposed to be pregnant with mighty events called in Gathas (3.2) Mazéyaôngho. These events are summarily taken as three trios showing nine eternities including within them numberless events. These three trios are His embryos waiting to be born in due time. For this urgency the Khao Afrajyamn himself acts as due time of festations. Thus is conceived two ideations of 'Time and Place' for Khao Afrajyamn. This Khao this allness with the unique consciousness thinks and thinks as to how and why He should have taken birth. He cannot solve the riddle and becomes nervous, impatient and confused. He feels a sort of distress. All His reasoning tells Him that He was all happy before His advent of allness with all consciousness. Thus is shown that consciousness of the superb order is prone to confusion.

The AHÛ then sends on the confused Khao Island blessings called Mânthra Spent. The Mânthra Spent blessings appear to the Khao as the dawn-morning of enlightenment presenting seven says of light which enlightens the darkness of the confusion of His thought. Thus the confused thought becomes clarified which makes His Hudaongah wisdom as Hûdâstémâ i.e. thinking in the best manner i.e. thinking as He ought to think. What was in that blessing of Mânthra Spent that the Khao was satisfied. The blessings of Mânthra Spent acted as the dawn of the day of enlightenment. This dawn i.e. rising morning of all enlightenment presented seven eternal mysterious beams of light from on high, three of which were predominant named as Yaôn, Rashnu and Ârmaîtî. Yaôn reveals the secret that there is Mîthrá i.e. eternal friendship and love. Rashnu says that for that Yaôn the requisite there is eternal truth. Ârmaîtî says that to attain at both one should be all submissive to AHÛ. The Mânthra Spent blessings of this Yaôn, Rashnu and Ârmaîtî pacified the Khao consciousness and He began to think as He ought to think. Such a unique thinking power brought about a heaven called Ushya Bamia Hoshebam where the knowledge about AHÛ was very meagre as a new moon ring is meagre before the full moon. Here on the Hoshebam His thought was all engulfed in AHÛ praising AHÛ for His birth for some mission. Such a thinking power of the Khao was unique named as Bundak Manishni. He knew that some defect lies somewhere in Him, in His nine eternities, which is to be rectified. Hence His birth was mysteriously taken place. It was then only that AHÛ imparts to the thinking Khao consciousness His mandate, wish viz. Vaîryâ called Ahûn Vaîryâ. The Vaîryâ wish of AHÛ viz. Ahûn Vaîryâ now is imparted to the properly thinking Khao consciousness. But the Khao consciousness still could not grab the meaning of the mission-accompanied birth, the light of AHÛ. But Khao consciousness could grab the meaning. But when the eternal light accompanying the mandate was reduced to a million fold i.e. the mandate Ahûn Vaîryâ was imparted to the Khao a million time with millionth time diminished light when only He could grab it and began to think accordingly. He became the possessor of the knowledge called Mazdâ. This million times diminished light of AHÛ then resided in Khao now called Mazdâ when He was named as Mazdâ Ahûra i.e. Mazdâ possessing AHÛ light.

A SHORT RECOLLECTION OF WHAT IS SAID ABOVE.

- (1) We have seen AHÛ of no motion, understandable, full of the darkness of understanding.
- (2) In the above said AHÛ we have perceived of a dark showing motion full of all light of lights with a message. This is AHÛ of motion which presenting three main manifestations.
- (3) AHÛ of all lights and with Ahuna Vaîryâ edict presents most mysteriously three manifestations.

Manthra Spent blessings
out of seven eternal rays,
three being main as:

| | |
Yaôn, Rashnu Ârmaîtî

The edict Ahûn Vaîryâ
accompanied with a
million fold diminished
Light of AHÛ

Khao Afrajyamn now as
Mazdâ Ahûra possessed
of three Trios and mani-
festing Time from one of
them.

1st Trio

| | |
Yaeche Yavétat Showing Âthra emerges Nîrû Khodat
Seven Zervane Akarné called Âthra Shaedan mother nature

2nd Trio

| | |
Bag Ahûn Vaîryâ Pourva Fravashi Staat Yasna

3rd Trio

| | |
Kehrp of all sorts Ukhda Vachangah,
 Source of Mathematics Marak (મરક) Saongha
 (સાઓંઘાં), numbers
 endless numbers.

All these Trios are declared as nine eternities, Time being one of them. They all have Keherp which bound these eternities. Note that everything from Khao to a particle of dust possesses Keherp appropos to their size except AHÛ Anamanthwao.

- (4) The stage of the Union of the above said three manifestations of AHÛ of all lights and motion explained as under :-

Khao gets the Mânthra blessings presenting the seven eternal rays of the understanding three main being as Yaôn, Rashna and Ârmaîtî making the consciousness conscious of His mission.

- (5) The sending of the mission named Ahûn Vaîryâ accompanied with million fold-diminished light of AHÛ which are grabbed by the Khao now named as Mazdâ Ahûra.

KHAO CONSCIOUSNESS



All these three trinities become welded together in all the harmonies of Yaôn-Rashnu and Ârmaîtî in the Bag Khao who then was called Mazdâ possessor of the secrets of AHÛ. All the three members of the first trinity became welded in each one of the second and third trinity. Thus Ahûn Vaîryâ has also the first trinity i.e. Yavéch and Âthra and Nîrû powers so also the other two Fravashi and Staot Yasna have the first trinity in each of them. The Khao possessing the AHÛ light having assumed such a multiplication in the trinities became Mazdâ Ahûra in whom Fravashi represented the Bag of the Divine Wisdom. Staot Yasna representing the Bag of Laws Divine and Ahûn Vaîryâ represented the Bag presenting the Order Divine of AHÛ Anamathwao. From this Bag Ahûn Vaîryâ is produced the Vach mathra and of Yatha AHÛ Vaîryo. Each of these Fravashi Staot Yasna and Ahûn Vaîryâ has imbued within himself the first Trinity of Yavéch-Ahûra and Nîrû Khodat and the third trinity of Keherp. Thus the Khao Afrajyamn i.e. Mazdâ Ahûra has the trinity of Ahûn Vaîryâ, Fravashi and Staot Yasna in the patent form in whom the other two trinities are in the latent form.

The Bag 'Khao (Mazdâ Ahûra)' then changed the patent trinity into duality the Bag Staot Yasna having been suffused in Bag Ahûn Vaîryâ and Bag Fravashi. The Bag Khao (Mazdâ Ahûra) then manifested Bag Ahûn Vaîryâ, and Bag Fravashi himself becoming unmanifest. Thus are manifested Bag Ahûn Vaîryâ possessing the third and the first trinity the first trinity and Bag Staot Yasna. Thus the Divine Wisdom possessed of all powers is presented as Fravashi and

Divine Order possessed of all authority is presented as Ahûn Vaîryâ. They both having Keherp of the Khao Bag i.e. time and space of seven Zervâné Akarné eternities they both possessing the talismanic Vach Ahûn Vaîryâ i.e. they both remembering the great edict of AHÛ.

Thus the Bag Khao consciousness grown out of AHÛ Anamathwao full of all light of lights resulted in Keherpic manifestation of Bag Ahûn Vaîryâ and Bag Fravashi their Keherp measuring the extent of the time of seven Zarvâne Akarné. This is the first pair. Bag Ahûn Vaîryâ being shown masculinity, Bag Fravashi showing femininity. They both were chanting the divine edict Vach Ahûn Vaîryâ. They both united and became one and are named as Paovarya Fravashi. This Paorva Fravashi chanted the Vach Ahûn Vaîryâ and bore within the Bag Staot Yasn an egg named Staot Yasn of limited powers due to some defect therein. This time the Staot Yasn is not called as Bag but named as Anhûmâ as it will bring forth a twin of polar opposition viz. Ûrvân and Baodâng. This egg is thrown out from the Fravashi and is hatched by the same according to the dictate of the Vach Ahûn Vaîryâ The hatched egg of Anhûmâ brings out, a twin of polar oppositions named as Hûvîat presenting to view Baodâng and Ûrvân. This is the first time that polar opposition is brought to light as in all the former events the suffusion and the welding presented to view the union according to Yaôn, Rashnu and Ârmaîtî principles resulting in Unity and not in polar opposition. This polar opposition bred in Anhûmâ presented Taromaiti verses Ârmaîtî where Yaôn and Rashnu i.e. Divine love and truth were ignored. Fravashi bears such an egg of Anhûmâ as a result of the thoughts that 'defect, Daev, ignorance' anywhere would be brought to light. Hast brought about Baodâng of full wisdom and Ârmaîtî submissive to AHÛ. Hûvîat brought about Ruvan presenting Daev ignorance full of Taromaiti i.e. disrespect, self adoration, full of opposition and revolt to AHÛ' s order.

Thus AHÛ Anamathwao has evolved out consciousness named Khao Afrajyamn with the full desire that He would work out the edict of Ahûn Vaîryâ and brought to light the Daev ignorance, the root of all evils and sins. The Khao Afrajyamn became cognizant that there is Daev ignorance somewhere in the nine eternities of His three Trios. Therefore, He brought about the Dual forces of Bag Fravashi and Bag Ahûn Vaîryâ out of His three Trios as said above. This pair ultimately succeeded to search out the Daev ignorance lying in Bag Staot Yasn in the dormant state. They becoming one as Paovarya Fravashi succeeded in presenting the Daev ignorance in the egg of Staot Yasn called Anhûmâ. This Anhûmâ presented the first pair of opposition as stated in Gatha Ha 30-2.

Thus we have seen Mazdâ Ahûra i.e. AHÛ in the Keherpic state possessing all lights and purities who is devoid of any defect vested with all authority to bring about creation where in the Daev will be ultimately elevated.

We have given a short account of the 'God-head and the cause of His creation and the origin of Sin'. We shall now describe the events rather in detail. The repetitions will be useful to understand the whole account.

FALLACIES OF PRESENT DAY THOUGHTS

The present day study of the religion from the material point gathers no moss. Even the common sense which they boast of, is very uncommon with them. If as they boast that Christianity is the only religion which gives salvation to men and God has out of love for the world sent his son Christ on earth who suffered for Humanity then why should the Creator have remained silent for crores and crores of years of the earth's age without sending a saviour and

allowing men to damnation. Or if as a materialistic man boasting of common sense and knowledge thinks that the world before them was steeped in rank ignorance, then has he got any explanation why should the old world remain like that and emerge only in his time with the light of knowledge as he thinks. To judge everything from the standpoint of matter because he can understand it by his common sense is just like a frog thinking his well to be the whole universe and that there should be nothing beyond it.

It has been established that the magnitude, the depth, the solidarity of the thinking - understanding powers of the human and animal brains are measured according as they can conceive of dimensions. Human mind can conceive of three dimensions only. That of height, length and breadth. He cannot think of a fourth dimension. Beyond that it cannot go. Nature and its working require the intelligence which can ride over the three dimensions. Natural phenomena and nomena require the intelligence of many more dimensions. Khshnoom study teaches about intelligence and its different magnitude. As a man rises in purity his intelligence expands to grab the secrets of the creation of many more than three greater dimensions. Ceremonies can only be fathomed by higher intelligence. The Zoroastrian religion certainly does teach about material existence i.e. matter physical in full. But it teaches that spiritual existence i.e. matters spiritual are many times more i.e. higher in thought, intelligence than material existence i.e. matters physical. It is fruitless hence to apply material explanation to all the subjects of the religion at the cost of spiritual. The word 'thought' is a very good example in existence. Really it is a link between the two sides material and spiritual. The Avesta word (man) turns both ways. It means to think and it also means spiritual (manangh) means thought, thought-power and (manahayach) means spiritual.

('Astavato Manahyacha') words mean corporal and spiritual. The existence of mind is the very essence of human life. Mind is more spiritual in existence than physical; say in our physical body this spirit of mind rules supreme. Thus to think that matter physical should be all in all in a religion or to say that religion should be rational is a misnomer. When the spirit of mind talks of matter of three dimensions it becomes rational i.e. understandable by mind. But when the spirit of mind talks of matters of more than three dimensions it becomes spiritual. A work done within the limits of three dimensions is quite ordinary to human mind. But when a work is done over that limit it becomes wonderful. It is called a marvel, miracle.

Mathras, its Yasnas, its Pavmahel, its holy places and many other things have high spiritual significance. The spiritual side of the religion teaches that man is born with a faith and his progress is from that faith onwards. Man is divided in genera by Him. There are five genera each one giving rise to many. These five genera have five religions which are established by God-sent messengers according to His will which is just. But there is the evil side of nature which infests these genera. Nature tries in many ways to rid the infection from the faith. Zoroaster or the Hindu munis, the spiritual leaders of idolatrous religions of the East and West or Abraham, Moses, Christ, Mohmed all are given missions for their respective genera. The Zoroastrian teaching of 'jiram' genera is special. It denounces conversion movements but it encourages the movement of purity of the jirams or its species by God-sent emissaries. Khshnoom teaches that everything on earth happens according to the laws of justice and limitations though to human mind it may appear to be cruel and unjust. To circumscribe such a religion of wide spiritual import into a small circle of material compass is, to say the least, merely groping in the dark.

It was the spirituality of the Zoroastrian religion, its Yasn, its tarikat that has kept up an infinitesimally small community of a lac of men as a separate entity, without being absorbed in

the millions of men of India. When these landmarks of the Mazdyasni religion are over ridden certainly then the existence of the Parsis as a separate Zoroastrian clan as an entity, will be dissolved to be merged in ocean of millions of men. But that is not going to happen and the race will outlive and expand again is the future destiny.

THE LIFE OF ZARTHUSTRA

To write the life of Zarthustra in short is very difficult because the spiritual picture of the prophet is to be brought in it, without which no real justice can be given to it. Zarathustra is (Aaeyo) exceptional according to Gathas. He is the only one in mankind who has grabbed His secrets. This is no exaggeration in it. The account of Zarthustra falls in two events one before His birth and the other after it. First we shall take a short note of the account before His birth. It should be noted that in Avesta Zarthustra is given two persons first and third. The first person Zarthustra is the prophet Himself. The third person Zarthustra is 'Gatha Zarthustra' who is a Yazat and supervisor of the prophet Zarthustra Himself and other leaders of other religions. The Gatha Zarthustra entrusts the work of laying foundation stones of the other four religions to the prophet Zarthustra. We have seen that the life of our earth is of 81,000 years. At the end of 81,000 years the earth is destroyed by a deluge. After about 25,000 years the earth again takes its birth and lives for 81,000 years again to be destroyed by a deluge. This 81,000 years of world's life is called Zervâné Darego-Khodat. Crores and crores of such epochs of 81,000 years (Darego Khodats) occur in one Hazara. We have broached this subject above. In every epoch of 81,000 years Zarthustra descends after about 5,000 years of its beginning. During these first 5,000 years the earth's history is quite different from the ordinary course. A race of Genii Daev is seen who are so highly enlightened and so highly cultured that they disdain the power of Ahûrmazd and they declare themselves to be the competitors of Ahûrmazd. They are on the side of the black side of Nature, in service of Ganamin. They want to destroy the world prematurely before its age of 81,000 years. They gather a large following of men who are called Daevyasni. These Daevyasni do not believe in the sole absolute authority of Ahûrmazd. They do not believe in truthfulness and Ashoi i.e. order divine. Opposed to these formidable race of genii-Daev are seen Poiriotakesh Mazdyasnans. At this time the only religion that exists is Mazdyasni. Two mighty dynasties viz. Perdat and Keyanis rule the world from the centre of Persia. This part of the world's history is forgotten today and what stray remarks are seen in the Zoroastrian and Vedic religions and in Shah name of Firdosi about them are taken as myths. The knowledge that world and humanity and their geography and history are changing age after age and that the earth of former ages with its history was quite different from the present is not comprehended. Nay the present day scholars of materialistic trend of mind do not and cannot engage their mind upon this part of the knowledge. The genii Daev hurl the weapons of the black side of Nature like lightnings of various kinds against these mighty Mazdyasnan potentates. They are highly spiritual possessing wonderful powers. Some account of this time is read in the Pehelvi book Dinkard and the Persian Shahname of Firdosi. For 5,000 years a tug of war takes place between the Daevyasnis under the leadership of genii Daev, and these Poiriotakesh emperors. In this long drawn duel the Daevyasnis are found to come out successfully because the Mazdyasni religion becomes degenerated and the court of Vishtasp goes to the side of Daev. At this time so great an oppression, tyranny are perpetrated in the world that the twin Yazat of the Nîstî universe named as Gaeush Ūrvân and Gaeush Tashan implore Ahûrmazd to send a mighty saviour. This description is given in Gathas Ha 29. Ahûrmazd shows to these Yazat the holy angelic entity of the immortal body and Ruvan and Farohar of Zarthustra who will descend in the ripe time and overcome these Genii race and expel them from the earth to their respective homes, making man the sole master of earth entrusting the ruins of its management to man only.

Now let us turn to the holy angelic entity of the eternal body soul and Farohar of Zarthustra. Zarthustra during the 25,000 years that elapse after the deluge is engaged in the heavens to work for the earth that will slowly emanate by 'Yim' from destruction of deluge. This original work of Zarathustra was begun from the end of the first Darego Khodat of the fourth Hazara and is kept up in the intervals after deluge after deluge in the intervening Hazaras.

In one epoch of 81,000 years man's iniquities increase beyond bounds so much that Ahûrmazd has to punish them by bringing a deluge. Soshiosh the future son of Zarthustra takes the virtuous on the Pamirs the then highest point of the globe and saves them from the deluge. The world afterwards begins on the Pamirs onwards to the regions of heavens called Garo Deman, 25,000 years after the deluge when the destroyed earth is again erected by Yim they again turn back from heavens Garo Deman to the Pamirs where they remain for nearly 800 years. In about 200 years of their habitation on the Pamir a race of genii-Daev come from the Arvahi world of nisti to stay with them. They prove to be faithless and bring about quarrels in that peaceful society of men. They seduce a certain section of the human society and descend on the newly formed globe and prepare a new heaven for themselves on the globe. The old society under the leadership of the Poiriotakesh leaders who had already formed four dynasties there on the Pamirs called Ma- abadians slowly descend on the globe afterwards. Those genii-Daev leaders establish the Daevyasni faith and began to convert the Mazdyasni. The world was immersed in sins by them. Out of their sins grew a calamity called 'Tir-E-Bradvax' shortly named as Tur bara Tur. These iniquities have begun from the past epoch of 81,000 years whose impressions were kept in the intervening 25,000 years and which were augmented in the five thousand years of the new epoch by further sins out of limit Thus the iniquities were thousands of years old resulting in the calamity of 'Tur bara Tur' These iniquities pressed hard on Yazat named 'Sared' Yazat who is appointed as a dispenser on the time which kept records of sins and virtues of men and genii. Time is under the control of Khordad Ameshaspand and her two immortal colleagues 'Sared' and 'Yare'. Sared yazat has the record of the time in which humanity and genii did virtues or vices. Yare is the time keeper of the munificence showered on humanity by Ahûrmazd, The weight of sins pressed hard on Sared Yazat which made Ganamin victorious who evolved out the 'Tur bara Tur' from the iniquities. This event was established and strengthened in 25,000 years after deluge when earth was not even formed. The angelic entity of Zarthustra during this time went to the succour of Sared Yazat. He built a Gas: a Pavmahel - a Heaven of light and splendor on the Upairi Dakhue continent and gave relief to Sared Yazat who then began to cope with Ganamin and could create balance with him which was nearly toppled. This work of giving relief to Sared Yazat was done by the holy Angelic entity of Zarthustra much before His birth. This lumînôus Gas full of heavenly splendor and strength having talisman of Zarthustra was an opponent of Ganamin and Tur bara Tur and of the genii-Daev. In the new growing era of 81,000 years the genii-Daev under the auspices of Ganamin and Tur bara Tur created so much havoc on the newly formed earth that the Yazats of Nîstî and Gaitî named Gaeush Urva and Gaeush Tashan asked succour from Ahûrmazd. Zarthustra was shown to them who was to be commissioned as an absolute officer (Ratu and AHÛ) to redeem Nîstî and Gaitî of the control of these demons of Ganamin. This is a very short account of the work of the holy angelic entity of Zarthustra, of building a Gas on the Upairi Dakhue much before He was born on the earth which will help Him in His commission on earth and Nîstî. When the splendorous talisman of His heavenly Gas will be brought down and established in the chosen spot of the earth and from there in all sacred places of the Iranian world as 'Pav Mehel' and Urvis Gah, Ganamin will be kept under control and the genii race of demons will be expelled from this earth.

Now we shall speak about His birth parentage, education and work not only on our globe but work on the whole Nîstî i.e. invisible creation. His parentage was from Gayomard, the first man of every new epoch of 81,000 years (Darego Khodat). Gayomard was descended from Soshiosh the future son of Zarthustra of the bye-gone epoch of 81,000 years. Thus Zarthustra of each epoch of Darego Khodat descends from the Gayomard the first man of each epoch of 81,000 years. The immediate nine ancestors of Zarthustra began to perform Hom ceremony in the expectation that their parentage for Zarthustra would become worthier in pedigree ancestor after ancestor. Spitam was his first ancestor who began this Hom ceremony. The loins of these ancestors became holier and holier till Pourushasp the father of Zarthustra reached the acme of purity. In the same way the ancestors on his mother's (Dogdo) side were becoming fit to produce Dogdo to be the mother of Zarthustra. Dogdo was such a superb lady that her uterus began to reflect light in the outside world indicating that no druj existence is possible there. Everything was immaculate, spotless, there in the mother and her organs of generation.

Pourushasp had his dwelling in 'Dreji Jabar' a talismanic place where all his forefathers from Spitam onward to Pourushasp had performed Hom ceremonies. It was a residence far away in the recesses of the holy mountain called Jabar a peak of Harbarez mountain. Zarthustra was conceived here in the talismanic circle in an immaculate way by his holy parents which put Ganamin and his genii Daev at the wit's end. They tried all sorts of devices to debase the sacredness of the action. All human beings who are sinful beget their children in a way in which Druji-e-Buzi is produced. But there are some immaculate ways of birth. Zarthustra was born in the highest of immaculate ways. After due time Zarthustra was born. At birth his mother had a difficult labour. The human medical assistance could not bring about the delivery. Pourushasp began to perform the Hom ceremony when holy Sarosh came and conducted the delivery with the result that Zarthustra was born in a way quite different from ordinary labour, the process being druj free i.e. immaculate.

The holy Khoreh i.e. ever shining - luminous - all knowing wisdom attired in an electro magnetic current of the child Zarthustra came out first and spread light and serenity in the atmosphere when Nature with her blooming munificence and bounty with the spirits of water and vegetation and with the spirit of the animal world of Gospends proclaimed about the holy advent of the Saviour and began to make merry and welcome the child singing the song 'Ushta no Zato Athravayo Spitamo Zarthustro'. Be full of joy and merriment oh Nature and her good creations as a redeemer Âthra van by name Spitam Zarthustra is born. But the author of all wickedness Ganamin began to flee when the child began to laugh at the fright which betook the evil spirit. The child began to recite Honver. Such a delivery is called immaculate birth when no druj is produced but all light and juvenescence is produced making the atmosphere serene and joyous. There was a wicked ruler named Dorashrub. He was very powerful. Ganamin incited him to attack Pourushasp and take possession of the child and destroy it. A sudden attack on Pourushasp paralyzed him. The child Zarthushta was snatched away from them. He began to throttle the child and crush its delicate head. But his hands were turned back and his grip was lost. He could do nothing to him. The child Zarthustra was then taken hold of and thrown in the midst of carnivorous beasts to be devoured by them. But the beasts began to protect the child when his mother Dogdo came up, to whom the child was entrusted. Often and often the child was snatched from the parents and thrown in the midst of varieties of wild animals. But all the time the wild animals took care of the child as if it was their own. Once the child was left on a bazaar where there was heavy traffic, to be crushed. Some stormy horses were let loose in the midst of the heavy traffic of the bazaar when the child was all in full danger. But a stout strong horse covered the child and saved it from being crushed. Next time the child was thrown in a narrow path from whence many oxen were made to run. But a stout ox came forward and covered the child which

was thus saved and entrusted to its mother. Another time the child was thrown in the den of a wolf at the night time where her cubs were found without mother. The cubs were slain by the side of the child. When the wolf mother came to the den she saw her off-springs dead by the side of the child. The wolf first got excited but was soon pacified. The wolf went before the child and knelt as to worship it. The child became hungry. Holy Sarosh and Beheman came to the child bringing with them a woolly sheep which nursed the child during that dreadful night. At the dawn the mother Dogdo came running to the den thanked both the wolf and the sheep. The child was then allowed to be lifted by its mother.

When the wicked Dorashrub failed ignominiously in all his efforts to put an end of the child he finally threw the child in a blazing fire which also gave the child a protection and entrusted it to its mother. These are the miracles of Zarthustra's birth time. Finally the wicked king Dorashrub was destroyed by a strange disease which burst his skin, bones, flesh and organs.

All over the world Daevyasni had spread. The good Mazdyasni religion was set back. Even king Gustasp and his court was attached to it. The wicked King Dorashrub tried all means to kill Zarthustra. But in all his trials he failed. Finally he told Pourushasp to bring up Zarthustra as a Daevyasni. Pourushasp bided his time against the tyrant and feigned himself to be a Daevyasni and advised Zarthustra also to embrace Daevyasnisim. Zarthustra openly boldly said to his father that he would never embrace that wicked faith. He challenged Dorashrub to do his worst. Dorashrub was ultimately attacked by a disease which burst his skin, bone and flesh. Ultimately he died a terrible death.

When Zarthustra was born and some time before his birth the wave of the evil worship of Daev and Ganamin viz. Daevyasnisim had engulfed the whole world.

The Court of King Vistasp had also embraced it. Pourushasp was stunned so to say by the dint of that evil wave who had lost all his wits.

The good Mazdyasni religion had retired in a corner where the great 'Martazi- Ashvan' the only one of his kind, the retired king Lohorasp was engaged in prayers who besought Ahûra Mazdâ for the redemption of the world. He and other Poriotakesh holy men kept up the good Mazdyasni religion. The birth of Zarthustra brought on a slow change for good. Zarthustra spent thirty years in his father's talismanic house viz. Dreji Jabal' where he made communion with Ahûrmazd and remained constantly attached to Him. He then opened a new Heaven -a place full of heavenly splendor viz. Gaas in the likeness of what He had erected on Upairi Dakhue before His birth. He brought all the powers of that heavenly Gas into this newly made Gas of Dreji Jabar (Harbarez). Thus He prepared a way from whence He can draw the heavenly munificence which can overcome the evil effects of Daevyasnisim. He found entrance into the court of King Vistasp. First He was not believed in and was dubbed as a sorcerer. Ultimately by the help of the munificence of the Gas He succeeded and King Gustasp accepted His new faith which was added to His old Mazdyasni faith. He created great followers and slowly and slowly demolished Daevyasni from the surface of the globe. Ganamin first tried to put Zarthustra in temptations. When he failed in it, he attacked Zarthustra with his devilish hordes. But they were repulsed by the help of Ahunvar. Ganamin and his satanic hordes were driven away from the globe. Ganamin was forced to leave the earth, who took shelter in the domain of Tur-bara-Tur on the Âpakhtar side of the heavens. Zarthustra erected many Pav Mahels - Urvisgah from that of the Harbarez. These talismanic holy places helped Zarthustra in his mission of annulling Ganamin. The twin Yazats of Nîstî and Geti named Gaeush Tashan and Gaeush Urva were entirely satisfied. These sacred places bore many Zaothras - Alats i.e. deified mediums of purified elements in which

'Sarve-Keshmer' was one and 'Jame-Zarthusra' was another. In short this earth was changed to Garodeman heaven where the heavenly munificence and plenty began to rain million fold. Even the genii Daev were affected and became 'Yazdan-Parâst'. After clearing the earth of the ill effects of Daevyasnm set up by Ganamin, He turned His attention towards the northern side of the heavenly dome where the calamity created by Ganamin named 'Tur brad vax' otherwise called Tur-bara-Tur was challenging Him to do His worst. Full on the earth Mazdyasni Zarthoshti religion was spread. Zarthusra at this time prepared the soil in which the seeds of the religion of the other Genera were sown. Thus He was the real guiding spirit of all the prophets and great men of other religions. When His mission on the earth was completed He made preparation to destroy the above said Tur-bara-Tur an evil and a huge and immeasurable electro magnetic ocean widely spread all over the northern side of the heavenly dome threatening to destroy our globe at any opportune time. Ganamin wanted to dart this electromagnetic cloud on this earth and destroy it. But the Khorehs of heavenly nature raining on the earth frustrated his plan. Finally Zarthusra hurled His powerful Vi Daevo Dat Manthric power concentrated in a Zaothra instrument called His rosary against the Tur-bara-Tur which was dissolved immediately. The returning shock of it was so powerful that it also would nearly destroy the globe. Zarthusra attracted the shock upon Himself which dissolved His specially created Gao-Chîthra elemental body. Thus Zarthusra left the world to get up again on higher invisible Dakhues for His great mission there. Thus ends the life picture of the great prophet whose body was so highly magnetic that it could not be touched without a powerful shock. His Khoreh whenever actuated shone light for miles and miles. His body was not made of earthly elements but was made of heavenly Gao-Chîthra elements which could not be touched. Full mystry hangs round the person of Zarthusra who is supposed to have three wives, three sons and three daughters. These wives, sons and daughters were of heavenly significance i.e. not like ordinary wives and children. It is said that nine drops of His immaculate semen is reserved in Zareh Kianse where they are protected by 99,999 Fravashis. In the future of the current era of 8 1,000 years i.e. thousands of years after His advent these immaculate semen will be conceived by three holy ladies when they will go to bathe in the Zareh (ocean of) Kianse. Three sons will be born of them named Hoshedar Bam, Hoshedar Mah and Soshios who will complete the work of Zarthusra when the earth would have again fallen. Such wonderful stories of His wives and children are extraordinary which demand explanations. Zarthusra was a Magav who never marries. The wives and children of Zarthusra were not born ordinarily. This marriage and birth was an allegory feigning to be a reality of the present mode. The Keherp that was put on by Him was that of an Ameshaspent. The body elements were of Gao-chithra significance which was always invisible. Whenever He wanted to present Himself in public or elsewhere He could make Himself visible but could not be touched. He regenerated the old crumbling tree of Mazdyasni Daen. He took a branch of the old tree and sowed it on the soil of the earth. The stem was the new Mazdyasni Zarthoshti Daen which showed branches as the Daen of the five Genera. We have written about the Nasks elsewhere. We have spoken there about 'Staot Yasn'. From 'Staot Yasn' all the sciences and arts of the heavens and earth are originated, the most prominent of which are 'Jame-Jehan Numa' of Kaikhusroo and Zarthusra by name of Jame-Kaikhusroo', 'Jame-Zarthusra and 'Sarve Keshmar. The Ruvan of Zarthusra was 'at one' with Fravashi hence He was addressed as Yesht-e-Faravhar. This special Ruvan was in communion with Khordad and Ameretat Ameshaspants signifying the wholeness and immortality, the unique qualities of a Yazat. Hence it is that a 'Kshuman' i.e. invocation prayer like that of a Yazat is current in the Daen which is the base ground of Hom-ceremonies of various kinds which have power and authority to absolve humanity from sin and make him fit to complete the work of Frashogard that he is commissioned to perform with Yazats.

Such an account of holy Zarthustra sounds like a myth. But what is myth? A myth is that which is difficult to understand being extraordinary not appropos to the present age still having its existence in the distant remote past. Human understanding is far too limited to measure Nature and her working. Hence it is that one has to live upon faith. This faith will lead one, one day to the actual Kherad sense to measure Nature.

ZOROASTRIAN PRIESTHOOD

The Priesthood is divided into two classes. One is called Magvans, the other is called Âthravans. Magvans do not marry-and they are very few as could be counted on fingers. The bulk of the priest is that of Athornan. They have to marry. An unmarried person cannot be an Âthravan. The whole Zoroastrian priesthood of Magavs and Âthravans is divided into eight grades. The highest grade of Shroshverez is of a Magav. The rest seven grades are of Âthravan. The priests of all these seven grades are given special duties to perform ceremonies. These grades are nominated from the affiliations that they have to the Pav-Mahel deities of those names. We have talked about the 'Gas'. This Gas has '23' angels or deities or heavenly angelic commissioners with their 23 officers. These 23 angels or deities or heavenly angelic commissioners are called Visp-i Ratu in short called Visparâd. They all are drawn from Yazats. Out of these 23 'Ratu' there are eight Ratus or commissioners who are always present in the ceremonies called 'Pav- Mahel- Yasn'. They are invoked by their special names given to them. Whosoever a priest becomes, a visible commissioner of his invisible homologue of Pav Mahel Ratus assumes the name of that invisible commissioner. In the empire days any Zoroastrian was entitled to be a priest. Nowadays in India in the exiled condition of the Parsis two classes are made one of Âthravan i.e. priest, the other of Behdin i.e. laity. A boy, if chooses to be a priest, has to undergo certain priestly and religious education. He has to commit to memory Avesta. Before the age of eighteen, before he comes to manhood, he has to undergo certain purifying baths of nine days called Barashnum. There are certain laws which are to be observed during these Barashnum baths. These holy baths elevate the mentality of the body. His Khoreh body is purified. After taking two such Barashnum baths of nine days he has to pass through a ceremony called Navar. After this Navar ceremony he has to pass through another Barashnum bath of nine days and perform another ceremony called Maratab. After three ceremonies he has again to take a Barashnum bath of nine days when his name is enrolled in the role of Âthravans getting an authority to perform the Yasna. At this stage he passes through the above said grades. There are seven commissions or duties to be performed under the auspices of those seven invisible angelic commissioners, in every Pav Mahel Yasn. The Âthravan who does that duty of the commission under the auspices of its special angelic commissioners is known by the name of that angelic commissioners.

The names are: - (1) Fraberetar, (2) Abberetar, (3) Asanatar, (4) Rathviskar, (5) Havanan, (6) Âthravax, (7) Zaota, (8) Srosha Varez.

The angelic entity of **Fraberetar** is the general manager of the whole Pay Mahel, keeping the Gas in proper order divine. The Âthravan under his auspices is also the general manager who sees to the needs of the ceremony and the other Âthravans who is at the bid and call service of the Âthravans.

The **Ab-beretar** is the angelic entity who turns to use the electro magnetic forces of the waters joining them with Khordad Amesaspant and the intervening link. The Âthravan under his auspices does all the management concerned with waters.

The **Asnatar** is the angelic entity who presides over the ceremonies of different kinds of purity giving baths. The Âthraivan under his auspices is authorized to give different kinds of baths and to keep the talismans of Barashnum Gah in order. All about the baths of Barashnums and about the baths of pollutions is under his charge and lookout.

The **Rathvishkar** is the angelic entity who keeps up the sanctity and utility of the Alats specially when they are arranged on the stand during the Yasn. The Âthraivan under his auspices does all the work that relates to Alats and their arrangement on the stand for ceremonies.

The **Havanan** is the angelic entity who is in connection with Hom Yazat and all the different departments managed by that Yazat upto the tree of Hom. This deity serves the Hom Yazat during the Yasn in his multifarious works concerned in the Yasn. The Âthraivan under his auspices manages all about Hom which is to be used in the ceremony to be performed. He is thought fit to conduct the Yasn in the absence of Âthravax and Zaota.

The **Âthravax** is the angelic entity who conducts the fire energies in the Yasn to their legitimate end. The Âthraivan under his auspices keep the fire energies working in proper order and brings the Yasn to the successful end. He is the one who conducts the Yasn becoming an assistant to the Zaota who is the chief conductor of the Yasn.

The **Zaota** is the angelic entity who brings about the attachment of the Yazat with the forces created during Yasn from the Alats. He sees that the purpose of the Yasn is well performed. The Âthraivan under his auspices has reached the age of 52 who is the chief conductor of the Yasn, who manages the Yasn most successfully. He is fully attuned with forces created in the Yasn from the Alats and the Yazats that are invoked there.

The **Srosha Verez** is the angelic entity of Sarosh Yazat who is in direct communion with Ahûrmazd. He is ever anxious to get attuned with the consciousness and conscience of humanity so that humanity may tread on the proper path of piety. The Ashvan who is under his auspices is the head of the Magavs who all are holiest of holy. He is the highest of the Zoroastrian priesthood. He is in constant attunement with Sarosh Yazat. He keeps an eye over the management of the Pav Mahel and especially upon the Yasnas that are being performed. He can easily perceive any mishap which might occur in the ceremony which he can set right by many means at his command. His powers are absolute and unbounded which are utilized in the most equiable manner. He is justice incarnate and master of Ashoi. He has even the authority of forgiving sins, which is used rarely and in just cases. In the empire days great emperors acted according to his advice in matters spiritual or temporal.

YASNS

By Patet penitence sins are not forgiven. But penitence draws a tangent to the vicious circle of sins. It gives '(Umede baehi)' hope for the future salvation and strength and courage and fortitude to suffer the punishments. With enthusiasm it hastens the progress of Ruvan. The same is true for ceremonies. By ceremonies also sins are not forgiven. But ceremonies help Nature to hasten one's salvation. Zoroastrian religion shows a special feature of ceremonies. Ceremonies are adjuncts to Nature and Her working for Frashogard i.e. salvation. They are 'ham-kar" help mates of Nature. Hence ceremonies in their official proper operations are connected with Nature and to Ahûrmazd and His different Yazats. They are incumbent on the believers of the genus of

Bergis i.e. Zoroastrians. Their operations are planned on the basis of selflessness benevolence and real charity. Their beneficent efforts are both for the general humanity and the votary. Ceremonies are guided in their operations by the institution of Pav-mahel. Pav-mahel is the battery to bombard the evil side of Ganamin. The sole object of such bombardments is to bring Frashogard i.e. salvation, general and special, near which will save not only the votary, the race, the humanity but also the dark side of Nature. Ceremonies when performed properly and carefully and according to their special laws exhibit -forces in communion with Nature. It is to be remembered that both sides of Nature, that of Spénâmin the beneficent and that of Ganamin the destructive, have their ceremonial forces. This fact is bourned out in Gatha Ha 32-14 the passage being very difficult to understand in the absence of the Khshnoom knowledge

When Zarthustra wiped out the evil malignant influences of the dark side of Nature and spread serenity of Spénâmin in their stead by the arsonal of Pav Mahel in 'Guest Urwa-Garezda' the cause of the complaints of the spirit of the earth (described in Gatha Ha 29-1) was changed to 'Akhene Visha Geûsh Ūrvân' the rejoicings of the spirit Yazat and (Aaaeshmo) evil passions, (hazasya) high way robbery and disorders (Aahushuya) destructions of all kinds (Dereshecha) ill intentions and wars and (Tevishya) extreme selfishness as described in Gatha Ha 29-1 gave place to (Vohu Vastarya) the institutions of goodness and charity and lawful abiding nature of the population at large - all these mental moral, spiritual changes for good were brought about by the general raining of the munificence from on high through Pav mahel that the king and his court were brought to the proper understanding of the right from the wrong and the people at large were easily brought round. Avesta (Hom yasht second passage (Karda) verse eight) says: - vispaeye sanyae madaahongyo aaaeshm hachentae khrvidvo Aa-at hoyo haomae mado Ashac Ashachayete urvarsaman = All kinds of ceremonial beverages prepared in the ceremonies (except that of Hom) lead men to the path of Demons of cruelty and passion and anger. But the ceremonial beverage prepared in the Hom ceremonies lead men on the path of Ashoi purity and all happiness concerned with salvation. The very life of humanity and those of the nether worlds of animals, vegetables and minerals with their activities of multifarious kinds, the very nature herself in different operations, all these are undergoing ceremonies of one kind or another every second of their existence on the living globe or on the unseen worlds after death. The practices of professions of different kinds are also ceremonial manifestations peculiar to themselves. In all such and other activities, those of the Hom ceremonies of the Mazdyasni religion are special as they lead on the path of Asha the doorway to Frashogard. After giving a short picture of ceremonies we shall speak of the Zoroastrian ceremonies of the living and the dead which are incumbent, binding on every Zoroastrian. Ceremonies are divided mainly in three parts: - (1) Ceremonies connected with the conduct of every day life incumbent on every Mazdyasnan who is called, by the special name of Baste Kustian. (2) The ceremonies of the dead or living conducted by all and sundry according to law within the bounds of temporary talismanic pavi-cut erected for the purpose mostly within the living precincts. (3) Ceremonies of special worth conducted by authorized Âthravans according to the laws of Barashnoom and Khup Nithin the permanent talismanic pavi-cut of Pav Mahel. Pavi-cut means certain space cut out by a talismanic ring making it pure.

The first part of the ceremonies of the living which lead to good thought, words and deeds. In every day -life a Zoroastrian has to conduct his life according to the prescribed laws as to always put on Sudra and Kusti, to be always with closed head and feet worn with shoes. He has to observe all the laws to keep his Khoreh very pure. First and foremost is to observe all the laws of purity of thought, word and deeds. He has to wash hands and feet and perform Kusti recital after the natural calls of defeacation and urination. He has to pray according to law beginning with Kusti performance 'and the recital of the particular Gah and the recital of Niyasns

prayers of Khur-Meher, Fire, water, noon etc. In short he has to preserve Druj parhez tari kat i.e. religious performances to arrest the growth of druj produced within the affairs of every day life. This kind of daily life elevates his mentality and makes him truthful and virtuous, magnanimous and charitable. The habit of such a conduct of life becomes second nature which turns out to be guardian angels in the time of momentary weakness of life i.e. in temporary madness of passions.

The second part of ceremonies is for the dead. They present special recitals of what are called Afringan, Fravashi and Saturn. They are to be performed by priests but they can be performed by laity also.

The ceremonies described in the third part can be performed by authorized priests only. They are called Yasns of Pav Mahel. The ceremonies of the second part are called ceremonies of Aeipi i.e. ceremonies to be performed specially in the precincts of the habitation of the dead. They are called Hush Murdi ceremonies i.e. the ceremonies performed within temporary Pavi-cut talisman which are effective i.e. made to work by the recital of the 'Mathra' for the time being.

After the ceremonies are over they i.e. Pavi and talisman become null and void.

The Pav Mahel contains permanent Pavi-cut talismans with switches off and on.

A SHORT ACCOUNT OF BUNDAHISN. THE SEED OF CREATION.

Zoraster the greatest of all prophets was born in the religion called Mazdyasni Daen roughly speaking 5,000 years after the new formation of our earth from the ravages of Deluge. There were then only two forms of religion, one called Mazdyasni that believed in Hormazd and his Nature of the white side including many immortal beings like Yazats. The other religion was called Daevyasni which believed in satanic evil side of Nature. There were no other forms of religion except these two. In order to check the activities of the religion of the evil side great Perdat and Kayanian kings of Persia whose sway was over the world did their mighty best. But the evil religion began to gain ground. The evil religion believed in letting loose the evil forces of Nature for selfish ends just as we experience nowadays the katabolic workings of science for personal or national ends to the detriment of humanity. Finally Zoraster took birth, who broke down the very backbone of the evil religion and purified the good Mazdyasni religion and added necessary additions which would protect the good Mazdyasni religion against the ravages of the old wicked Daevyasni religion. This new addition is called 'Vi-Daevo-dat' a weapon to destroy the evil. This new addition mainly consists of Yasn (ceremonies) and the luminous field of action for the Yasn to work upon. This is the talismanic arena denoted as Gatu in Gathas otherwise called Pay Mahel. Pav Mahel means the arena of all heavenly glories separated from the contamination of the outside world. This new religion of Zoraster is called Mazdyasni Zarthosti religion. It should be noted that all other religions of the world have taken their birth from this original Mazdyasni religion according to the great project of 'Varen' or jiram in their opportune times.

To understand the meaning of the opportune times we should take some idea of what Time is, whence it comes, how it works.

**WHAT IS TIME, ITS SOURCE, ITS SHARE IN THE CREATION.
A SHORT ACCOUNT OF CREATION.**

AHÛ the Lord of all, the only one without a partner or adversary, the unfathomable, the unthinkable presented Himself as the first cause, the first source called Ahûra Mazdâ who bore the burden of the original ignorance breeding sin, explained as 'Daev-Drâvas'. Whence did this original ignorance come? This first source called in Avesta as 'Khao Afrajiyamn' Ahûrmazd bore three trios in Himself. These three trios, trinities presented nine immortal eternal events of which Time units form one event. These nine immortal events borne by Ahûrmazd the original immortal source are :- (1) Âthra (five energies); (2) Nîrû Khodat (mother nature), (3) Zarvân units one of which is called Yavéçh Yavétat (eternal time), (4) Ahûnvar (the first, word, thought and deed), (5) Fravashi (the first wisdom of infinity), (6) Staot-Yasn (the first laws which formed the foundation of universe), (7) Keherp (all kinds of forms and shapes), (8) Ukhdo-Vacha (the source of mathematics), (9) Aeva, Dwa (the source of the power of Numbers).

The original ignorance called 'Daev-Drâvâo' who perpetrated the sin of insolence impoliteness was found in an entity of the first pair that was to be evolved out from 'Staot- Yasn' event. This pair consisted of Baodâng (the first intelligence (Buddhi) and Ruvan (soul). The latter was found pregnant with Daev-ignorance. Ahûrmazd evolved out and brought to light the first pair of Ruvan (soul) and Baodâng (Buddhi) from the three trios consisting of nine eternal events. The ignorance (Daev) of the Ruvan is borne by Ahûrmazd because Ahûrmazd has assured this Ruvan as one part of His nine fold entity.

In this way we have traced Time and Ruvan, soul, from the original source, Ahûrmazd. Ruvan is the cause of creation because creation is created to improve upon the Daev, ignorance, of Ruvan. Time is the conductor of the creation which will lead creation back to original source from which it came i.e. to the final salvation named Frashogard.

Now let us see the working of time, how it leads creation back to Ahûrmazd. First of all we have to see how creation is created and how Time is concerned in it and its salvation called Frashogard. The word time is called Zervan in Avesta. This Zervan shows many branches in the creation. Zervan is immortal and Zervan has also an end. The first Zervan is one of the nine immortal events that have been evolved by Ahûrmazd as seen above. We have to see this event of Time and proceed further by tracing it as it flows in the very process of the creative act of Ahûrmazd to create the creation.

This event of Time presents innumerable units. Each unit is called as said above Yavéçh Yavétat i.e. endlessness - endless time. One such unit of Time consists of seven Zarvâné Akarné. Zarvâné Akarné is a circle of time in which the beginning is lost in the end as in a circle. Seven Zarvâné Akarné forms seven immortal tenses i.e. (1) Past of the past; (2) The past; (3) The present; (4) The present of the present; (5) The future; (6) The future of futures; (7) The remotest future.

All these seven tenses are of the length of Zarvâné Akarné i.e. time circle of which the beginning is lost in the end i.e. in short time innumerable still having an end. Creation will be created from the Daev-ignorance of Ruvan which is an entity of the first pair that was evolved out of Staot Yasn otherwise called the egg of creation which is invoked in Visparad Karda 23.1. Vahishta chithra - the best seed-egg (Vahisht chithra yazmaide ya Staot Yasn). We attune with the best seed i.e. egg which is Staot Yasn. Such a creation will be created and absolved from sins in these seven tenses of Zarvâné Akarné time. Thus nothing is going to be destroyed in the

creation. All will be finally saved. This event of final redemption is called Frasho-Kereti (Frasho-Gard).

Now Let us see the order of Creation.

Creation is of two kinds and sorts. One kind and sort of creation is made of Khâthra i.e. Nur, hence is immortal which will be readily absolved from the original sin of Daev. The other kind and sort of creation is mortal which will take a very very long time to get absolved from the original sin of Daev-ignorance. This mortal universe is presently under the process of slow dissolution of its sins.

The immortal creation consists of nine Heavens one encircling another. The mortal creation consists of seven climes (Dakhues) situated in the likeness of the coverings of an onion.

The first three tenses of Zarvâné Akarné finished the work of the creations both immortal and mortal in the following manner.

In the past of the past tense AHÛ presented Himself as Ahûrmazd possessed of three trios i.e. nine eternal events as said above Ahûrmazd set these nine eternal events to working presenting to view the very first nature called Nîrû nature. This nature found out that the ignorance i.e. Daev (Dravâd) the evil doer is embedded in the Ruvan which is dormant by lying in Staot-Yasn forming a pair with Baodâng who is who in all pure. Ahûrmazd then evolved out this pair of opposition nature from Staot Yasn. This pair presented to view Ruvan and Baodâng both in views. Ruvan had ignorance hence was impertinent and did not obey Ahûrmazd. Baodâng was of the opposed nature who obeyed Ahûrmazd. Then Ahûrmazd with the help of the first Nîrû Nature established the first two Asmans full of Ashoi i.e. order divine. He poured blessings called Mathra-Spenta on the Ruvan. The Ruvan then was very nearly changed in nature and obeyed Him. Ahûrmazd affiliated this Ruvan with its pair of Baodâng to Himself calling them as belonging to Him i.e. making them as His spirit. Ahûrmazd then found out that nine out of the ten parts of original sinful Ruvan were absolved from sin. He created out of the nine improved parts of Ruvan with his twin brother Baodâng, the Heavenly beings named Ameshaspents, Mînô, Dae, Farrokh, Yazats and Gathas. They were incorporatal with the first Nîrû Nature and formed second Nature called augmented Nature i.e. Aoj-Zor, Tagi Nature. But the tenth part of the Ruvan was still teeming with Drâvas ignorance which refused obeisance to Ahûrmazd. The (Bag) of the past of the past Zarvâné Akarné (tense) some how managed to assimilate in that tenth part the Mathra Spenta blessings which brought about a change in his nature and that tenth part fell in love with Fravashi who were in eternal communion with the above-said Heavenly beings. This enamoured tenth part sought for the company of Fravashi. Ahûrmazd declared to concede his request only if that tenth part agreed to make a covenant with Him wherein that tenth part had to obey Him and His laws of creations. The tenth part was so much enamoured of Fravashi that he forgot all his insolence and obeyed him. The laws called Mazddat began to operate on him i.e. that tenth part. He i.e. the tenth part of the Ruvan was made to breathe, the Ûshtân i.e. the subtle breath of Ahûrmazd. But only half of the Ruvan could breathe the Ûshtân who was emancipated and attained the holy-union with Fravashi and was divided into innumerable stars. The other half remained as such entirely enamoured of Fravashi waiting eagerly to get the Holy Communion with Fravashi. This other half was divided in innumerable Ruvans. They were then divided into five lots called genera. Those stars joined with the working of the augmented nature called Aoj; Zor, Tagi. Here ended the working of the (Bag) of the past of the past (tense) Zarvâné Akarné.

Now the Bag of the second Zarvâné Akarné tense i.e. past tense of Zarvâné Akarné came to power and furthered the work of the creation begun by the former Bag of the Zarvâné Akarné tense. In this epoch of the second Zarvâné Akarné past tense seven Heavens made of immortal Nur, Khâthra were set up. They were set in motion by the Augmented Nature (Aoj). This motion is called the revolutions of the seven Heavens. These revolving seven immortal Heavens are remembered as (Ranyo skaratim gaam) in Gathas 50. The Augmented Nature (Aoj) now worked in the heavenly machinery of the revolutions of the seven Heavens. This revolving nature was in tune with the above said stars. This revolving nature worked upon the unemancipated half part of the above said Ruvan which were divided, with five Veren genera. Nine parts of ten of these Ruvans of five Verens are slowly reaching their redemption in these seven revolving Heavens called the immortal universe affiliating themselves with the above said stars and the revolving Nature. They are called Gao-chithra ruvas or Dakhul ruvas i.e. the ruvas who have entered the door of salvation. The tenth part was given a chance to get salvation. These were again divided in ten parts. Nine parts of these ten parts were eager to get salvation hence called Sabut ruvan. But the tenth part i.e. the hundred of the original one remained adamantive. They could not redeem themselves from the deception. Thus it was evident that the tenth of the tenth part i.e. the hundred of the original one could not be improved upon in the immortal heavens. For their redemption mortal life was planned out. The mortal universe was thus to be created out of the immortal heavens. Till the mortal universe is created that tenth part was allowed to remain in the immortal heavens. Thus the foundation of the mundane Universe was laid by the Bag of the second Zarvân who then retired giving place to the Bag of the Zarvâné Akarné of the third tense to work out the rest of the mundane mortal universe.

Now the Bag of the third tense eons of Zarvâné Akarné got the authority to create the mundane cosmos. Special heaven by name Mînô-Karko was evolved within the domain of the above said seven Heavens, which was pervaded by the above said augmented nature (Aoj). Mînô Karko inhabited with this nature called 'Nîstî-nature' with the authority of conducting the mortal universe evolved out Zarehs i.e. atmospheric oceans four in number, one within another which also were inhabited with the above said nature becoming the creative arena of the mundane universe. Such Zarehs produced within themselves our known atmosphere. After finishing, the work of the evolution of Zareh, seven climes (Dakhue) were created. These were made of elements (anasar). These climes were situated upon the plane of space called 'Misvane Gatu' over which wafted the airy and Zareh atmosphere in a circle which in their turn were surrounded, and bound down by Mînô Karko Asman. Thus was created space, atmosphere and skies. Each of these seven climes had planes. Each plane contained globes like our earth. The six climes are invisible. The seventh clime is the visible one. They are arranged one within another like the coverings of an onion. The outermost is the first clime (Dakhue) environing all. The last seventh Dakhue clime is near the centre of the universal circle encircling it. It is perceivable and becoming visible in the lower area. Our mundane globe this earth is situated upon its (Aeipi dakhue) first two to three planes. The lowermost planes contain the under world called Hangan (Hangan Patall) in Avesta and Jafrapaya in Pehelvi and oceans of elements in hot condition in swift whirling motions.

Such is a rough sketch of the elemental hence mortal mundane universe (nisti). This nisti universe was at first as fine and imperceptible as etheric i.e. the finest of fine elements. It was to be condensed solidified in lower elemental forms. This work of the condensation solidification of the elements of the nisti universe was worked out side by side the creation of the elemental bodies round about those ruvas of the hundred part of the original one who were to inhabit this nisti globe. These bodies were to be made from their 'Daev-deception' which were intended to be so purified as to be merged in the Ruvan.

We have said above that the one hundred part of the Ruvan who refused to give allegiance to Ahûrmazd was found unfit to remain in the immortal heavens. For him the mortal life and mortal universe were destined and were to be created. Till then those hundredth parts were allowed to remain in the immortal heavens. Now when the nisti universe was created those hundredth parts were to be conducted there according to the nature's plan called Ahûn Vaîryâ. One should note that still the regime of the Bag of the third Zarvâné Akarné is going on. In the second and the third regimes Spénâ Mînô worked with Angra Mînô under him (Spénâ). Angramin was (born) brought to light in the second regime by Spénâ Mînô who (Angra Mînô) worked upon the disobedient part of the Ruvan. In order to achieve this natural plan of Ahûrmazd of taking the disobedient hundredth part of the Ruvan to the newly created (nisti) the ruvan were induced to travel to the nisti Asman Mînô Karko. When they came to the Mînô Karko Asman the Daev ignorance was naturally i.e. due to the creative power of Mînô Karko removed from them when they came to know of their deception. They were accompanied with their pairs of Baodâng before whom they atoned for their former conduct. Baodâng and they prayed to Ahûrmazd. They demanded the salvation of the Daev-ignorance, without which they refused to enjoy their newly bestowed salvation thus manifesting their improved benevolent nature. This time they were given the guidance of Farohar. Thus a trinity was formed. Here again new convention was made with them. They submitted to Mazd Dat laws i.e. the laws of involution and evolution both working together. First of all these emancipated ruvans of one-hundredth parts of five genera were taken to Zareh Varkash. Here their Jiram genera was settled i.e. they were sorted out according to their genus. After separating them according to their genera all the ruvan of the Barjisi genus i.e. the first of the five genera began to be treated according to the nature's (Ahûn Vaîryâ) plan, on the Zareh Varkas where they were sorted out. Each of the Barjisi ruvan was divided into ten parts according to Mazd Dat laws. Nine parts of which assumed fiery bodies from their 'deception dirt' called (Rae Thwa), in Avesta which was not very dense. They inhabited the first three climes and soon attained salvation forming what is called Arda Fravash i.e. the white brotherhood. The remanent tenth parts i.e. one thousandth part of the original one ruvan in Hastî were destined to inhabit our globe not in this third Zarvâné Akarné of the present tense-millimum but in the coming fourth Zarvâné Akarné of the present of the present tense. They were for the time being kept in Zareh named Zareh Varkash where they were being hatched for the future birth on the globe. When the Barjisi ruvan thousandth part were satisfactorily dealt with for future birth on the globe the rest of the ruvans of four verens were taken on hand. According to Mazd Dat laws they were taken to the Zareh for division. The nine parts ruvans were separated from the tenth part ruvan. The nine-part ruvan are provided with corporeal bodies from their Drâvaô. They were to live in the 5th and 6th climes which are unseen, hence their corporeal bodies were destined to be unseen. They are destined to lead the Arvahi population of the fifth and sixth climes. The final tenth part of this ruvan i.e. the thousandth parts of the original ruvans on the Hastî were destined to live on this material globe as the present habitant of the globe including humanity. They were thus to be provided with their appropriate visible corporal bodies for future birth on the globe in their opportune time.

As said above the nine parts ruvans of the four veren took birth on the 5th and 6th clime and began to earn salvation in this third Zarvâné Akarné of the present tense. But the tenth part of these four verens and also of the fifth Barjisi veren genus i.e. the one-thousandth part of the one original will take birth on our globe in the fourth coming Zarvâné Akarné of the present of the present tense.

***THE FATE OF THE LAST ONE-TENTH PARTS OF THE ONE HUNDREDTH
PARTS DESCENDING FROM THE HASTI REALMS I.E. ONE-THOUSANDTH
PART OF THE ORIGINAL ONE RUVAN ON THE HASTI REALMS***

Now we will speak of these final tenth part ruvan i.e. hundred of the one hundredth part of all the five genera that come down from the immortal universe that remains to be dealt with. They are taken to Zareh where their genus (veren) is determined and their further divisions are to take place and their bodies are to be hatched out of the Daev iniquity in them. Each of these ruvans of the five verens on Zareh were further divided into four counter parts upon the principles of the division into ten parts. This division has a very great significance in Nature as the final tenth part always is found to be very adamantine. Education, instructions always should convert this tenth part to higher conditions than what it has. Hence it is that in Avesta the word 'Dasam' 'Daseme' is used both for one tenth part and education. A man's ruvan is 1/1,000th part of the original one entity. An animal's ruvan is 1/10,000th part of the original one entity. A vegetable ruvan is 1/1,00,000th part of the original one entity. A mineral's ruvan is 1/10,00,000th part of the original entity.

Each of these four counterparts of one-tenth division was further, divided into a pair of a male and a female. The first divided pair of our ruvan will form humanity of the five veren on our globe. The second divided pair from the first will form the animal world on our globe. The third divided pair from the second will form the vegetable world on the globe. The fourth divided pair from the third will form the mineral world on the globe. Their appropriate human, animal, vegetable and mineral bodies were being hatched on the Zareh from the Daev iniquity situated in these ruvans. The human, animal, vegetable and mineral souls and their appropriate bodies were being hatched on the Zareh. That is their corporal bodies of four elements were being evolved. We have said above that the mundane mortal universe called Nîstî of seven clime with innumerable globes within them including our globe is elementary i.e. made of four elements fire, air, water and earth, these four being either in a solid combination invisible or visible. In this third Zarvâné Akarné epoch of the present tense six climes (Dakhues) out of seven with heir globes and habitation were perfected in their built presenting the four elements in a solid invisible combination. After these six climes with their inhabitation were given fully made elemental envelopes the seventh clime with its globes in which our globe is one, began to be built in the elementary structure. We shall only relate about the elementary structure of our globe and its inhabitants of four kingdoms namely human, animal, vegetable and mineral. The rest will not be dealt with for the sake of convenience. The fiery elements were produced first from the Daevic ignorance which formed the covering of the globe and all its inhabitants of the four kingdoms. In short the earth and its population presented fiery bodies in which their Ruvan, Baodâng and Fravashi took their place. After a long time of several Darego Khodat (i.e. a group of 81,000 years which will be explained later on), these fiery envelopes were refined and very nearly reached salvation taking an invisible form named Keherp. After the fiery elements and its redemption the airy elements was worked out. The globe and its habitation now presented aerial forms which after several thousands, of years gained salvation becoming invisible which, were called 'Tevîshî bodies'. Thus two elements were worked out and were put on the way to salvation. Afterwards watery element was evolved. The earth and its population now showed watery envelope which also got salvation and became of invisible form named Ûshtân after thousands of years. Thus the globe and its population of the four kingdoms (human-animal, vegetable and mineral) had developed invisible bodies of the three elements of fire, air, water called Keherp Tevîshî and Ûshtân in which the emancipated ruvan with his comrades Baodâng and Fravashi had occupied their seats. These three events of the evolution of fiery airy and

watery envelopes and their redemption are called Fiery Ushi, Airy Ushi and Watery Ushi (Ushi means the early morn of salvation). After these three 'Ushis time' the final fourth element of earth was evolved out. Now the globe and its habitation assumed earthly envelopes round about those advanced invisible three elementary bodies of Keherp (fire), Tevîshî (air) and Ûshtân (water). The earthy envelope was further developed into fluid organs like bile and blood and vapoury organs like anabolic-katabolic heat and other solid organs and supporting frame. Side by side the development of the visible earthy envelope the trio of finer invisible bodies viz. Keherp, Tevîshî, Ûshtân underwent a development. These three advanced invisible bodies of Keherp Tevîshî and Ûshtân got interwoven forming what are 16 chakhra i.e. 16 revolving organs in them, The trio of Ruvan, Baodâng and Fravashi took their seat in the 10th chakra. Thus the globe and all its habitants of the four kingdoms of humanity animals, vegetables and minerals showed visible earthy forms in which three reformed elementary forms of Keherp, Tevîshî Ûshtân are situated. Within this Keherp the trio of Ruvan, Baodâng and Fravashi has occupied their position. Thus everything big or small on our globe is constituted of three trios, (1) one of Ruvan, Baodâng and Fravashi, (2) The second trio is of Keherp, Tevîshî and Ûshtân and (3) the third trio is of earthy body, viz. Azd (fluid and vapoury part); Gaetha (organs) and Tanu (supporting frame).

Thus our globe and its inhabitants assumed fully formed elementary envelopes within which the trio of the immortals Ruvan, Baodâng and Fravashi is seated. The elementary form was soft and huge. Human forms were huge, of 30 to 40 feet, the animals and vegetables also were huge and the minerals were over abundant and very soft. The globe and its habitation were developed out as we see round about us. Thus the work of creation was completed in the third Zarvâné Akarné epoch of the present tense. The Bag of the third epoch with the help of Spénâmin and Anghra Maino finished the work entrusted to it by Ahûrmazd decree (Ahûn Vaîryâ). Here we see that Angramin is quite friendly and submissive to Spenam Mînô. After it the fourth Zarvâné Akarné epoch of the present of the present tense came to power which is current now. This is the epoch when the entire globe with its habitation shall attain salvation, the event being called Frasho Kereti. This epoch of the present of the present tense is divided into 12 main parts called Hazara. Hazara means thousands and thousands innumerable years. Hazara is thus a millenium of countless years.

This globe of ours has a screw like motion called Skereniao. We shall not speak of the motions of the rest of the universe because it is a very complicated subject. What is the meaning of the screw-like motion? The earth moves in six motions of which screwlike motion is one. When in the third millennium of the present tense the globe was attaining the elementary envelopes, it did so very slowly, each element being evolved out one by one. When the fiery element was evolved the globe and its inhabitants occupied its position in Aeipi Dakhue i.e. the position that we occupy now. When that fiery elements was elevated and became invisible the earth with its habitation flew up in screw-like turns to the Zareh atmosphere. Here in Zareh the womb of the second airy element was conceived. The globe with its habitation again gravitated to the Aeipi Dakhue and gave birth to the airy element. When that airy element was refined the globe with its population again flew to Zareh in a screw-like fashion where the womb of the watery element was conceived. Again it gravitated to Aeipi Dakhue (the present position of ours) and gave birth to the watery element. When this watery element became rarified and got purity, the globe with its habitation again flew to Zareh in a screw-like motion. When on Zareh the last earthy element was conceived the globe with its population again gravitated to the Aeipi Dakhue and gave birth to the earthy element. It is still on the Aeipi Dakhue and has not gravitated to the Zareh because the earth is not purified. It is full of sins. From the earthy elements the bodies of Azd, Gaetha and Tanu are being formed as said above which are full of faults of flesh. Uptil this time six envelopes have been prepared three of which (Keherp, Tevîshî, Ustan) are purified and

the last three made from earth viz. Azd, Gaetha, Tanu are just prepared. These six envelopes are arranged wonderfully one with another thus forming an entity as we see it now human, animal, vegetable and of dust. In such a body the trio of ruvan is seated in Keherp.

Everything from our globe to the dust particles on it i.e. the globe and all the entities which live on it present nine fold bodies made of three trios: -

First trio of Ruvan, Baodâng and Fravashi of Nurani substance. Second trio of Keherp, Tevîshî, Ústân of refined elements. Third trio of Azd, Gaetha and Tanu infested with sins.

Of these, first and second trios are emancipated. The third is not so emancipated. The first two trios want to work with nature to elevate the third trio, which is full of faults. Such was the position of the creation worked out by the third Zarvâné Akarné epoch with the help of Spenta Angra Mînô and Yazats. It thus finished its work and handed the power over to the fourth epoch of Zarvâné Akarné which is current now.

We have seen that Angra Mînô who was manifested by Spénâ Mînô in the second epoch of Zarvâné Akarné to deal with the wickedness associated with ruvans had done his work faithfully in the creation. He always used to remain with Spénâ Mînô when his evil tendencies were kept at bay. Now when the work of creation was finished Angra Mînô fell out of job. He was, therefore, sent to what is called Jafra Paya i.e. Patall-haeng, here darkness ruled supreme. Here the evil tendencies of Angra Mînô were fostered and he rebelled against his master Spénâ Mînô. He in the fourth epoch invaded the creation to destroy it. He tried to take possession of this world and its inhabitants. He, therefore, laid siege to the world where light and knowledge ruled. His idea was to stop interrupt the work of the last trio i.e. upliftment of the material body and thus to frustrate the plan of Frashogard i.e. salvation of the world to its last particle. In this present epoch the work of the elevation of the last trio i.e. the material body is going on by the mode of life that a man leads good, bad, indifferent by his dress, his food, his conduct with man to man, beast etc., his deeds of virtue and vice, his intercommunication, his dealings with man, religion, profession, nature, God and elements in one and a thousand ways following the commandments of his religion or not and such other actions. In this way the work of the elevation of the last trio is sharply going on which will be all completed to a finish at the end of the 12th Hazara. A Hazara means innumerable, incalculable numbers of Darego Khodat and Thawashe Khodat. Darego Khodat is in extent of 81,000 years. Thawashe Khodat is the life of 120 years of a man. 12 Hazaras are then the extent of innumerable years, say countless years. Human brains are not given the capacity to count the numbers of Hazaras. Hazara means thousands of thousands and not one thousand only. Hazara is a technical word used in that special sense in the explanation of religion.

The calculation of these 12 hazaras, indicates that the third trio will remain entangled in sin for such a long time. In order to get an idea of how the third trio is being led to redemption, we have to take an idea of Zarvâné Darego Khodat and Zarvâné Thwashe Khodat. Because they now play the main part with the augmented nature of the revolutions of the seven heavens to get this trio the redemption, Zarvâné Darego Khodat consists of 81,000 years. Zarvâné Thwashe Khodat consists of the lifetime of a human being and time after his death uptil either upward sojourn to the heavens or downward fall to the earth back again. One hazara consists of countless Darego Khodats. One Darego Khodat is the lifetime of our globe upon which the Thwashe Khodats of its habitation will occur. Countless will be the habitations.

In the first three hazaras out of the twelve hazaras of the present of the present Zarvâné Akarné epoch the humanity of the Barjis (veren) genus appeared on the globe. They were perfect men full of wisdom and sense. They were full of holiness. They obeyed the commandments of the religion viz. Mazdyasni Daen given to them by Mazdâ's messengers viz. Yazats who used to live with them then. These commandments were called Das Andarz : ten commandments. The word dus-ten does not only indicate the number. According to the science of number it has a value. The value of ten number denotes progress to perfection. They did and would not allow Ganamin and his assistant Satan to enter the globe. Ganamin remained outside the globe encircling it. He showed temptations to enter the globe to which no heed was given. This globe was then called heavenly globe Garodemman. The population in one birth flew in a screw-like turn to heavens. All the nine parts of an entity together could rise thus to the heavens after death. Our globe with all its habitations in these three hazaras were entirely sinless, nay the very author, publisher (Ganamin and Satan) of the book of sin were not living in that globe. Hence there was no necessity of Zarthusra to descend among them to give admonition. Until three hazara everything on our globe was holy. But from the fourth hazara the ruvans of other genera began to descend on the globe with heavy satanic proclivities in their bodies. They were tempted. Ganamin was allowed to enter the globe with the book of sins which was read and put to practice. Man became sinful and obdurate. Asho Zarthusra had to descend, with the weapon of Vidaevo-dat to undo the working of Ganamin. Thus Zarthoshti Daen was added to the old Mazdyasni Daen promulgated by Yazats on the globe in the first three hazaras. Each hazara shows innumerable Darego Khodat of 81,000 years which is the life period of the globe.

From the beginning of the first Darego Khodat of the fourth Hazara onwards, men began to commit sins so heavily that the 'Yazat-ruvan' of our globe named 'Gaeus-Ûrvân' complained before Ahûrmazd about the burden of sins that she had to bear. During the first five thousand years of the Darego Khodat the sins became very destructive to the onward progress of the creation. Hence Zarthusra was sent with the weapon of Vidaevodat to destroy the sins. Though Zarthusra and his Soshients repressed the sins with Vidaevodat for some time, but ultimately sins again gathered strength and in the extent of 81,000 years became so heavy that the deluge comes and destroys the earth. Thus our globe remains active for 81,000 years to be destroyed after that time limit. After about 25,000 years of repair the globe again survives to prolong its life again for a period of 81,000 years. History of sins repeats itself and every time Zarthusra descends with the weapon of Vidaevodat to destroy the sin.

Thus from the fourth hazara to the eight hazara, in which we live, innumerable Darego Khodat have come and gone and the history of sinfulness and its control by Zarthusra and his Soshients is repeated. It must be noted that in between the fourth hazara and eight hazara the power of Ganamin is getting less and less i.e. Frashogard is slowly ushering in. Four or five thousand years after the beginning of Darego Khodat i.e. rise of our globe, Zarthusra comes and redeems the globe for some time. After the advent of Zarthusra the leaders of other four genera come and settle their religions, and give help to Zarthusra's work of defeating Ganamin, the author of sins. It should be noted that out of these five main religions many other branches take their rise in their due time.

81,000 years of the Darego Khodat is divided into seven parts, each of these seven parts is further divided into seven other sub-parts. Each of these subdivided parts is further divided into seven other parts. Thus there are seven main parts, 7 X 7 sub-parts and 49 X 49 further divided parts. All these parts of the Darego Khodat are presided over by seven stars repeating in certain order. They send down prescribed influences benevolent or malevolent upon nations and

empires and religions which bring rise and fall of them. There is a great and difficult science pertaining to starry aspects of the Darego Khodat coming upon the world.

GOD IN MÎNÔÂN MÎNÔ STAGE

God i.e. Mînô Gufra hidden unknown among all Mînôes unknown hidden wonders.

This God i.e. the Mînô meaning the unfathomable, unconceivable one even by the Mînô Beings of endless powers i.e. the Beings of divine light is called in short God of the Asoonâ stage.

Asoonâ means 'Sunya' zero-nothingness with 'a' = inconceivable potencies which are felt by the beings of endless light, of endless powers as the entire darkness of conception. This 'Asoonâ' stage is far beyond the stage of the sublimest light and motion conceivable in the thought powers of the Mînô Beings of the highest possible stage.

God in this 'Asoonâ' stage is nothingness which is beyond conception, called as anâmânthvão. He is not to be taken as mere darkness of empty void but is to be taken as having inconceivable, potencies which potencies themselves are conceived by the light of thought as inconceivable, which are then taken as the darkness of conceivability - these potencies being called as (a) 'Âthrâ' motion of refulgence in the womb of non-existence, nothingness. (b) Nîru the inconceivable power - the first Nature in the womb of nonexistence, nothingness, (c) Yavaécha Yavaétâété a group of seven Zervâné Akarné lying in the womb of non-existence nothingness. They i.e. the above said group of the three A, B & C potencies number as endless, the count being much beyond the counting powers of highest Mînô Beings. Here we have given a mention of Zervâné Akarné. It is ordinarily taken as endless time. Its real connotation is as under. Zervâné Akarné means endless motion representing the dual aspect of space and time in perfect unison, perfectly moulded in the oneness named 'adavan' hence possessing deified powers and authority existing in a circle, of which both the beginning and the end are lost in oblivion.

God in this stage shows a stage where duality polarity-motion all are in the womb of nothingness, lulled to the sleep of oblivion non-existence. God of this stage of intellectual darkness presents another phase of all light and motion which is equally unintelligible.

God in this stage is all beyond conception, only to be pointed as 'Some He is' i.e. AHÛ.

For the sake of conception i.e. to conceive that He is beyond conception we can say only this to satisfy our reasoning faculty.

There is a word in the Avestaic lore ('Yavaéch yavaétat'). It means endless time (Yavat Chandra Divakro). It consists of seven Zervâné Akarné. In the time affixed in these seven Zervâné Akarné i.e. in one yavéch God (creates) evolves, emanates, creates and finally (at the end of the yavéch !!!) takes the whole into Himself. After a time He again evolves out another yavéch cycle of seven Zervâné Akarné in which again evolution, emanation and creation take place, finally to be merged in Him. Such endless 'yavéch' He has evolved in one of which we are living. We are living in the fourth Zervâné Akarné of the present yavéch. Such endless yavéch He shall evolve after this present one.

AHÛ can be conceived as capable of evolving innumerable such yavéch cycles. Innumerable such cycles of yavéch (i.e. congregations of seven Zarvâne Akarné) conceived to be merged in Him, may present to the reader a faint idea of His inconceivability. From the seven Zarvâne Akarné of a yavéch seven tenses arise which are (1) Past of the Past; (2) Past; (3) Present; (4) Present of the Present (age in which we live); (5) Future; (6) Future of the Future; (7) Still distant future.

God of this stage of nothingness (i.e. Asoonâ stage) awakens from Himself of nothingness - the potencies of the (a) 'Âthra' and (by 'Nîrû' Nature from their deep slumber of non existence and motionlessness called the condition of 'Sunya' to the condition of existence and motion, which bring out and present to view (c) one Yavaécha out of the numberless ones merged in Him (of the unique unfathomable, boundless deep of nothingness, motionlessness and darkness) as an island of light i.e. motion and wakefulness: thus manifesting 'Âthra and Nîrû' i.e. mother nature and Yavaécha keeping them in unison i.e. bound together in unity. Thus motion i.e. light makes its first appearance.

Let us explain ourselves.

We should rather say consciousness makes its first appearance from 'non consciousness'. Non-consciousness is what is called a deep sleep of the forgetfulness of self. It is depicted as 'Asoonâ' in Gathas a kind of 'a' = boundless 'soona' = void of self condition. Such an unmeasurable deep of Asoonâ cannot be conceived by us. We can only say that there is no motion, thought in it. What is in it nobody knows. Avesta says there is Anamathvao i.e. 'non-thing' out of conception. In such a Asoonâ (named also Shaedan Shaed) deep of boundless extent having no motion, a drop presents itself having a motion named as Shaedan Shaed.

That drop of the 'Asoonâ deep' having a motion seems to say (as motion depicts thought) that out of this Asoonâ non-consciousness, consciousness is to come out. Just then only is presented to view from the drop, the above said potencies of Âthra, Nîroo and Yavaécha, all the three presenting an island of consciousness, the island being called 'Khao-Afrajyamna' and its consciousness named as Hudaongho. This 'Khao Afrajyamna' is so to say an unbounded space on which the time runs as an 'Yavaéch'. Here the time and space are one, one depicting the other. Of what extent is that space of 'Khao-Afrajyamna'? Its extent is appropos with one Yavaécha i.e. seven Zervâné Akarné i.e. the Khao-Afrajyamna space is good only for one Yavaécha time to have its role of action on it. The mystery about this primordial space and time is that they are united together presenting one aspect. Such a mystery of time and space (i.e. Khao Afrajyamna and one Yavaécha both in one) has got energy enough to last for one yavaécha and to have the extensive power to expand itself most easily upon the widest extent of the Khao-Afrajyamna. This energy is called Âthra. This Âthra lamp of primordial energy has got oil i.e. power enough to maintain the light until one Yavaécha. Such a power, such an oil of working potencies is called Nîroo the mother-nature. Thus out of a drop of Asoonâ deep is come out an island of Khao-Afrajyamna of the above said three potencies. The Asoonâ drop (Shaedan-Shaed - light of all lights) Inapproachable by any (be he a celestial being, a genius, or a man) say 'non-consciousness', say 'a merged condition presents to view consciousness called Hudâôngha'. Hudâôngha consciousness is so to say an awakened condition out of a deep pleasant sleep of self-forgetfulness. This mysterious Khao-Afrajyamna of Hudaongho wakefulness is wondering why He should have been awakened out of the lost pleasant sleep of Asoonâ. He says he is really unhappy, as the sleep was a pleasant one. He says He is nobody before this Asoonâ drop. Just when the Khao of Hudaongho consciousness taking himself meagre and unhappy before the Asoonâ drop was in such a deep thought the blessings of 'Mathro-Spent' from the Asoonâ deep

were showered on Him and his Hudaongho powers were given the all powerful knowledge of obedience. He Hudaongho then said no matter why I came out of the deep with consciousness, I am nobody after all. I come for some object, let that be fulfilled. Let Thy will be done. I am all happy oh AHÛ Lord.

At this stage the 'Khao-Afrajamna of Hudaongho' self consciousness began to think as He should, when the Hudaongho is called Hûdâstêmâ i.e. the best of all wisdom working as He, AHÛ desires Him to act.

Thus it is that 'light' consciousness makes its appearance from Asoonâ nonconsciousness called darkness 'Shaedan-Shaed' as explained above.

Here it should be noted that 'Asoonâ deep' is beyond conception and therefore beyond all laws. Laws as we think cannot be applied to them. A drop which we have mentioned of the great Asoonâ deep is such that it can contain the whole Asoonâ deep. Only in order to denote that Asoonâ stage is all in all i.e. stage of motionlessness though possessed of all potencies is infinitely higher than the stage of motion consciousness, the drop is depicted as presenting motion. Thus it is that out of the darkness of all concepts comes out the ray of light of conception which is called (Uxhya Bamic).

GOD IN THE STAGE OF MANIFESTATION CALLED ÂPAÔÛRVIM AHÛRA.

We saw above the manifestation of "motion-light" out of the great deep of motionless darkness, the light spreading its refulgence to an extent much beyond mortal conception called "Khao-Afrajamna" i.e. never-failing always full and unfathomable source, the fountain of the light of wisdom. The above said motion of light of wisdom (Hudâôngha) is (a) The awakened Âthra, (b) Nîrû Nature and (c) One Yavaécha (out of the innumerable ones of the motionless deep) all three (representing male, female and neuter) in perfect unison welded together to one unity spreading the extent viz. – 'Khao-Afrajamna' i.e. source of first manifestation of light and motion or the great wisdom i.e. consciousness (Hudaongh). The above said conscious motion i.e. the manifested Âthra-Nîroo and one batch of seven Zervâné Akarné called one Yavaécha all in unison called ('The All') i.e. the first motion with thought - wondering about the great unfathomable deep of Asoonâ and about His awakening out of the great Asoonâ sleep is called Hudâôngha who finds himself followed by Mânthra Spenta i.e. the first blessings which blessings embrace him 'The All'. The Hudaongho when the knowledge dawns on him as to how and why he is made to awaken from the great Asoonâ sleep; he thus blest becomes Hûdâstema i.e. imbued with the knowledge as to how to take the event of His coming to consciousness in the best way possible. This "The All" i.e. Hûdâstêmâ i.e. one Yavaécha a group of seven Zarvâne Akarné knitted together with manifested Âthra and Nîrû all in unison is the "first Harmony". This "first Harmony" is and becomes Khao-Afrajamna ever flowing fountain of Divine Wisdom whose serene motion of the welded nature of the three primordial genders (Âthra-Nîrû-Yavaécha) emits out the harmoniously working 'time and space with an atmosphere in between in the 'adavan' state of Hamo unity forming seven big epochs - tenses of time.

We have thus depicted 'Khao-Afrajamana', the first Harmony, the fountain of Wisdom ready to work as AHÛ Asoonâ deep wishes Him to act. The AHÛ-Asoonâ drop after evolving out such an unique fountain of Wisdom Khao-Afrajamana, of unbounded time and 'space of unbounded Âthra energies and power' (Nîroo -mother nature) wants now as the next step to present Himself on the Khao-Afrajamna for a dictation called 'Vaîryâ' (wish-command). The

'AHÛ-Asoonâ drop' when in the motionless condition of 'AHÛ Asoonâ deep' was all 'Shaed' darkness of conception, now when himself in motion emits refulgence. Say out of the whole darkness of AHÛ Asoonâ deep, a drop sends out refulgence. The Khao-Afrajyamna fountain of wisdom having been blessed with 'Manthrâ Spenta' blessings now is in a position to mark out the emitting refulgence out of the great dark 'Asoonâ deep'. But the 'AHÛ Asoonâ drop' shone out such refulgence that that great fountain of wisdom 'the all' could not even direct himself to it. He the fountain of all wisdom prayed for forbearance. Then the drop reduced His refulgence to a tenth measure, the AHÛ Asoonâ drop presenting as one tenth of what He was formerly. But still the refulgence was unbearable, the light of knowledge un-understandable, thus listening to the dictation was impossible. He the Khao prayed for further forbearance. It was then that the one-tenth refulgence was further reduced to a tenth, but yet to no purpose. It was only when the original drop was reduced to 1/1,000,000,000 one million million part i.e. when the refulgence was modified that much that the Khao can conveniently accommodate Him and understand him, his Vaîryâ and follow it much obediently and appropriately.

(1)	The whole one	one drop
(2)	Its tenth	1/10
(3)	Its second tenth	1/100
(4)	Its third tenth	1/1000
(5)	Its fourth tenth	1/10000
(6)	Its fifth tenth	1/100000
(7)	Its sixth tenth	1/1,000,000
(8)	Its seventh tenth	1/10,000,000
(9)	Its eighth tenth	1/100,000,000
(10)	Its ninth tenth	1/1,000,000,000.

Thus when the AHÛ Asoonâ drop went behind its full refulgence one-millionth millionth part i.e. the AHÛ Asoonâ drop went behind His power. So much, that then only He could be accommodated by the Khao-Afrajyamna. It was thus that this ever flowing fountain of 'Divine Wisdom' of unfathomable depth becomes fit for the presence of that 'Asûnâ Razang' the wonder of all wonders who will proclaim there His Wish. - the Vaîryâ. Thus at this stage that the fountain of wisdom viz.: - Khao Afrajyamna becomes pemented by the millionth-millionth part of a drop conceivable of the great Asoonâ motion less Dark deep called AHÛ.

In Khao-Afrajyamna this AHÛ of millionth-millionth part proclaims His Wish – order Vaîryâ for the creation strictly speaking evolution, emanation and creation. Thus the great consciousness the first great harmony is governed by AHÛ i.e. Asoonâ Razang. Thus Khao-Afrajyamna and the great wish Vaîryâ (Ahûna-Vaîryâ) together bring out Paôûra Fravashi i.e. AHÛ's Wish - order evolves out the first perfect obedience known as Baghâ Fravashi to work out the great plan in the exact conformity with the Vaîryâ. Thereafter the two Bagha in unison i.e. Ahûna Vaîryâ and Fravashi i.e. the deified great edict (deified thought Mîthrâ) and its proper obedient working out into remembrance and speech of deified nature (deified speech Mânthra and deified action Yasna) bring out Staota Yasna. Thus are evolved the great self-conscious laws. This AHÛ has his Shîâv (a) Khao Afrajymna otherwise called Hûdâstémâ. The first Harmony 'The All' (i.e. manifested Âthra-Nîrû and one Yavaécha in unison) with (b) Ahûna Vaîryâ + Paôûrva Fravashi and Staota Yasna all three in unison (otherwise called Baghâ i.e. part nothing in comparison with AHÛ but in unison with AHÛ and 'the All' otherwise called the second Harmony). This Shîâv of AHÛ is thus double fold. The inner-fold is that of the first harmony who forms His allegorical Daenâ heart - seat of his residence. The outer fold is that of

the second harmony who forms His allegorical Keherp body and the seam-suture of the cloth forms the third harmony.

AHÛ with such a Shiâv is called Ahûra Apaôûrva. This Âpaôûrva is the great manta i.e. the great thinker solving the great plan the theme of Ahûna Vaîryâ.

The mantâ evolves out the first 'Thought', out of which the first event happens according to Ahûna Vaîryâ which manifests as the first epoch-tense of one Zarvâné Akarné called 'Parâ' the past of the past out of the great Yavaécha group of the first Harmony. We know that the first Harmony is the Union of Âthra male, Nîrû nature female and Yavaécha neuter. All the three are inter-woven in the mystery of his Vaîryâ so much so that one cannot come out without the other two. Now when the one-seventh part of Zarvân is evolved out it is accompanied also by the one-seventh part of both the Âthra and Nîrû Mother Nature. This Parâ Zarvân is manifested by Atar-e-Shaedân and Nîrû Khadâta. It is thus that the Parâ Zarvân is established with Atar-e-Shaedân and Nîrû who will form the Aeânû the mouth piece of Him. The mantâ then evolves out a series of thoughts occurring - manifesting as a series of great events called mazé-aôngghô. Thus the Parâ tense epoch i.e. Parâ Zervâné Akarné becoming pregnant with first serial thoughts brings out great events recognized in Gatha 30-2 as Parâ mazé-aôngghô i.e. the great events of the past of the past i.e. the events which occurred in the beginning of the thoughts of the great mantâ.

God in the stage of Mazdâ : What is the ideation of Staota Yasna and its working for the evolution of the universe. The riddle of Anhûmâ and the origin of Dravâô (the evil). How the evolved universe is raised to divinity and union with Ahû. Thus forming what is called the Vastra Shiâv of Ahû otherwise called Vastra Steharpaesangha Maînyû tashta and their chanting of Ahûna Vaîryâ for the redemption of Dravâô ignorance of eternal light.

Evolution creation effected by Ahûna Vaîryâ chanting and its idea.

The first great event of the series of this Parâ maze aôngghô is that the Baghâ in unison i.e. the sacred Harmony who is taken as the outer shiâv the Keperp becomes gifted with the mouth aéanu which will henceforward become the exponent of the thought of the AHÛ in the heart. Thus the great Keherp becomes the exponent of the great theme Ahûna Vaîryâ the second speaker according to the first thinker i.e. Mantâ Ahûra Âpaorva. This Mantâ remains as the spirit - the reality of Asoonâ Razeng permeating in the Daena of the first harmony the Hûdâstémâ the working fountain of ever flowing wisdom. The second Harmony i.e. the outer Shiâv the Keherp gifted with the aéanu i.e. the mouth becomes Urvô Mântrô-Spentô. This Urvô Mântrô Spentô of Ahûra Âpaôûrva becomes the singer reciter of Ahûna Vaîryâ. This second speaker recognized as Anhûmâ sings Ahûna Vaîryâ, sings in the exact conformity with the promptings of the inner meditation of Ahûra of Asoonâ Razeng the moving spirit of the great fountain of wisdom Hûdâstémâ. Anhûmâ is fallen thus in great meditation singing - manifesting at the same time the great Vaîryâ. His song strange to say brings about disharmony in his own self of harmony. His obedient singing puts him to great test; sacrifice is demanded of him. The defect - Daev ignorance which has found his seat in the Khao, which was to be searched out is now concentrated in Anhûmâ which is to be taken out for improvement. His harmonious self of unified trinity of Baghâ Ahûna Vaîryâ and Paôûrva Fravashi and Staot Yasna becomes disunited. Baghâ Ahûna Vaîryâ and Paôûrva Fravashi separating from Staota Yasna whose Baghâ powers of becoming 'at one' with the great Asûnâ AHÛ moving in the Daena of the fountain of wisdom becomes lessened when his (Staota Yasnas) singing powers loses the charms described as (1) Maremna worthy of recitation; (2) Verezimna worthy of putting into practice; (3) Sakhshemna worthy of self instructions; (4) Sâchayamna worthy of instructions for others; (5) Dadarân

Paîtîsham worth its powers to keep in harmonious union with the great AHÛ; (6) Paîtîs - maremna worthy of meditation; (7) Framaremna worthy of further progress to the great union and (8) Frâyazemna Frashem Vasna Ashum Dathan worthy of bringing about the great commandment Ahûna Vaîryâ according to His wish i.e. worthy of being obedient to the Great AHÛ.

Out of such notes Anhûmâ emits out a disharmony from him the polar separation the Jûz, separating and making its appearance as a separate entity. The unified two poles sunder apart, one manifesting as Mîthrâ Tâkûl-e-Khûdi cherisher of faith in Him, obedient to the Great Vaîryâ, not thinking of self forgetfulness of self and thirsty of union, presenting Baodâng wisdom of obedience called perfect sense imbued in his self, ever in peace and self composition and delight; the other manifesting as Hûvîat the Dravâô i.e. cherisher of distrust in Him, disobedient to the Great Vaîryâ, thinking all of self-forgetfulness of him, representing ignorance imbued in self, ever burning and full of woes, presenting Ûrvân aspect destined to expand itself to the great truth. Thus it is that Dravâô ignorance appears on the scene actually for the first time, though conceived of by the great Harmonies long before when they sang Ahûna Vaîryâ with the promptings of the meditation of the Great AHÛ demanding sacrifice at the Altar of his great order Vaîryâ i.e. searching and manifesting the Daev for his upliftment.

The separated Anhûmâ forgets the first vision and wonders why such a Jûz polarity should have sprung from Him who was so obedient for all times singing according to His meditation only and thus becomes a doubter at the altar of sacrifice for the Great Ahûna Vaîryâ.

The Hûvîat-Dravâô setting aside his twin brother rejects the great first Harmony and Asoonâ AHÛ, presumes all authority to Himself and stops the progress of the Parâ Mazéaonghó himself falling in a pit of no progress of stagnation by the force of his evil genius working out Tîrch Kûdrât i.e. black nature full of woes, worries and their infection called Daevâôtbaésha Dravâô Drâôman. The 'no progress' stagnant activities of the Hûvîat Dravâô is described in Farvardin Yasht stanza 14-20 as Afratat-Kûshish' the pit of no progress and Afrashimant gâtva the space having no progress.

Such a dire insult and disobedience to the great AHÛ and the great Harmonies proceeding from His (Anhûmâ's) issue bring most excruciating pain ever imagined by the human mind. Anhûmâ says to himself and to the great harmony why he should be the father to such a disobedient 'ignorance-personified' - he thus personally forgetting Ârmaîtî attainments, himself going out of her charms. Aggrieved, as though injustice has meted out to him, he complains before the great altar the Asma of Ukshya-Bâmîk the manifestation of the glory of the great Harmonies permeated with Asoonâ AHÛ. At last the long withheld Mânthra Spenta blessings were showered on him when he was put in mind of great sacrifice that was to be given after having attained fully the attainment of Ârmaiti who brought with her the charms Rashnû and Yaôn (Yaôn meaning Mîthrâ of the great 'at oneness') which is in short named as Asha, when again the great Harmonies joined him (i.e. Anhûmâ), he becoming again the Aeânôo of the Keherp having been called this time Mazdâ. Again He as Mazdâ chanted Ahûna Vaîryâ fully in conformity with the great meditation of the First Mantâ pervaded in the first Harmony, the Garôbish Stutâm of which, disorganized the evil genius of the Hûvîat-Dravâô who had spun out the darkness of Daeva-tbaesha. Daeva Drâôman (i.e. Dark Nature) when the Kûshî pit of non-progress of the Afrashimant Gâtva was brought on the level of the altar of Ahûna Vaîryâ called Ukshya-Bamîk, from which time again the Mazé Aôngghô began to run as Mazdâ-Âp i.e. waters set afloat by Mazdâ. Whence were they and whereto are they flowing? They are flowing upon Paîtîâfentem i.e. from the seven epochs - tenses of Zarvâné Akarné to reach at the goal of

Paîtîyaôna i.e. the great 'at oneness' with Ârmaîtî – Rashnu and Yaôn. This time the events formerly called Mazé-Aôngghô now called Mazdâ-Âp having been freed entirely from the Dravô of Afratat Kûshi i.e. the Dravô of the great pit of non-progress, which is now brought on level of Paîtîafenta i.e. of easy flow shall be always running for the great goal of Paîtî Yaôna i.e. Frasho Kéréti i.e. relief from the heat of ignorance and woe of thirst to reach at the heavenly green shade of immortality of the ever-peace Asha. The events thus shall be evolved according to the Nature of their worthy self by the divine manager called Baghô-Bakht. Thus the events shall be always governed by Baghô-Bakht and Frasho Kéréti, they being always twins. Thus then the great events Parâ-Mazé Aôngghô, after the reformation of Aeânôo of Mazdâ are called Mazdâ-Âp. The first event of the Mazdâ-Âp was the great slumber of Dravô, nature from the effect of which the Dravô with the Hûvîat shackles full of filth Raethva managed anyhow to get at the attractions of the original twin brother Baôdâng. How was this possible?

God in the stage of Mazdâ Ahûrâ : His Shîâv Vastra denoting the promotion of Dravô with Roovânîc Dim light to the stage of immortality called as Amshaspand and Yazats or called as 33 Ameshi or called as 33 Ahû and 33 Ratoos. Idea of Ahûn Vaîryâ chanting for this purpose of promotion of Dravô to the union of the God head with Shîâv Vastra.

Mazdâ with His Aeânôo singing Ahûna Vaîryâ according to the dictates of the wisdom of the inner harmony pervaded by Asoonâ AHÛ shone out of himself the great refulgence, the flood of self-intelligent light called Raya which shone in the nook and corner of the cosmos which contained also the Dravô. The Raya with her powers pierced through the shackles of Ahûviat, the Dravô thus getting at the Zoish i.e. the dawn of divine love for his original twin brother. After this marvelous success of Mazdâ upon the Dravô who was so to say taken a captive by the zoish of his twin brother the sacred great event of Mazdâ-Âp brought its achievements in a serial way one after another. Mazdâ with his Aeânôo sang Ahûna Vaîryâ according to the dictates of the meditation of the great Mantâ of the first Harmony with such divine vigour of self-sacrifice that the effulgence of Raya the all intelligent light of knowledge impregnated with Manthra-Spenta began to shower Manthra-Spenta blessings everywhere in the nook and corner of the cosmos that Ukshya Bamik Asma. The Dravô with his dim urvanic light (noor Khâthra) became all attached to the original twin brother the Baôdâng of Mîthrâ propensities when they both came to one standard of AHÛ-Parastî - the AHÛ worship - the obedience to the great Vaîryâ. Both the Dravô with his glowing Roovânîc light and Boâd with Mithric powers became Hâm- Vâz i.e. associated together by laying the foundation of their union on 'Asha'. They thus got the wings Mereghô-Hûperan wings of Fravashi thus becoming of one thought, word and deed Hamô-Manangho; Hamô-Vachangho and Hamô-Shyothna and attained at the fitness to be initiated in the great second Harmony by the Mazdâ integrals i.e. Fravashi - Staota Yasna and Ahûna Vaîryâ. This initiation led them further on when they became attached to the allegiance of the first Harmony i.e. Athre-Shaedân-Nîroo-Yavaécha Yavaétaét otherwise named as Hûdâstémâ condition of Khaô Afrajyamna pervaded by Mânthra Spenta and Asoonâ AHÛ they having been added as the outer covering of the great Shîâv-Vastra whose inner part is made up of the two great Harmonies now woven together by the advent of Mazdâ, the whole Shîâv becoming thus one only. This outer Shîâv Vastra of AHÛ shows nine Vara-AHÛ with the added Shîâv in consonance with justice strengthened and magnified Mazdâ Aeânôo who now began to sing Ahûna Vaîryâ with (qinto 3) 27 euphonies melodies. Thus AHÛ with such a Shîâv Vastra is known as Mazdâ Ahûra.

God in the stage of Ahûra Mazdâ Vafûsh i.e. God the Weaver – seeming invulnerability of the last remained Daeva- Vîdâtû. Effort of the Parâ Zarvâné to subdue Him. Some facts about the aeânôo completion of the Parâ Kâl. Exhibition of what it had done in the promotion of the Dravâô. Final settlement of the Dravâô problem.

Mazdâ Ahûra now found a part of the Dravâô still out of the Dami-Spenta i.e. out of the care of Spênâ-Mînô i.e. without Fravashî to guide them, thus remaining in ignorance - having not been able to reach at Mânthra Spenta blessings fully. Mazdâ Ahûrâ from the enforced Aeânôo sang Ahûna Vaîryâ with reinforced strength of the inner woven and outer over laid nine Var manifesting 27 euphonics - melodies again and again according to the dictates of the inner consciousness of the first Harmony, when the great refulgence of Raya all intelligent light of knowledge pregnant with Mânthra Spentâ blessings reverberated in the then cosmos 27 times more effectively. This time again the remnant of the Dravâô with dim Roovânîc light was powerfully attracted to his twin brother Baôdâng becoming Hâm-Vâz i.e. irretrievably united together laying the bases of union on Asha and getting the care of Spênâmîn, which was manifested by the accompaniment of 'Mereghô Hooparen' i.e. AHÛ soaring winged bird the Fravashi. Thus they formed the still outer covering of the great Shîâv-Vastra numbering now 72 var. Thus the Mazéaongh events show the woven garment and the Mazdâ-Âp events i.e. events after the Dravâô was struck down, show the over laid garment spun out of the finest made texture i.e. texture of Dravâô changed to the condition called Khâthravat described in Gatha 31.7 in the riddle language Raôchebish Roitheven Khâthra (i.e. Raoch i.e. light which is turned out of the Dravâô finest made texture made with Khâthra of the inner Harmony). The Dravâô was powerfully attracted to his twin brother Baôd who helped him to reach to get at this stage of Raôch i.e. all intelligent light. After the promotion of the remaining Dravâô to this high stage of union with Ahûrâ Mazdâ again it was found that a portion of the Dravâô with dim Urvânîc light (divisible only because of the Dravâô ignorance Raethva = filth permeated in Raya) was still out of the pale of Dâmî-Spenta i.e. not accompanied by Méréghô Hooparanô Fravashi therefore not fit to be changed to be a Shîâv on the AHÛ's deified garment which is now called the var of AHÛ viz Ahûnvar i.e. 9th heaven. Again as said above the ever reinforced Aeânôo of Mazdâ Ahûrâ begins to sing Ahûna Vaîryâ according to the dictates of the inner euphonics when the refulgence all intelligent Raya impregnated with Mânthra Spentâ converted the Dravâô with his dim Roovânîc light to the faith of Ahûna Vaîryâ and Fravashi i.e. faith of utter submission to AHÛ as believed in by his twin brother Baodâng, they both now becoming Hâm-Vâz i.e. getting the base of Asha attain the Ūroo wings of Fravashi and fly towards the great 'at-one-ment' of Yaôn-Rashnoo-Ârmaîtî as said above, when they are overlaid on the great Shîâv, they forming the outer most part of the Shîâv garment showing 729 Var. Mazdâ Ahûrâ of such a garment i.e. AHÛ with such a garment is now styled as Ahûrâ Mazdâ Vafûsh the Weaver. The Weaver Ahûrâ Mazdâ going entirely on the path of justice has attained at this success upon the Dravâô by the force of the Aeânôo which was formed out of the second Harmony which is begot of the first Harmony. As we shall recall that the second Harmony of Ahûna Vaîryâ-Fravashi Staota Yasna appeared on the basis of the first Harmony of Âthra-Nîroo and one Yavaécha. Thus Aeânôo is based on the Yavaécha which now has presented the Parâ epoch to action. The Vafûsh Ahûrâ Mazdâ with his Aeânôo now begins to sing the Ahûna Vaîryâ according to the inner promptings of the deep meditation with (9 into 3) 27 plus (72 into 3) 216 plus (729 into 3) 2187 i.e. 2430 melodies-euphonics, when Raya refulgence pregnant with Mânthra Spenta is evolved out. It is found out that the Dravâô who is still left out of the pale of Dâmî Spenta i.e. not under the care of Spênâmînô i.e. not having the pleasure of the accompaniment of Fravashi, that Dravâô now at this stage named as Dev Vîdâto is not affected at all by the Mânthra Spenta blessings evolved out of the Raya of the Aeânôo. This shows that Mazdâ-Âp cannot flow to Paîtî Yaôn i.e. the events now happening cannot all come 'at-one-ment'. The events now cannot soar

high but solicit their Baghôbakht to be on Paîtf Panta i.e. to tread on the lower level as they have not the wings and breath to soar high. The birth of such events proves that the Aeânoo as such sustained by Parâ Zarvâné Akarné is helpless for making further progress. The Aeânoo now should be given the sustenance of the next Zarvâné Akarné of Trio epoch (the past tense) the tense of Bûndahishna. In simple language the Parâ tense i.e. Parâ Zarvâné Akarné is now coming to an end as regards its efficacy for the furtherance of the great Vaîryâ. Then now before out of gear or out of the scene of action, it gives the last and severest impetus to the Aeânoo, who sings the Ahûna Vaîryâ according to inner meditation with 2430 euphonies spreading out Raya pregnant with Mânthra Spenta blessings and hurling them against the Dravâô with all force i.e. Mânthra Spenta blessings are forced in Daeva Vidâtoo with his dim roovânîc light. How is this effectively managed? The Parâkâl now makes an exhibition of what it has attained at in the one Zarvâné Akarné period. The exhibition is shown in Dâmî Spenta splendour. The Urvar of Mânthra Spenta is shown to have grown sheltering the whole cosmos of Ahûnavar (ninth heaven) under the balmy shelter of which the Nav Ghenâ Fravashi and 9-27-72 and 729 Var i.e. 33 AHÛ plus Ratoos are enjoying eternal peace and happiness i.e. Ûshtâ. The shelter thrown on the sleepless ever - arguing friendless i.e. Fravashiless Dravâô lulls him to sleep, when he sees the vision of the splendor of Dâmî-Spenta and the eternal pleasure of being Hâm-Vâz i.e. being attached to Fravashi, the most attracting sight among Dâmî-Spenta. In short in simple words the Dravâô becomes desirous of having the Ghenâ; he now becomes charm bound and is attracted to the splendor. His wildness was ensnared by the higher attraction of Zoîsh i.e. the divine love of Ghenâ (Fravashi), His kherad sense which was stark dark confused was tamed as he came to know of his ignorance. He submitted to Parâ Zarvân but the custody was refused unless he gave promise to submit to Mazdâ Dât. He gave the promise in the hope of getting an entrance in Dâmî-Spenta and getting Hâm- Vâz conditions i.e. eternal holy unison with Ghenâ Fravashi. He was promised his demand which he was told will be fulfilled in accordance with the laws of limit and justice. His custody was taken by Zarvân and was kept under the eye of the dearest one he loved, the Ghenâ. He obeyed Mazd-Dât. Mazd-Dât spread the Daev Vidatu entity to sort out different gradations found there. In half part of the spread Daev Vidatu entity possessed the Ruvan who could grab the Ûshtân of Ahûrmazd. The other half was so dim in 'Ray' that it remained inert. The half that could grab the Ushtân was raised and was under the process of becoming 'stars' who could look after its other half that was inert. The inert part was divided into five varan (genuses) according to the gradation of Ray light of their Ruvans. This work was begun by the 'Parâ Zarvân' at the end of its tenure. Before the work can be fully done the Parâ Zarvân's duty ended and it receded in the womb of the first Harmony entrusting the work to be finished by the next coming Taro-Bundahishn Zarvâné Akarné. We shall see it done in the regime of that second Zarvâné Akarné.

RESUME

What is called soul is analyzed into a trinity viz. Ruvan, Baodangh and Fravashi in the Mazdiasni religion. These three are Nurani, full of Khâthra i.e. of permanent light and splendor. Of these three, Ruvan had rebelled against Ahûrmazd. The other two are his eternal comrades who are obedient to Ahûrmazd. This subject is treated in the chapter of creation. Ruvan was possessed of Daev ignorance. Hence he had become refractory. Baôdângh is the pure worshipper of Ahûrmazd. Fravashi is the very essence of Ahûrmazd pervaded in the whole universe even in the basest of material which will be one day saved by her.

When Ruvan got rid of the Daev ignorance he saw his blunder. This time Ruvan was attended by Baôdângh only. Fravashi was not with him. When he obeyed he prayed to Ahûrmazd

with repentance. Ahûrmazd forgave him and furnished him with His essence of Fravashi. Thus the trinity of Ruvan, Baôdângh and Fravashi came into existence. Ruvan prayed for the redemption of the Daev ignorance without which he refused to return to Him i.e. to be saved thus showing his improved benevolent nature. Ahûrmazd hence by means of Fravashi, wove his Daev ignorance into the material body in which the soul trinity lived - lives and shall live until its redemption. This trinity of soul is luminous which would transform any matter into divinity. Hence the trinity of soul when live in the living body close their luminous powers (the process of closing the powers is called Bande Darosh) so that the body made of Daev ignorance can evolve its sinful ignorant nature like boiling and overflowing hot milk and get purer and purer. Thus it is that the human body shows its weakness of the faults of flesh. When the body is alive it boils like milk overflows and then settles in a superior condition of cream. This process goes on slowly and takes life after life to be perfected. In one life the process of boiling and overflowing and settling down as cream stops by the advent of death. During death the Fravashi and Baôdângh evolve out their original luminous power by removing the 'band' curtain but the Ruvan becomes unable to do it. Ruvan cannot evolve out its luminous power by lifting and setting aside its Bande Darosh. The Baôdângh helps him in that evolution. The faults of the flesh of life form a 'Kerdar' which is its counter body which becomes a taskmaster of the flesh i.e. the body in its i.e. body's refined state on Chinvat. This work is to be done by Ruvan. But Ruvan should be awakened to his task. That means the Ruvan should get his original power. To obtain this power and to commence the work satisfactorily is called 'Urune Ushi' in Avesta. It takes a very long time of 57 years after death to get that power of Urune Ushi. The ceremonials help Nature in getting Urune Ushi for the Ruvan. When the Ruvan get Urune Ushi he with the help of the other two helpmates tries to draw the material dead body to himself. He draws as much as possible to himself and gets them purified and instructs them by the Kerdar. This is a practical instruction for the elemental body learnt from the condition of the Kerdar. The elemental body is so to say cultivated by the Ruvan with the manure of Kerdar. Such is the work of Ruvan on Chinvat for which he has to be perfectly awake with his full intelligence named Urune Ushi. The body elements are thus instructed slowly. From the primary education they enter the first second standard to ultimately get the degrees. Lifetime is the study class. Death events are the (1) revision of what he studied during life, (2) examinations and (3) promotions to higher standards. The life and death circle is called (Thwashe Khodat). This Thwashe circle has eight divisions.

The first is of the life in the world. The second is of death and the destruction of the elemental body. The third is of the sojourn of Ruvan on the Chinvat, where Daz, viz. Gangdaz and Kangdaz are situated. In this third part the Ruvan regains his intelligence attains Urune Ushi after 57 years of his death. In the third part Ruvan with his helpmates assumes his body in its purest state called Iriste Khiz. In the fourth part the body sees his Kerdar and becomes educated gaining what is called Asne Kherd. In the fifth part real death happens. It is just like a travel on the unseen realms. The soul trinity remains on Chinvat. The bodily elements separates from the soul trinity and settles downwards on what is called 'Vanlar' from where they are in a telephonic connection with the trinity of soul. Trinity of soul now become attuned with Ahûrmazd and prays in eternal songs in which that elemental body is following suit, say it joins the chorus. In the final three parts of the travel the judgment of Ahûrmazd is given as to what should be his future state. Finally they return in the body of the future mother to repeat the experiment with more success. Thus ceremonies of Nature take the trinity of soul and the body in eight parts of the Thwashe. It takes about from 300 to 900 years, Zoroastrian ceremonies of the dead which are in tune with nature's ceremonies cut short the period of rebirth or birth on the Heavens. Rebirth is called Tanasak which is called (Anapareth) or (Tanupareth). Birth on higher realms is called way to TanPasin. This short resume of the Thwashe of a Ruvan will show the utility of ceremonies. They hasten the period of progress and elevate the mentality of the body for the sufferance. The

chapter of the creation will make the matter very clear. Here what we want to show is that yasns are constantly taking place in nature to which the yasn of the religion are in divine connection. Hence ceremonies are the real essence soul of progress. In the lifetime of "thwas" Nature leads men to salvation directly or indirectly. A Zoroastrian is given (Aajuhur) daily prescribed prayers of Avesta mathras to be said in every Gah time in five times a day. Kusti padiav i.e. saying Kusti prayers after prescribed washings is to be performed every time that he attends to the natural call of defecation or urination. Such kinds of prayers are called druj-parhez prayers because they paralyze the druj activities that naturally and physiologically occur during all sorts of life activities. Zoroaster has specifically prescribed these prayers of Druj-parhez and daily (Aajufar) i.e. necessary prayers to be said in honour of Khurshed Meher, Adar, Avan, Maongho i.e. Sun, Fire, Waters and Moon. Why should the avestaic prayers be said in their honour is specified and explained in the fourth variety of Nask called 'Avasta Mat Azayanti' which is shortly named as 'Zand Avasta'. Prayers of this Zand Avasta are remembered with great respect and are given high honour in 'Vispârad' Karda 14-1 and in Sarosh Yasht-e-Khsfna Karda three, There these prayers are described as mt (1) mt Akusmenan, (2) mt Vachtshtim, (3) mt Aajentim, (4) mt Paresvim, (5) mt Paitiperesvim, (6) mt Vagh-jmbyacha, (7) Padh Baysach

(3) Prayers with deep meaning clarified, (1) called out of specific nasks in prose and poetry order, arranged in stanzas, (2) formed in different essays of yasht and niyasns, (4) containing questions asked and answers received, (6) containing subject matter in prose and (7) poetry very effective as to serve the real purpose of salvation.

Such is the connotation and denotation of Zand Avasta.

Further on the Karda says that these 'Vachtshi' i.e. yasht, niyaesn are (Huframaretam) meant for prayers which bring salvation and they are Fram-rae-nman highly spoken of for salvation. They are Hufraishtam so effective as to bring about unison with the white side of Nature and they are Frijentam in talismanic connection with yazats and natural forces. These prayers are also described as Vayaoedanejoish i.e. prayers to be muttered in slow voice so as to produce staotic effects which undo the Druj activities. In short 'Avasta-Gatha-Azayanti i.e. zand avasta forms a variety of Nask which is entirely set apart, and prescribed for daily prayers. Why are the luminaries made different subject matter for prayer is also mentioned in Gathas though in a nut shell form.

In Gathas 50-2 third line says :- (1) Aarejaejish (2) Asha (3) Pae-urushu (4) Hvrepshsu A (1) life of purity and charity (is so made) by (2) Ashoi and (3) abundance of (4) sun's rays, sun's influences radiating in him.

This sentence gives a clue why Khursed Meher is a necessary item for prayer. Recitation of Khursed Meher prayer is a powerful means to acquire sun's beneficent influences which gives earthly and heavenly health. In Gathas 32-10 the first three lines say:- (1) Hvo (2-3) mana (4) sra-va-o (5) morae-ndat (6) yae (7) ach-eshtem (8) vaenanghe (9) aaogaeda (10) gam (11) ashibya (12) Hvraea. (1) Such a man (as aforesaid) (3) verily (4) destroys by the spirit of (2) my (4) teachings (6) who (9) said that it is (7) bad sinful to (8) see the (10) agencies of nature as earth, fire, water air and (12) the Sun with (11) eyes i.e. with respect.

Here is a pointed hint for the observance of (Farajyat) i.e. yeshts niyayasn of Sun, water, fire etc. The word (Gam) is an accusative singular of the word (Gav). Gav means benevolent Nature and her benevolent agencies which help her in Her benevolent work of Frashogard. Hence the word (Gav) has a generic and specific significance. Any agency or animal or

vegetable or mineral or humanity who is the help mate of (Gav) Nature is called as (Gav) and (Gospend). Hence (Gav) means earth and other natural agencies including Kina and such other innocent animals. (Gav) is thus mother Nature with all her benevolent agencies as Sun, Moon, Stars, Fire, Air, Earth, Water and benevolent good creation of diverse kind. Mother Nature is signified in Gathas 50-2 and else where as revolving Heavens.

We have shown that Nasks are of four varieties of which Azayanti Nask forms one variety specially prepared for prayer purposes. All these Nasks are remembered and adored in Avasta. Their study and their teachers both are held in high esteem and blessed in Avesta.

Hom Yasht Parâ (Karda) one, verse 22 says: - haomô taêcit yôî katyô naskô-frasânghô ângheñte spânô mastîmca baxshaiti.

Those elders of families who calmly and religiously sit down to learn and teach the Nasks are gifted with wisdom and greatness and nobility.

The fact that Zoroaster had chosen prescribed Avastaic prayers as (Farajyat) obligatory is borne out from Gatha and Avasta that we have got. The prescribed prayers are named as in Gathas 33-7. In these i.e. worshipful truths, worshipful duties to be performed are included not only the prescribed prayers to be said but they include many other duties to be performed as worldly selfless duties and religious duties towards the living and the dead and other duties of the observances of festivals like 'Gahambars' and 'Hamkaras' and 'Paraps' and 'Naoroz' and 'Meherngan' and such others. Pure prescribed prayers to be performed daily are always from the Nask of Avasta Mat Azyanti. They are to be performed by 'Sarosh mentality' i.e. mentality of full faith and obedience in the canons of the Daen. The mentality of faith and obedience to the canons of the Daen is called 'Saroshem' which always remains in unison with Sarosh Yazat who is a messenger of Ahûra Mazdâ. Sarosh Yasht i.e. Kshfna says in its third stanza: - yô paairyô gâthâ frasarvayat yâ pañca spitâmahe ashaonô zarathushtrahe afsmanivân vacastashtivat mat-âzaiñtîsh mat-paiti-frasâ ameshanãm speñtanãm ýasnâica - - -

He (Sarosh) was the first who sang holy Zarthustra's five Gatha prayers of the Azyanti order which are prepared as such in poetry divided in stanzas containing the matter of questions-answers of Zarthustra to Ahûramazda. He sang these Gathas in order to attune with Amesashpents.

This Parâ furnishes an example to show that Avastaic prayers are always prepared from 'Azyanti-Nasks' which are one group out of the four groups of Nasks prepared and dictated by Zoroaster.

The present Western study of Avasta is entirely off the mark in the absence of the knowledge of (Khshnoom). The first and foremost fact is that the present Avasta that we have got contain (Manthra) literature which require (Tawil) interpretation for its exposition. The present grammar of Avasta is very incomplete as it is originated from Sanskrit. Avasta has technical terms which have different meaning in different places. The translations are very incomplete and often times verging on non-sensical meanings. The greatest failure of elucidation is shown in the meaning of the word (Khaetwodath). Khaetwodath is a high landmark of salvation denoting the union of a male soul with his counterpart female soul, when the united votaries come into direct contact with Khordad and Amardad Amsashpents. The Western study translates this word as a marriage of kin brother and sister or father and son i.e. next to kin

marriage in the most debased sense. The real knowledge of what is called ('Khshnoom') which is remembered in Gathas four times as divine knowledge in Ha 48-12; Ha 53-2; Ha 31-3; Ha 51-8.

Until the advent of Ustad Saheb Beheramshah no avastaic scholar of the West or East of the present date ever knew the meaning of the word (Khshnoom) as the basis of knowledge of Zoroastrian religion. Though Ervad Cawasji Kanga an adept of the avastaic study of the Western type does translate the meaning of the word (Khshnoom) as knowledge, but he does not say that the understanding of the religion depends entirely upon it. Because nothing about the (Khshnoom) knowledge has existed which would make them cognizant of the same. It is only when Ustad Saheb Beheramshah presented the knowledge that we have come to know something about it. It is hence that we have come to know that the whole Western study of Avasta as regards its contents and books is entirely based on false presumptions and speculation. Their labour in the field of Iranian Civilization is certainly praiseworthy. But their criticisms about the dogmas and doctrines of the religion are entirely faulty which have done havoc in the present Parsi society as the Parsis who upto then had full faith in their scripture began to lose ground as regards the belief in the extant religion. (Khshnoom) studies can clearly point out their faulty conclusions, their faulty translations and the imperfect condition of the Avastaic grammar that they have set up. Their criticisms on the entire make-up of Avasta are all misleading and far from the truth.

These scholars are materialistic. Some of them are pious christians and are missionaries. Hence looking to the weakness of human nature it is futile to expect from them any more.

***GOD IN THE STAGE OF CREATOR OF THE UNIVERSE.
ADVENT OF THE BOONDIHISHAN ZURVÂN CALLED "TARÔ".***

Upto now different stages of consciousness have been traced, in which AHÛ has brought about mighty events called Mazâonghō in the Gathas and 'Mazdâ Âp'. In all these stages of consciousness we have traced a stage, in which Dravâô had appeared with evil intent, who was conquered. Events before this Dravâô advent are called Mazâonghō and events after his defeat are called Mazdâ Âp. These different events present different stages of the Manifestation of AHÛ. Mazâonghō events brought to existence two say three Harmonies, which were woven and formed as the Shîâv-Vastra of AHÛ. The Mazdâ Âp events formed the overlaid Shîâv Vastra on the woven one, which exhibited 9-27-729 Var, in which the vanquished Dravâô is promoted to the highest consciousness and is come to "at-one-ment" with the fountain of wisdom of the two say three divine Harmonies. "AHÛ Asoonâ" is pervading in them all, they being called the Shîâv- Vastra, which is described as "Yim Vaste Vangghanem Maînyûtashta" (the round dome dressed with Vastra heavenly made i.e. made of Khâthravat texture). They all now form what is called ("Dâmî Spenta"). In this Dâmî Spenta the woven Vastra (i.e. the two say three Harmonies) and overlaid Vastra (i.e. Var of 9-27-729 import) began to contemplate deeply upon the great Vairyâ becoming "at one" with AHÛ Asoonâ now called as Ahûra Mazdâ. This event is described graphically as thus: - When Ahûra Mazdâ came on the scene four things named Zarvân, Uru, Ahunvar (Staot) and Fravashi were found to be accompanying Him. Such is the import of 'Dâmî Spent'. This is the Hôshebâm or the beginning of the fulfillment of the object of the great Vaira. In this Hôshebâm twilight, it is found that Daevâ Vîdâtoo was out. We have seen the subjugation of the Daev with his Roovânîc light. We have seen the completion of the Parâ Zarvân. Dâmî Spent activities now are directed solely for the promotion-elevation of the subjugated Daev Vîdâtoo with his Roovânîc light. In this activity the great-deified Shîâv Vastra take part in two aspects. The woven Shîâv Vastra of the great Harmonies and the overlaid Shîâv

Vastra i.e. 9-27729 Var both play their part. AHÛ now at this stage called Ahûra Mazdâ Dadvâô (Dâthré Gaethanâm Astvaîtînâm) sings Ahûna Vairyâ with 2244 melodies, which will activate them separately.

First of all, we will see the result that is brought about by the song upon the woven Vastra of the two say three Harmonies activating it to action. We shall take a note that the Parâ Zarvân, Ahûnavar was sung with 27-216 and 2187 and finally with 2430 melodies. Dadvâô Dâdâr Ahûra Mazdâ in His stage now sings with 2244 tunes instead of 2430 tunes, as the functions now to be performed are of different nature from those of the Parâ-Kâl. Dravâô now is only tamed but his nature is not changed. The texture of his kind is so gross that the divine Ûrvânîc light in his possession called 'Raya' is all made dormant, its (Raya) water having been pervaded by Raethva filth of the Dravâô texture which has made the Ûrvânîc light possible of division. Such a texture of the Daev cannot be elevated to Khathravat condition i.e. cannot be woven in the great Shîâv i.e. cannot be changed to Raôch conditions and then Roîthven Khâthra added to Khâthra of the Vastra, unless it is divided and worked out on the principles of the division of labour, the work being allotted to the two parts of the divine Vastra, the Harmonies, and the Var for proper action of redemption. The Dravâô texture as it was, could not imbibe the Mânthra-Spenta blessings which are the sole instrument in the hands of the above said two agents for effecting Frasho-Gard. They have to force the blessings inside the dense texture of the Dravâô. It is found easy to force the blessings if the Dravâô texture permeated in Ûrvânîc light is divided from the principle of Daseme.

Ahûnavar sung with 2244 melodies is the only way by which the agents i.e. the woven Vastra of divine Harmonies and the Var can be instructed and trained to perform the feat successfully on the Daseme principle which will require a collaborator - an assistant of opposite nature i.e. Angramino. One of the agents i.e. the woven Vastra of the Harmonies will work through Tarô Zarvân, which (Zarvân) will provide Âthra destined to form the basis of the Universe, and mother nature Aôj destined to build Universe on the same (i.e. Âthra) fit for the divided Dravâô and Angramin to live in and improve to Khâthravat conditions. Thus Tarô Zarvân will erect the Universe, and will provide for bag-ô-bakht, which will raise a dual Mînô of Tarômaiti only out of Spentamin thus bringing into existence minoes of opposite nature to deal with the Dravâô on Daseme principles and enliven him in Tanoo-mand bodies which will earn for him Frasho-keretî in the far distant future.

The other agent, the super-added divine Vastra i.e. Var i.e. Yazat will work in this Universe, conducting it on the line laid by Ahûna Vairyâ (lines of the worship of the opposite minoes and of Gardoon-e-Gardân) and will be the instructors of the divided Dravâô raised to Tanoo-mund conditions. These two agents are the re-inforced Asânoo of Ahûramazda singing the great song with 2244 melodies.

TARÔ-BUNDAHISH ZARVÂN

After making these few remarks about the work to be done for the Dravâô, we will now first of all take up the evolution of Tarô Zarvân and its great achievements to build up the great universe of Hastî and Nîstî where the opposite minoes can work keeping the order of creation. After the Parâ Zarvân had retreated into the womb of the first Harmony - Ahûramazda singing the Ahûnavar with 2244 melodies in accordance to the dictates of the inner wisdom evolved out the Tarô Zarvân called Zarvân of Boondahîshna, which came out and spread in the great Var with its homologues, viz. Âthra and Niroo. The song evolved out the latent powers of Âthra and

Niroo. The Âthra called Poothra Ahûramazda evolved out 15 heavenly Âthra and spread them in the way of concentric circles one within another in the great expanse of the great cosmos (Var of AHÛ--Ahûnavar), thus laying the foundation of the Universe. These Âthra are self-illuminated, knowing the dictates of Vaîryâ. The song put them in mind of the allotted work to be done by them. They so laid the foundation of the great stîh that 2244 garaya allegoric mountain chain can surround the Stîh allowing great bounty to flow in the Stîh with such requisite force so as to be thrust in the rigid condition of the Stîh allowing the vivifying force to be steadily present there in the Stîh Universe. In the same way the song developed the latent self-intelligent powers of Nîroo mother Nature called Aôz-Tagî and Zôr, who easily were put in mind of the part they have to play to build the edifice of the Universe of Hastî and Nîstî surrounded by 2244 Garaya. The mother Nature Aôz-Tagî-Zôr accordingly chose as the site for the Universe, the site of 2244 Garaya and seven Asma Heavens and the Dakhîu of Nîstî and Gaitî. First Aôz erected 2244 Garaya when afterwards seven Asma of the Hastî Universe Haîthyang Stîh was built.

A SHORT IDEA OF THE 2244 GARAYA AND THE SEVEN ASMA HEAVENS

It is very difficult to give a short account of the Nature of those allegorical 2244 Garaya and the HASTÎ Universe. They are described in the ZAMYÂD YASHT. Sufficient to say that the 2244 allegorical Garaya are the vivification modelisation of the 2244 melodies of AHÛNA VÂIRYA sung by AHÛRA MAZDA and also that they denote the diverse working of the YAZAT in the formation and conduction of the Universe, the working being described as Hûmata-Hukhta-Hvarshta. These workings assume Kaherp dimensions, i.e. these workings themselves become living entities in unison with TARÔ ZARVÂN i.e. Mother Nature and ÂTHRA. They i.e. the Garaya thus are the talismanic manifestations or what are called Karsha drawn round the great Stîh which (i.e. Garaya) receive the MÂNTHRA SPENTA blessings to be distributed to Hastî Universe in right lines. As for the Haîthyeng Stîh it will be quite sufficient to denote that it represents seven rotating and revolving ASMA all rotating and revolving on their special centres called "ASHN". These seven ASMA have gradations amongst them all showing allegiance to the 6th one. They have ZÂM - ASMA - VÂYÛ all in unison still far apart. This is a thing inconceivable but the representation of which is shown in the "PÂVÎCAT" formation of "PÂVMAHEL". The above said ASHN seven in number are the storehouses of 'CHÎTHRA' which are end-products as said above of the activities of YAZAT. These CHÎTHRA are emanated in conformity with the needs of the five groups of the entities of DAEV VÎDÂTOO with Roovânîc light called sojourning group-souls suitable to vivify them to TANOOMAND bodies which can be elevated to KHÂTHRAVAT condition and salvation. Thus each of these seven ASMA with their special ASHN centres has got special affinities for each of the five VARAN. The 6th ASMA is the controller of all the remaining six asma which has the fourth, and the first as its managers who manage the rest i.e. the 7th, the 5th, the 3rd and 2nd. The first Varan has affinities for the asma of the 6th, the 4th and the 1st. The other four VARAN have each got affinities for each of the remaining four asma. All these Asma rotating and revolving on their special centres called the Ashna are separate but they have a common part in unison which is called Havayaôn; the rest seven separate ones are called Hamestgehân. It should be noted that on the fifth heaven of Mars Spênâmin Ahûrmazd brings to light a mino devoid of Fravashi called Angramin who will help Spênâmin in the 'Daseme' education of the Daeve ruvan in his own way being a scavenger of the (Raethva) of the ruvan.

When these 2244 Garaya and the Haîthyeng Stîh Universe were being evolved the mother Nature Aôj began to work upon the unfinished management of the Daev-Vîdâto which

was begun, at the end of the Parâ-Kâl. Aôj had grabbed the Raokan that had been emitted from the Ushtân of the deified breath of Ahûramazda when He sang the great song with 2244 tunes. Mother Nature Aôj in conformity with the instructions of Ahûnaviarya evolved out a Power known as Bagho-Bakht who was possessed of Mazdadât, himself, being self-illuminated by the Âthra. This Bagho-bakht got prepared so to say a Minôi Bazaar full of all wonders of Zarvân - Ūroo - Staot and Fravashi in the great Var for the use of the Dravâo entities that were to be raised to vivification, of countless number, each one of them showing nine groupings or coverings viz; Rovân - Baôdângh - Fravashi; Khâthra (Noor) Raya - Kharenangh; Zarvân - Ūroo - Ahûnavar (Staot), Baghō-bakht according to the dictates of Mazdadât as said above in the description of the first Parâ-kal allowed the Dravâo with Roovânîc light to spread in the great Bazar not the Asna which manifested unthought of wonders for the Dravâo who dedicated himself to them. Bagho-bakht hence in possession of Mazdadât reduced the Dravâo to innumerable entities through that Mazdadât. Dravâo took the spread of his kind as a kind of elevation to higher powers, i.e. it i.e. the spread of his kind gave him no pain or worry. The highest and best parts of this spread Dravâo with Roovânîc light were breathed in by the Ushtân of Ahûramazda with Raôksh and they all were elevated to Star - formation which formed 72 Vars round about the 27 + 729 vars of the stars of the yazd in the outer vault of the great asm clothed with the divine Vastra; thus forming the Vastra studded with stars known as Yûn Vaste Vanghanam Steher Paesangham maînyû - (âshtam hachimna mithras rashnovha armaituhaha spentacha yahmâe nôit ahmâi nae nâm pairî vaenoitha (the great dome clothed with Vastra of Mînoo make i.e. Khâthravat texture and inlaid with stars, which was made by Mazdâ in company with Mîthra - Rashnoo - and Ârmaîtî, the two ends of which are never perceived). This is called as Anagra Raôch Asma, which as said above possessed the Mîno Bazaar of Zarvân - Ūroo - Staot - Fravashi wonders. Bagho-bakht the sub-agent of Mother Nature Aôj after elevating the finest part of the Dravâo to the Khâthravat texture only by the gift of the Ūshtân breath of Ahûramazda in accordance to the Mazdadât, separated the rest of the inert Dravâo into innumerable entities of the nature and formation as said above though one quite different from another, yet having affinities with one another. Thus the whole number of the Dravâo according to the greatest affinity was divided in five groups; each group contained entities which had most powerful affinities one with another. We shall not go much deeper in the subjects and stop here and will cast a cursory glance at the Var and their work.

The song in the same way developed the latent powers of the 9- 27-729 Var i.e. 33 AHŪ plus 33 Ratoos. They grabbed the Ūshtân and Raôksh of Ahûramazda as He sang the great song with 2244 tunes, and became all illuminated of the part they had to play in the cosmos. They thus illuminated entered in the divine Harmonies wherein is pervaded the Raya of the divine wisdom, of which Raôksh was the last part. Having attained at Raya and Raôksh and Ūshtân of Ahûramazda they came out fully zealous Ughra to do the feat. This event is named Hada-na-Tanashush i.e. sitting in the great wisdom only to come out to do the exact work. Thus made self-illuminated and Ūghra determined and Hûraôda they began singing the great song of Zarzedaiti i.e. great divine allegiance as 'Fraôret frakhshnî avimanô Zarzadâtôit anghhûyat haeha' (from the dedicated conscience towards the mind which thus becoming dedicated finds all questions solved i.e. comes at the rationalized faith - which teaches us that we are no bodies before AHŪ and the Harmonies. We are only fit to be their eternal obedient servants). They were gifted with the powers to evolve out Dareghô-Khadât and Thavâshe-khadât called powers of Der-Khodâ Zamân, through which they began to evolve out those aeons of time from the great Tarô Zarvâne Akerne through 'Gardoônê Gardân' activities. On account of the 'Hadnâ Tanasûs' activities i.e. activities of becoming 'at - one' with the Harmonies containing Divine Wisdom and the great Ahûna Vairyâ 'Staôta Yasna and Fravashi, they became powerfully affiliated with the first above described activities of Mother Nature Aôj and Âthra, they and the Tarô Zarvân

became one and thus they added to the strength of the 2244 garaya and the great Stîh Universe. The activities of both (Tarô Zarvân and Var in Yazat) now began to co-ordinate with each other, so much so that it is very difficult to separate one from the other as in all activities they both have a part. Thus are the Yazat become affiliated on the Heavens, and began to revolve them. The Var i.e. Yazat in unison with Âthra and Mother Nature i.e. the activities of Tarô Zarvâne Akerne brought to existence a power known as Der-Khodâ-Zamân who helped them in the Great 'Gardoon' and 'Gardân' feat, that is conducting the Divine activities which produce the end-products of ASHA CHÎTHRÂ VAH CHÎTHRÂ AND GAV CHÎTHRÂ which (CHÎTHRÂ) will serve as instructions for the Dravô entities i.e. the sojourning group souls of five Varna when they shall migrate to their respective Asma for their elevation and promotion. Thus was erected the great Universe which began to be worked upon by both the Divine Vastra i.e. the Divine Harmony and the great Var.

***EMIGRATION OF THE ENTITIES OF DAEV VÎDÂTOO WITH
ROOVÂNÎC LIGHT OF NINE-FOLD CONSTITUTION KNOWN
AS SOJOURNING GROUP SOULS OF FIVE VARNA TO THEIR
RESPECTIVE ASMA FOR INSTRUCTION AND ELEVATION,
'DASEME' INSTRUCTIONS; INNER MEANING AND IMPORT OF
DASEME ELEVATED GROUP SOULS CALLED GAVA-CHÎTHRÂ SOULS.***

We have thus taken a short notice of the creative powers vested in the Divine Shîâv Vastra in two aspects, viz. the great Harmonies and the great Var i.e. the Tarô Zarvân with Âthra and Mother Nature Aôj and 33 AHÛ plus 33 Ratoos i.e. Yazat. We have taken into account the evolution of the Haithyeng Stîh and its nature and working. We have remarked about Angrehmino. Now we shall see the population meant to be there.

We have seen the formation of 'Star' from the superior part of Daev Vidatu Ruvan and their affiliation in the great Var Vastra, where each Star is placed in a position to work for the betterment of his lower self, i.e. Daev Vîdâtoos entities of nine constituents. The highest elevated parts of the Daev Vîdâtoos with Roovânîc light are these stars, the other parts being very base are to be manipulated upon by the great Shîâv Vastra in whom the stars are affiliated. First of all Bago-Bakht according to Mazdadât working upon the Daev Vîdâtoos with Roovânîc light in the great Mînô bazar spreading him in it evolves out innumerable entities and divides them in five Varna each entity being of nine fold constitution. How this happens is a matter for a Nîkeez. Every entity of these five groups has its counterpart in the 'star' fixed-inlaid in the vault of the Shîâv Vastra in 72 Vars, who i.e. the stars are also of five groupings. Everyone entity of every one of the five groups Jirams has got its special counter-part in a single 'Star' of the group. Every one entity as said above will become a nucleus for group-souls as will be shown below. After arranging these entities (Daev Ruvans) in the five classes Varna, Bago-Bakht according to Mazdâ-dat finds out which of the five Varna is to be sent first to the Hastî Asma for education. Then Bago-Bakht finds out the opportune time when to direct them to their special Asma. Before they are sent on to their special Asma of affinity, they of that particular class are allowed to go to the Mînô Bazaar and allowed to store for them those Zurvân - Ūroo - Staôt - Fravashi wonders, so that they may be of use in their sojourning forward to the special Asma. We know who these 'they' are. We have named them entities of Daeva Vîdâtoos with Roovânîc light. They have nine fold constitution as said above of the essences of the two original Harmonies as Khâthra (Noor) - Rai - Kharenangh - Zarvân - Ūroo - Honvar - Roovân - Baôd - Farohar. Thus the Daeva Vîdâtoos Roovânîc light is associated with Baôdâng and Fravashi and those six essences from the original two harmonies. Such kinds of appendages are provided to them by Bago-Bakht in the Mînô

Bazar. Thus formed they fly to their special Asma. Thus Bago-bakht in accordance to Mazdâ-dat which is so to say a register of the great 'Vaîryâ' settles everything for their journey downwards to the Hastî realms i.e. to their special Asma of their respective affinity. When they by their affinity stimulated by Bago-bakht approach their proper Asma they imbibe the CHÎTHRÂ latent in the centre Ashma of the Heaven and get activated and zealous for proper instructions and education for which they readily undergo the proper treatment. At this stage the Ūrvân with Dravâô 'Raethyva' though clad with essences of the original two harmonies and accompanied with Baodâng and Fravashi cannot enter the Havayaôn of his Asma, he being in the Hamîst-gehân on account of the Dravâô rigidity called Raethva situated in the Rai = water of Ūrvân, the lustre of the Ūrvân being made dormant and hence it (i.e. the lustre) cannot attain at the consciousness of Baodâng and the essences of the two harmonies which form his covering. The Roovân with the Raethva rigidity cannot attain eternal Universal consciousness of the Baod and Fravashi. The essence which attains at the eternal Universal consciousness is full of eternal wisdom and is indivisible. But this Roovân full of rigidity is possible of division, because the rigidity i.e. dense opacity obstructs the vision of the Roovân which should help him in the attainment of the eternal Universal consciousness and wisdom. Roovân can be Ūruvînaiti i.e. can be far off discerner of the eternal Universal wisdom only when his constitution of Rai and Khâthra is not polluted by the Raethva filth of the Dravâô. In order to precipitate the Raethva filth from Raya and Khâthra lustrous water of Roovân, Roovân is subjected to a kind of treatment, which is known as Daseme, which means the tenth and instructions also. Roovân is divided i.e. the Raethva turbidity in the Raya and Khâthra water is handled by Angramin. Yazats do not form contact with that turbidity which reduces the heavenly consciousness and wisdom. Angramin is specially evolved out for that purpose. Angramin manages to precipitate the turbidity which occupies the tenth part of the water, when the supernatant nine parts are handled by Spênâmin who separates them from the tenth part possessing the Raethva precipitate. Such a kind of treatment is ordinarily recognized as the division of Roovân in ten parts, when the nine parts unite and become Uruvînaiti i.e. far off discerner of the eternal consciousness and wisdom and Vaso-yain i.e. attain the long wished for union in the eternal Spring of Wisdom i.e. Havayaôn. Thus it was possible for these Roovân with Dravâô incest to undergo division of Daseme, when the Roovân becomes 'Door-e-sook' far-sighted i.e. fit for instructions and progress. Hence it is that Daseme i.e. the tenth part treatment is also understood as instructions. Thus it is that Bago-Bakht now according to Mazdâ-dat divides the Roovân with Dravâô in ten parts when the nine parts are handled by Spênâmin making them pure who attain at Raya luminescence and unite together and attain at a Baôdic condition when the Roovân can digest the Asha CHÎTHRÂ - Vaha CHÎTHRÂ - Gava CHÎTHRÂ and Mânthra Spenta blessings and attain at Universal consciousness and wisdom becoming 'at one' with his nine fold constitution of Baôd-Farohar and the essences of two Harmonies. After explaining Daseme treatment of these entities we shall deal with the idea of group souls, who only are to be the lawful inhabitants of the Hastî realms of seven Heavens, and who only undergo Daseme treatment on the Hastî realms as said above. Bago-bakht according to Mazdâ-dat register sends groups of entities of one special Varna who are attached towards their special Asma where as said above they undergo Daseme treatment when nine parts improve, while the tenth part remains as such i.e. unimproved. The improved nine parts enter the Havayaôn whose import is described above. These newly formed entities out of the old Daeva Vîdâtoo ones are what are called parental Roovân or Gava-CHÎTHRÂ Roovân i.e. group souls (of improved nine parts or groups) who on account of the purest Rai and Khâthra of Ūruvînaiti and 'Vasô-yaôna' and 'Door-e-sook' characters, coming in the know of the original aim and object of the cosmos, take intense parental care for the promotion of the tenth part that is separated from them. Really speaking, these Gava-CHÎTHRÂ group souls now become fit to be amalgamated with their respective Star in the great Shîâv Vastra of Ahûramazd and thus get on to further elevation. But they refuse further progress unless

these one-tenth parts are improved. Thus this Gava-CHÎTHRÂ group-souls show real selfless regard for their own end-parts or what can be called Farzands. Hence it is that they are called 'Gava' meaning selfless ones and in union with Nature and 'Âthra' and 'Yazat'. These group souls, thus situated in 'Havayaôn' i.e. having acquired eternal self-consciousness, act up to the noble qualities of the same. They always think of their end-products' improvement and nothing else. What do they do? We saw above the Gardoon-e-Gardân i.e. the working of Yazat i.e. Var with the Harmonies i.e. Âthra and Mother Nature Aôj. They produce CHÎTHRÂ. These improved Gava-CHÎTHRÂ Roovân take part in the above said activities of Yazat and Mother Nature and contribute their mite for the salvation of these 1/10th part. Yazat now makes the Gava-CHÎTHRÂ group souls participators in their divine work, i.e. the work of Gardoon-e-Gardân, viz. Revolution of the seven Asma of Divine Nature for the production of CHÎTHRÂ suitable for the remaining tenth part souls, which product when supplied to them i.e. the tenth part souls will make them more zealous to undergo further 'Daseme' treatment. This kind of work assigned to the Gava-CHÎTHRÂ group souls of Havayaôn i.e. of eternal consciousness and union is described as the work for 'Payangh' formation of the first Ghambar. Thus this Payangh is formed and supplied to them i.e. they the tenth part souls undergo 'daseme' treatment vigorously when Vâstrô-dâtanya i.e. the essence of the second Ghambar will emerge out in the due time which will be supplied to them when ten parts will be made of them, the tenth last part being full of 'Raethva' will be separated. In due time they i.e. the revolving heavens of Gardoon-e-Gardân activities will bring about the Hayaya formation of the 3rd Ghambar when the nine separated parts will coalesce forming group souls of second order. The tenth part of them i.e. the tenth part of the group souls of the second order will not at all be affected by these products of the Ghambar. In due time they i.e. the above said revolving Heavens will bring about Fraûrvîshita formation of the fourth Ghambar when they newly formed second group will be ripe for proper action. Their action will be second-class to that of the group souls of the first class. Still their actions pertain to Gava i.e. selflessness, hence they will also be taken in the Gava-CHÎTHRÂ groups. They i.e. the group souls of the second order will stand outside the holy Âtar-e-behram of Havayaôn. They i.e. the group souls of the second order and will not be allowed to enter the same like the group souls of the first order will accumulate out of their selfless nature thought treasures of Mithra only, which will be of great use to the last one tenth part i.e. one hundred part of the original. The first group souls of Gava-CHÎTHRÂ in 'Havayaôn' of 'Door-e-sook' powers of immortal consciousness are as good as Yazat, fully enjoying the holy accompaniment of Fravashi the long wished for prize of Daeva-Vîdâtoo i.e. their former crude self. They i.e. the group souls of the first order in taking part of Gardoon-e-Gardân revolutions of the seven Hasfî Heavens which bring about Ghambar products are said to have accumulated out of their guileless selfless nature the rich eternal treasures of Mithra - Mânthra and Yasna nature which have got powers to elevate them i.e. the second group souls and the second tenth part of the same to their own standard. Thus these two classes of the group souls who form the elevated parts of Daeva-Vîdâtoo enter the great role of 'Tarô-Zarvân' and work according to the Zarvân i.e. Mother Nature's dictates. Their treasures i.e. the treasures of the group souls of the above said two orders in which their own selves are joined should be sent to the stars of the Heavenly Shîâv vastra firmament but instead of that the treasures are meant by them to be reserved for the last unimproved hundredth part souls. They i.e. the treasures of Mithra, Mânthra and Yasna said above are entrusted to the Tarô Zarvân who will make an exhibition of them to be described now. But Tarô Zarvân, i.e. Yazat and Mother Nature with Âthra cannot by their (i.e. Treasures') means improve the last one- hundredth part souls. The last hundredth part souls all surfeited with Dravâô Raethva now began to revert to Daeva Vîdâtoo original condition of rebellion against AHÛ and His 'Vaîryâ'. The 'Tarô Zarvân' with Yazat and Mother Nature AÔJ remained helpless to wheel them round. This indicated that Tarô Zarvân was then grown too old for further action. Therefore, he had to recede in the womb of the harmonies. But before he did it, he like the

former 'Parâ Zarvân' put out his last effort which would be furthered by the ensuing 'Aonghharya Zarvân' i.e. Zarvâne Akarne of the present tense. Herein will be seen that powers like those of Zarvâne Akarne i.e. power beyond imagination do have a termination not of their self as it i.e. Zarvâne Akarne is affiliated in AHÛ but of his capacity to subdue to Dravâô. We have seen that the Vastra of 'AHÛ Asuna' is of the woven and overlaid textures. The woven texture is prepared of Âthra, Neru and Yavaecha-Yavetâete (i.e. the sum total of seven Zarvâne Akarnes) and of Ahûna Vaîryâ Fravashi and Staot yasna. The overlaid texture indicates the origin of 9-27-729 Var who all are taken as 33 २७ and 33 ratu in short called yazat. Both these textures are in perfect unison provided by AHÛ before whom they all combined are a mere Bagha i.e. an insignificant part yet in union with AHÛ. One seventh part of this Bagha is the Zarvâne Akarne. It is this that one can see that the powers of Zarvâne Akarne are but limited though the Zarvâne being affiliated in the two eternal harmonies of endless eternal consciousness i.e. Âthra – Nîroo – Yavaecha – Ahûnavar – Fravashi – Staot Yasn all in unison, all these of Hoodâônghông Râzenga, all these of eternal consciousness of Yavaecha-Yavetâete duration and extent are a mere Baga meaning a conscious part, a drop before AHÛ, who is described as ASOONÂ i.e. much beyond consciousness i.e. of Sûnya RIDDLE. This Sûnya riddle of AHÛ (to suit our human understanding of frail limit) is shown as only a millionth millionth part of a drop of the great deep who can only be depicted by the word SHAÎDÂN SHAÎD - the SHAÎD darkness alluding to the heights at which the eternal consciousness of Ûrvînâite, DOOR-E-SOOK wonders, even cannot discern anything in the shape of light of understanding. The SHAÎT light is applied to such eternal consciousness of Ûruvinaîti and DOOR-E-SOOK Powers. From this, one can gauge the idea of GOD in the AVESTA SCRIPTURES. The AHÛ of 'Yathâ AHÛ Vaîryo' is AHÛ ASOONÂ, who in his own self describes circumscribes the ASOONÂ ocean as in that ANÂMÂNTHAVÂÔ stage, dimensions are out of question, a drop being as good as an ocean. We must refresh our memories that we have lost Staot Yasna, science in which such riddles are described more fully and satisfactorily. We shall now begin our subject of the limit of the 'Tarô Zarvân. 'Tarô Zarvân like his preceding Parâ Zarvân exerts his final strength and shows an exhibition of what he has done in the one Zarvâne Akarné period. The 'Tarô Zarvân' has brought about the elevation of the last remnant of Dravâô, viz. Daeva Vîdâtoo in the shape of group soul of two grades known as 'Dakhool Roovân' and 'Saboot Roovân' or Gava-CHÎTHRÂ Roovân. Why are the Gava CHÎTHRÂ Ruvan of the two orders called Dakhul and Sabut. We have seen that these two orders enter the 'Hava yaon' part bearing the 'Hamist Gehan' outer circumference of the special Asma. The 'hava yaon' part of the Asma presents to view two grades; one the outer the other the inner. The inner is the holiest of holy being called as 'Atare Varehran', the outer one forming the entrance for the same. The Gava CHÎTHRÂ Ruvan of the first order having attained at the (Yaozhda) by proper (Frasnann) (holy bath of fire) are allowed to enter the same. Hence they are called the Ruvan who are admitted inside, the word for admission being (Dakhul). Those of the second order have not as yet finished the holy bath of fire. Therefore, they are waiting at the entrance - the word for patient waiting being Subut. For this purpose of turning out the above-said Gava CHÎTHRÂ Ruvan, Tarô Zarvân had brought about four Ghambars; the rest i.e. 5th and 6th will be brought about by the next two Zarvân i.e. Zarvân of 'Daedoisht' import denoting the present of present tense and the Zarvân of 'Apemem' import denoting the future tense when the last tenth part having been further worked upon and clad in Tanoomund condition of men will evolve out Frasho-Gard i.e. all Daev will be elevated to Roovânîc light becoming 'Door-e-sook.

When the last one-hundredth part of the group soul of the second order showed no sign of improvement in Hastî Heaven the Tarô Zarvân was found helpless to achieve further any more success. Before it receded in the womb of the Harmonies from which it had come it showed an exhibition of what it had done during its regime of Zarvâne Akerne, in the evolution of the Satar-

paya Bahesht, in which the above said group souls i.e. the fathers of the last 1/100th part contributed their above described wealth of Raya and Khâthra in the form of Star which will be of use to the 1/100th part souls when they will undergo Daseme treatment in Nîstî. Further on Tarô Zarvân accumulated the Manthra-Spenta munificence of those allegorical 2244 Garaya and gathered them in one of them, viz. 'Hookaîryai' and entrusted them to Sarosh and Âvân Yazat, who allowed them to flow from Hookaîrya in 1001 currents on a level higher than Sater-paya, forming what is called Apam-napat above which is the domain of the last of the Hastî Heaven i.e. the heaven of Mâongha. (Mâongha is not meant moon that we see above but some other which is higher.)

This 'Apâm-napat' plane and 'Saterpâya' form the limit of Hastî Stîh and beginning of Nîstî Stîh. Here Tarô Zarvân exhibited four Ster : Teer – Haptôîring – Satavas – Vanant, who will shower down on Nîstî the above said munificence of 1001 torrents of Âvân and the CHÎTHRÂ crop of Ghambar prepared from Gardoon-e-Gardan working for the up-keep of 'Gaity' and 'Nîstî' and for the preparation of Tanoomund bodies of all Roovân of Nîstî and 'Gaity'. In short they will be agents to carry down all things from the descent of Roovân to its ulterior material product from on high. Thus Tarô Zarvân brought to light, - developed two heavenly Mîno planes (all in accordance to the Ahûnavar song of 2244 tunes) of Apam-napat and Sater-paya Behesht, exhibiting in them the exhibition of what it had achieved during the period mainly in the shape of Star which are constituted of the earned treasures of those group souls Gava-CHÎTHRÂ Roovân; and in the shape of the showering of the munificence of 1001 torrents by Avan and in the shape of the showering of the CHÎTHRÂ crops of the Gardoon-e-Gardan by the four Sater: Teer – Satvas – Haptoiring and Vanat. This exhibition of the heavenly showering cooled the wild nature of the Roovân one hundredth parts, as Tarô Zarvân forced in them some part of the showering munificence; They submitted and were brought to a conference with Tarô Zarvân powers. There in that conference (which is remembered in the Rapithavan Gah as 'Avat Vyaphnemcha Hanjamanemcha Yat asti ameshanam spentanam fareshnavo avanghe ashnoghimate. That conference, the holy assemblage of Eternities of eternal consciousness assembled on the heights of the Ashna i.e. the vault having the central plane of munificence CHÎTHRÂ, full of selflessness and ready for instructions) the truthfulness of powers of Mîno Karko Âthra were accepted by them as a judge to redress their wrongs and they agreed to go by the decision to be given by that Âthra, whether they should consider Ahûramazda as their Over Lord. They submitted and their custody was taken and given in the charge of the powers, (Yazat) working on the Maha Asma in the capacity of Baôdâng and Ûrvân mystery. Doing this much the Tarô Zarvân receded in the womb of the great 'Yayaecha' in the Harmonies.

The Great song of Ahûna Vaîryâ sung by Ahûramazda with 2244 melodies lulled out the great Aongghaiya Zarvân from the womb of the Harmonies and Var to manifestation. The song had first of all separate effects on the ensuing Zarvân and Var i.e. Yazat. We will take first of all the effect on Zarvân. The song was sung with the Mithra for Nîstî i.e. for the creation of the mortal temporal universe. It should be noted the song is always sung with the melodies with intonations which are pregnant with the project, Mîthra, meant to be worked out by the song. This time the project was for creation of temporal universe. According to the project, Mîthra, the third Zarvân expanded and settled everywhere in the whole Var and settled the expanse that was to be for the temporal Universe to be composed of Nîstî-e-aval - Nîstî-a-mîânâ and Arvâhi and 'Geti' and Pâtâl. This expanse was not like the Hastî expanse in which space and time were overlaid homogenous. Here the expanse was such that the space and time were not overlaid homogenous but were separate showing Asma – Vayoo – Zâm separated from one another. Creation is not evolution. Evolution is from self but creation is something prepared for others. We have noted above that the Zarvân is always joined with Mother Nature Aôj and Âthra. This

time also with the expanding Zarvân impulse, which produced space and time as separate, the Âthra impulse and Mother Nature impulse were presented in their special ways fit for action in such a separated space and time quite different from those of the bygone two Zarvâns. The Âthra impulse activated Mînô Karkô Âthra to activate to action the other Âthra which were uptil then in a silent inactive state. This Mînô Karkô Âthra was permeated with Mother Nature Aôj, in whom the polar action was not of one tune but of opposite tunes. In Hastî Aôj Mother Nature the polar action was unified; there were dual forces but the forces were unified so that no antithesis was working there. Therefore, there was no Mînô like Ghanâmîn to work out the antithesis. Here in Nîstî time and space and their Âthra Mînô Karkô, Mother Nature Aôj presented two opposite poles in action called polar action. Such dual nature of dual action of separated polarities began in Âthra Mînô Karkô. Such Nature with Âthra Mînô Karkô began to create what is called creation exactly in accordance with dictates of the great "Manta" now called Dadvaô Dadar Ahûramazda. We have said above that "Âôngghairya Zarvâno expands into time and space separated forming the height – the base and the middle space atmosphere all separate. Such time and space are based on the activated Mînô Karkô Âthra. In such an expanse Mother Nature of dual origin permeates in the heights and middle space to the base i.e. 'Zemô'. On the height i.e. Asma like dome she permeates and makes the Ster Pâyâ Behesht' as the Asma of Nîstî, wherein she has made her manifest abode. In the Atmosphere she pervades and evolves out Zareh-Varkash, Frâ-kard and Pûtîk and Kîânse, wherein also she has made her manifest abode. On the 'Zemo' she creates through evolved Nature in Zareh the first space called Mîswâne Gâtoo-e-aval where she is latent. On the Zemô of Mîswân in its big circle are created three Dakhîû, viz. "Aîvî, Antare and Â"; one surrounding another having an overlapping space viz. Zamrîr in between and each Dakhîû and overlapping space Zamrîr have seven sub-planes. On each sub-plane of Dakhîû or Zamrîr there are many globes. Each globe has its own Asma, Vâi and Zemô. In the same way each Dakhîû - Zamrîr and sub-planes have their own Asma and Atmospheres different from the above said all round Asma of Ster Pâyâ – Vayû and all enveloping Mîswân. In between the Zamrîr i.e. intervening spaces of those Dakhîû are situated six 'Keshvar' which have their own Asma - Vayû. In such a creation four principles are at work. First of all there is 'Tarîkat' i.e. Procedure. Then there is 'Mârefat' i.e. the Materials with which the procedure is being worked out. Then there is 'Hakîkat' i.e. the procedure uses the Mârefat material with an ordained design set before her. Finally there is the Mîthre-Barîn final goal i.e. the completion of Yasna, the object being completed. Here the Mother Nature Aôj for Nîstî and the Yazat who are now described as 'Pâyû Thvôrestâr' go on with the 'Tarîkat' procedure to build the Nîstî Universe, using the 'Mârefat' material supplied in Apâm-nepât as Chîthra, taking the 'Hakîkat' i.e. an ordained design furnished by Zarvân powers and Âthra MînôKarkô power set before her. Thus she builds the Nîstî Universe of "Dakhîû".

We shall now take into account the effect of the Ahuna Vaîryâ song on the Var-Yazat. Just as special differentiation takes place in Zarvân consciousness according to the project of Ahuna Vaîryâ, in the same way special differentiation takes place in the Yazat consciousness. Formerly in Hastî realms they were in 'Hada-nâ-tanasoos' union i.e. they dwelt in Ahuramazad and as such i.e. with such a direct union they came out and keeping such direct contact they worked out the Hastî Asma. Now they are not in 'Hada-nâ-Tanasoos' union. They are separated though in connection of Âshtân i.e. being of one breath with Ahûramazda. They now are called 'Pâyû' the protectors of what is reaching to perfection, so that the perfected Dravâô may not degenerate and Thvôrestâr i.e. the designers, formulators i.e. destroying the faulty thing only to re-build it to a perfection. With such a change in their consciousness apropos to the kind of work they have to do, they became co-partners with Mother Nature Aôj in the Tarikat procedure and co-partners of the four fixed ster as Teer – Satavas – Haptoîraîng and Vanant to convey the 'Mârefat' i.e. material of Chîthra from Apâm-napât to the place of Starpâyâ Bahesht and Zareh

where they are wanted for the creation. They thus helping in the creation of the Dakhîu and building them to a finish began to work in them, so that Dakhîu edifice may keep alive and potent or may change as described by Ahûramazda's plan. They also help the Bago-Bakht who has to conduct the apportioned lot of so many divided Roovân according to the dictate of justice and limit called in the vulgar language destiny fate. Thus it is that 'Aôngghairya' Zervâné Akarné and the associated Âthra and Mother Nature Aôj i.e. the two Harmonies and Var of 9-27-729 talismanic numbers i.e. overlaid Shiav Vastra i.e. Yazat, 33 AHÛ and 33 Rato, go hand in hand in the erection and conduction of the great project of Frashô-Keretî. We shall not go deeper in this subject of the formation of the Universe of Nîstî. We shall now speak something for the population intended to be inhabited in those 'Dakhîu'. Whilst the Âôngghairya Zarvân with Yazat was creating this Universe of Dakhîu - she aided by Thvoreshtar Yazat side by side worked upon the subjugated ruvan of the hundredth part of the (Dakhul) ones i.e. (Gav Chîthra Ruvan) of the first order called also the group souls of the first order (or one tenth part of the (Sabut) ones i.e. (Gav Chîthra Ruvan) of the second order called also the group souls of the second order) i.e. the (Ruvan) admitted or to be admitted in Havayon possessing full or considerable Universal consciousness. These Ûrvân of one hundred part were waiting in the first Asma to be led to Mînô Karkô for the trial of their case against Ahûramazda. Now Bago-Bakht prompted by Zarvân and Mother Nature of dual origin and Thvôreshtâr Yazat leads them to Mînô Karkô. Âthra Mînô Karkô is the Âthra Poothra Ahûmazda of Nîstî edifice. It acts as the Hakikat in the great feat of the erection of Nîstî edifice. It is the real oil wherewith the lamp of Nature keeps burning. It has thus creative powers of first class order. It has a special power of taking the exact photo of the opposite thing and its manifest thinking - speaking and doing of even the minutest fraction of every moment. It not only takes a photo only but enlivens the photo to action which begins to behave according to its Nature good, bad or indifferent. It is spread in the nook and corner of Nîstî, taking notice of the slightest motion of every thing and enlightening it to a Kerdar formation. While the whole Anjuman of these Roovân of a hundredth part of the group souls approached near and near to the great Mînô Karkô Âthra (engrafted with Mother Nature of dual forces and Zarvân of separated time and space), they began to see two big images formed on the great sheet of the expanse of Âthra of separated Nature as said above. Soon they became vivified and began to behave most peculiarly. One is very beautiful, kind, selfless, called Gâvîôdâd of Gava nature. The other is quite the opposite called Shidân Kerasani of AHÛ wicked selfish nature. They run one after the other so that they may meet, but they never meet but run in the eternal circumference. The Gava sister wants to furnish the brother Shidân with the milk of selflessness; the Ahîrîman brother Kerasani wants to kill the Gava and devour her instead of milk. The Anjuman of those Roovân gets much annoyed at the behavior of the Ahîrîman brother and decides to take up the cudgels from the side of the Gospand sister, the Gava. They complain before their Bago-bakht and the associated Yazat. No answer is given by them but a sign to the destined spot of the first Mînô Karkô shrine. They, highly disturbed, enter the Mînô Karkô Asma Starpâyâ and traverse the Mînô Karkô Vâyû the Zareh. They enter Zareh Varkesh when the Daeva Vîdâtoo in the Raya and Khâthra of these Roovân settle down as a precipitate, when the confused and blinded eye of Raya begins to gain sight of consciousness. They now see the origin of that Ahîrîman brother in their own precipitated Raethva=filth. Their case is argued out, they stand condemned. They then are taken to Zareh-Frâkurd where the precipitated Dravâô is thrown out of them i.e. the judgment is pronounced by the Âthra. They are taken to the Zareh-Pûîtîk where they show real heart burning sympathy for the eked out Dravâô and determine to see that the Dravâô is raised to their standard i.e. the sentence is declared against them. They then pray eternally for the promotion of the Dravâô, never minding the fact that he was their enemy. They thus manifest the pure Nature of their Raya and Khâthra. This is their imprisonment in Nîstî, for they refuse their only salvation without the Dravâô getting redemption. They urge the Baôdâng, their comrade, to pray for them and demand the redemption of the helpless eked out stunned

Dravâô. They had not the accompaniment of Fravashî, because they had rebelled against Ahûramazda. Fravashi is that deified submission to the will of AHÛ who is constantly paying homage at the great shrine of Ahûnavar in whom AHÛ always dwells and in whom the first Harmony is engrained i.e. the fountain of wisdom is engrained. Thus Fravashî is 'Ûruvînaiti', 'Door-e-sook' i.e. observer of - in possession of the highest possible consciousness and Vasôeyaôn i.e. in perfect union with AHÛ and the fountain of wisdom, the great harmony. Baôd is inherently accompanied with utter submission to AHÛ which submission is deified and called Fravashî of Baôd, which remains in Baôd as his highest attainment called Rai and Khâthra with Hooperana wings ever expanding to AHÛ. When Roovân gets rid of Dravâô from his Raya and Khâthra they became full of Âsna wisdom i.e. winged wisdom always soaring to AHÛ called 'Âsnô Ûrvân' i.e. self consciousness which is always in union with Ahûnavar. This 'Âsna' manifests nothing but submission to the great Lord AHÛ which according to Ahûra dât become deified and elevated to Fravashî standard. Hence such Âsnô Ûrvânô is said to be as Fravashî. The Roovân of the dead when fully freed from the shackles of the dead body i.e. when he has lifted up the 'Band-darôs i.e. is freed from prison of Tanoomand bodies, is named as Îrîstanâm Ûrvânô, who are or say begin to be 'at-one' with Fravashî - hence are named as Fravashî i.e. their Raya and Khâthra contain 'Âsna' which is raised to the Fravashî standard. Thus when Roovân gets rid of Dravâô i.e. disobedience to Him, he naturally manifests utter submission to AHÛ and His Harmonies and Var Shîâv Vastra, which submission takes form of a living Kerdâr, a Keherp, in which the Paô-Ûrva Fravashî the original Fravashî pours the blessings and settles there i.e. the eternal consciousness of Ûruvînaiti – Door-e-sook Râzanag become Vasôeyaôn attached in the Keherp which then is Fravashî herself. It was thus that the (Gav Chîthra Ruvan) of the first order i.e. the group soul of the first order had earned Fravashî to the extent of six Ghenâ; the second group soul had earned Fravashî to the extent of 3 Ghena. Now the praying Roovân in Zareh-pooîtk likewise sees a Fravashî, one Ghena, called Faroher accompanying them i.e. their Prayers were listened to. Roovân had prayed for the redemption of the Dravâô. As the answer to the Roovân's solicitations they were offered Daseme treatment according to the Mazdâ dât of Nîstî. They submitted with thanksgiving. They with Dravâô separated from them were taken in Zareh-vôûrookash back again and collected there according to their Varnas. They were divided in ten parts. The Roovân of Barjisi Varna showed one part cloudy of Dravâô Raethva while the Roovân of some of the other four Varna showed two parts cloudy of Dravâô Raethva. Thus nine parts of Barjisi Roovân were found homogenous, which all united, forming one group soul, being of uniform tension like a viscid fluid uniting when a sharp spoon inserted in it is withdrawn. In the same way eight parts of the Roovân of other Varna showed homogeneity which also united together, forming one group soul. Really speaking there is no tension in the Khâthra, there is what is called refulgence of Raya called consciousness, which is meant as tension. It is meant that nine or eight divided parts of Roovân are with Spénâmin and of one consciousness, therefore, they all got naturally united. The eked out Dravâô accompanied by Angramin was all heterogenous. Though each conceivable particle in it (eked out Dravâô) was of different attire, yet each showed affinities with one other forming one species. One hundred such species were recognized in the Dravâô eked out from each Ruvan; out of these hundred species ten were of fine texture and ninety were very coarse and tough. By fine texture it is meant to say that the matter can be set aright in a short time – when good nourishment i.e. accompaniment of Spénâmin is provided with. By coarse texture it is meant to say that the matter will take a long time to set right. Angramin will take it to a long and delayed course. The nourishment furnished by Angramin will be full of poison which will take a long time to be set right. According to the dictates of Mazdâ dât which are based on justice, Bago-Bakht relegated the ten species fine texture to these Roovân of nine fold homogeneity, and the other ninety will be good for the tenth parts which are now lying dormant in Zareh Vâûrookash. Thus it was that the ten highest grades were separated which could safely according to Mazdâ dât go with the Roovân of nine part

accompanied with Spénâmin and become promoted. Further on these Roovân with nine homogenous parts were according to Mazdâdât separated into males' and females' sexes. The act and event of separation is very mysterious, as separation does not carry the import of worldly meaning, as both the separated units remain in eternal and immortal traction. It is a descriptive subject fit for Nîkîz but we shall only remark that the roovan with nine parts has inherent sexes of masculinity and femininity, both of which lie in the Raya as well as in Khâthra (Noor) multiplied, Raya having more of masculinity and Khâthra having more of femininity. The greater of Raya consciousness is made to be accompanied with a minimum part of Khâthra consciousness when a combination results which is male Roovân, and the greater part of Khâthra consciousness is made to go with a minimum part of Raya consciousness when a combination results which is a female roovan. Thus a kind of division of Roovan happens, which is a very mysterious event, whose echo resounds in their bodies to be enveloped round them, embossing them with indelible marks of sex sense, which is very thirsty and which is quenched only by Khaitavodat i.e. by union of the two sex counter-parts of Roovân. Thus Roovân with nine parts called third rate group souls are dealt with. They all afterwards were led by Bago-Bakht in company with Zarvân and Mother Nature and Yazat described in the Râzenga of Amroo bird to the Zareh Frâkard, where they with the ten species of Raethva began to be classified, i.e. ten species of Raethva began to be apportioned to those Roovân who were then arranged according to their merit ascertained by the Dravâô (Hooviat) vibrations present in those apportioned species and the Raya or Khâthra vibrations in those Roovân themselves. Here according to their classification the munificence of Apâm napât and Chîthra of Gardoon-e-Gardân were apportioned to them: They were then taken by Bago-Bakht and Zarvân and Yazat and Mother Nature, allegorically now described as the bird Chamroo bird to Zareh Pooitîck, where the bodies were hatched out as Keherp embryo and Vohun out of the Dravâô species multiplied by munificence and Chîthra. The Dravâô ten species when were vitally mixed united with the Apâm napât munificence and Chîthra of Gardoon-e-Gardân and hatched with Âthra heat of Mînô Karkô, by the agency of Chamroo bird, the produce ensues called gav chithra which turns out Keherp embryo. Zareh Kayânse now develops the embryo to Keherp in which those Roovân are seated, conducting them first to the globes of their manifestation i.e. to the globes on the Dakhîû Aîvî- Antare and Â. Such Keherp bodies are of Gava Chîthra and not of Anâsar i.e. elemental. Thus were brought to existence Gava-Chîthra bodies inhabited by those purified Roovân. They lived in the three Dakhîû and gained salvation in one birth only. They after their salvation (Frasho-Gard) enter the great White Brotherhood of Ardâfravash.

We shall leave them here with making a remark that these Roovân had Gava Chîthra bodies i.e. bodies of Staôt of Mereta kind i.e. Nîstî Staôt. Our earth is exactly their counterpart but made of Anâsar of different grades. These living entities of Gava-Chîthra bodies had their body existence in the globes of the sub-planes of the first three Dakhîû of Gava-Chîthra nature named ordinarily Atashi Dakhîû, as these three Dakhius are not elemental but are made of Staôt of changeable character named Mereta Staôt which are taken as Atash of Nîstî. The Nature working here was like that of Hastî but possessed of different authority suitable to Nîstî; Ganamin being, under the control Spénâmin becoming a helpmate in the creation. This has the third epoch Kâl viz. Ângghaîrya. The entities here in Gav Chîthra first three Dakhius live a very long age and get redemption in one birth. After their death i.e. shrinkage of the Gava Chîthra bodies, they are taken to one of the six Keshvars in the Zamrîr planes, from whence the Gava-Chîthra bodies get changed to Khâthra conditions and are merged in Roovân, the Roovân then assuming bodies of the essences of the two Harmonies of Noor -Raya - Kharenagh - Zarvân - Ūroo- Staôt. Afterwards they i.e. male and female Roovân unite according to the rules of Khaitvôdatha, thus one whole Roovân of vast Ūruvînaiti, and Door-e-Sook and Vasôyaôn powers of consciousness comes to light. Thus unified to a Khaitvodatha state the Roovân gets '

Âsnô-Ûrvân' i.e. the Roovân and the Baôd and the Farohar all become of uniform Aôrvatâm Ûroone powers carrying the ordinary meaning of one uniform wisdom. Full of such Âsno Ûrvân they enter the great White Brotherhood named Ardâfravash. Their 'Ard' meaning Gava-Chîthra bodies getting at Khâthrvat conditions have attuned themselves with their Roovân-Baôd-Farohar i.e. the Gava-Chîthra bodies have themselves reached the 'Âsnô-Ûrvân' stage. Thus the Deav Vidâtoo has to that extent gained the prize of 'Ghenâ' that he had desired in the 'Parâ' Zarvân, because now he became quite fit to attune with Fravashî Anjuman appointed for bringing Frasho-Gard i.e. general salvation of the Nîstî Universe, first bringing about real brotherhood between all Nîstî entities i.e. bringing them all in the Barjisee Varna. The rest of the tenth part of Roovân with cloudy Raya fluid and the rest of the ninety parts of the Dravô lie quite dormant at this stage in Zareh Vaurookash, for they are going to form human race in future when Gaitî our globe will be created. Now at this stage, only Nîstî-e-Aval is created. We have said above that the Roovân of some of the other four Varnas show only eight parts of one harmony i.e. of one consciousness, while the two other parts are found dormant and cloudy with some Raethva. These eight homogenous parts will unite and form one group soul of second class to the first. They will also form Gava-Chîthra bodies. They will also gain Frasho-Gard in the one birth, but they will not easily join the great White Brotherhood of Ardâfravash so soon as the former one of nine parts of homogeneity. They after their Frasho-Gard shall have to give sacrifice for the redemption of the remaining other dormant cloudy parts who will form the genii-Arvâhî race who thus will be raised to fine elemental bodies.

These entities shall be genii inhabitants of the Arvâhi Alam, i.e. elemental fine universe which is now (after the completion of the Staotic Dakhû) going to be created. The group souls of the unified eight homogenous parts after their Frasho-Gard i.e. after their Gava-Chithra bodies are merged in them, shall have to be clothed with elemental covering and appear amongst the above said Arvâhi genii populace as their Râinîdâr preceptors, Soshîant.

After the completion of the Nîstî-e-Aval universe of Gao Chîthra substance the Anasari universe was to be created. First of all Upairi was mainly composed of Gao-Chîthra where Anasars were created from the Anasars prepared in this Upairi Dakhue the rest of the creation of the Chinvat Zamrîr and three Dakhues of Adairi, Pairi and Aepi and the two Zamrirs between them and the Zafripaya in the centre of Aîpî Dakhue were created. This creation of Anasars was created on the basis of Atre Spenisht of the higher order and Atre Adar (the lower order of Mînô Karko) and Atre Vajist, Atre Urvajist, Atre Spenisht of the lower order. It should be noted that the Nature which brought into existence all these Dakhues of Upairi, Adairi, Pairi, Aîpî and the Chinvat Zamrîr between the Upairi and Adairi, Pairi and Aîpî Dakhues and the Zafrepaya (Paatall) was serene accommodating the dual powers of Spena Mînô and Ghanâ Mînô who were working out the creation in their special ways, the (Kshafna) required for the built of Anasars was handled by Gha and the (Rokhsna) required for the built of Anasars was handled by Spena. There was no Tire-Gohur i.e. the dark side of Nature, rather say it (Tire Gohur) was in embryo condition. The control of the Nature working upon the Anasari Dakhues from Upairi Dakhue to Aîpî Dakhue was in the hands of Gévush Tashan and Gévush Urva, the upper part from Upairi Dakhue being under the supervision of Gévush Tashan, the lower part of Pairi, Aîpî Dakhue being under the control of Gevush Urva. These two Gevushes are connected with each other.

This Geûsh-tashan, so to say lives in the Daenâ of Ahûramazda as Gaûsh-tashan is the 'co-worker' assistant' of Vohûman, the Heart the consciousness of Ahûramazda i.e. great Harmonies. This Nîstî Nature who created Nîstî Getis in this third Kâl when Gana was a help mate to Her will be changed in the fourth Nîstî when Gana will rise in rebellion the Nature becoming a battle field. The weight of this Nature of constant engagement will then be borne by

these two Geûsh in one Harmony. The battlefield of Nature in the fourth Kâl is in between them. Geûsh Tashan high on the Zareh and Geûsh Urva beneath the earth. Ghanâmin leading the Rath Wagon of "AHÎ" natured Shetân of the black side Tîre-gôhar thrusts his army of the black side in between, thus trying to disconnect the telephonic harmony of the two Geûsh entities who are Yazat themselves. Geûsh-Tashan is the chief architect of this Nature, who is the controller and conductor, and under whom all other act as his assistants. He is supplied by the Daena of Ahûramazda the necessary strength to conduct the Nature. His next in command is Gaûsh-ûrvâ. All workings of Nature that we see round about us - nay in the whole material elemental cosmos in the fourth running Kâl is thus primarily conducted by them, who act as the Hakîkat meaning the main oil from which the Nature Mother (the Zarvân of other Yazat) kindles the lamp of the Universe. In the fourth Kâl Ghanâmîn of evil intent wants to put off the light. Therefore, he wants to destroy the oil i.e. the above said talismanic connection of the Geûsh-Ûrvâ with Geûsh-Tashan as on that primary connection the rest of Nature works. Thus Ghanâmin directing the Rath waggon of Shetân under the command of the whole army of Tîre-gôhar i.e. of the dark powers of Nature, wants to so insert this huge black host as to disconnect the connection between the Geûshis which is the mainstay of Nature's working strength in the fourth Kâl. Once in 81,000 years' time of Dareghôkhadât of this running fourth Kâl he nearly becomes successful, when at the opportune time Geûsh-Ûrvâ is helped by Zarathûshtra, who nullifies his efforts, binds the assistant author of the mischief named Azîdehâk on the Kûh-e-Demâvand of great mystery. Time in such elemental universe of the 4th Kâl runs on the Dareghôkhadât basis i.e. for an 81,000 years at the end of which the globe on which it runs is disorganized for a time. After a pause of some 25,000 years again the globe is repaired by Yim in the pause and in the incoming New Daregôkhadât, which will run likewise for 81,000 years. Thus innumerable Daregôkhadât after Daregôkhadât are running on this Nîstî Universe, until fourth Kâl i.e. twelve 'Hazârâ' are completed and Frashogard begins. At the beginning of Daregôkhadât the globe is in the process of formation, on which Deva i.e. entities of Arvâhî Âlam also have access. These Deva are the worshippers of dark side of Nature, who in the first 4,000 years develop the dark side of Nature to unimaginable and unmanageable extent, which appears in the mystery of 'Toor brâdvaksh' against which the Dahîûpat and Rathéshtâr sages the Mazdayasnâns of the former Daregôkhadât called Pôrfôtakesh souls fail to achieve success. This 'Toor brâdvash' very nearly disconnects the magnetic connection between, the Geûsh i.e. Geûsh Tashan and Geûsh Ûrvâ. At this conjuncture Zarathûshtra descends with all the powers of a Yazat and destroys Toor brâdvash taking a prisoner Azîdehâk the prince commander of the dark host binding him on the Demâvand peaks of self-control. Of such peculiar momentum which will happen in fourth Kâl, is evolved Adairî Dakhiu in the third Kâl when Nature was serene accommodating dual forces of Spena and Gana working harmoniously in their way. Such serene accommodating Nature now creates, as seen above, 'Âdaîrî Dakhîû and its Zamrîr transitional portion in between Upairî and Adaîrî. In the same way Paîrî Dakhîû and Zamrîr i.e. portion between Adaîrî and Paîrî are created where Arvâhî genii are to inhabit. The genii and Paîrîkâ of innumerable genres and species are mainly divided in two main classes, viz. Ûlvî and Sîfli. The Ûlvî inhabit Adaîrî Dakhîû, the Sifli inhabit Paîrî Dakhîû. They are vitalized from the above said two dormant parts of Roovân of cloudy 'Raya', of which the eight parts inhabit the Nîstî-aaval. These Roovân of two parts are uniformly hazy in the Raya and Khâthra, hence they become as one. Thus getting to unity they are submitted to Daseme treatment, when ten divisions are made, of which six parts show one characteristic and the four parts show quite a different characteristic. Therefore, the group of six becomes one part and the group of four becomes the other part. First, the group of six is taken in hand. They are set to activity from the dormant state, whilst the four parts of Roovân are allowed to remain dormant. From the six parts united Roovân the Raethva is taken out in that Zareh Varkash. The extruded Raethva is added according to Mazdâ dât to the six united parts. They are then divided into the two genders as explained above. They are taken then to Zareh Frânkard,

where they are classified and requisite munificence of Apâmnâpât and Chîthra are assigned to them according to Mazdâ dât. They then are taken to Zareh Pûîtîk, where Keherp embryos are hatched. Zareh Kyânse then takes them to the destination of Adaîrî Dakhîû, where the embryos are developed. Thus bodies are created, in which these six-part Roovân with Baôd and Farôher take their seat. Thus the Ûlvî genii with Paîrîkâ are created who dwell in the Adaîrî Dakhîû. We shall stop here and go the Paîrî Dakhîû, which is also created as above described in which the Sefli genii with Paîrîkâ are to dwell. They are created in the same manner as the Ûlvî genii from the remaining portion of unified four parts of Roovân lying dormant in Zareh Vaurookash. These genii of Ûlvî and Sifli nature have elemental bodies but their existence is not like ours of condensed type. They far exceed the number of humanity. They are not all bad; Some are very malignant, their malignancy depending on the conduct of the human race. The age in which humanity is truthful and selfless, the genii races receive an impetus to rise higher. But the age in which materialism is rampant, turning the Human race to be devilishly selfish, the genii races receive a set-back. Zoroastrian Daen discourages any direct contact with them for the purpose of mundane reward. Zoroastrian Yasna elevates the Ûlvî genii and subjugates to good behavior the Sifli ones. After the Arvâhî Âlam of Adaîrî and Paîrî Dakhîû with their Zamrîr (transitional part) were created, the turn came for the creation - manifestation of Aîpî Dakhîû its Zamrîr and Gaitî and the 'hades' – pâtâl- 'Zafra paya', 'Heng'.

The Âônghaîrya Zarvân by the help of the same serene nature then began to create the rest of the Universe to completion, i.e. Aîpî Dakhîû with its Zamrîr and the globes within them, in which Gaitî our globe is the most material, still all the same most elevating and beautiful, as the beginning of generic Frasho-Gard is to start from there. The creating powers of Zarvân are shared with him by Aôj the Mother Nature and Âthra and the Var mysteries i.e. Yazat. The order on the side of Spena under whom Gamin works according to his way most obediently and impetus for the creation as in the former creations and evolutions come from Ahûramazda. The thought of the creator Dadvâô dâdâr Ahûramazda begins in the opportune time. The thought as Raya and Raôkhs starts from the AHÛ pervaded in Daena of Ahûramazda, i.e. inner Harmonies, when Ahûnavairyâ is sung with 2244 melodies by Him through the above said reinforced Âeânôo. The thought i.e. Raya and Raôkhs become impregnated in the Âônghaîrya Zarvân through the Gardoon-e-Gardân riddles whence it becomes communicated to Âthra and Mother Nature Aôj of dual Spena-Gana manifestation. The words from these impregnated agencies evolve out the masons, who begin to perform the Yasna i.e. the erection of the Dakhîû with its Zamrîr and globes in the prescribed serial order. The above said thought of Raya and Raôkhs had been grabbed by Yazat, as the Gardoon-e-Gardân is set in motion by them. The Yazat as Thvôreshtâr imbued with the same thought of creation join the former impregnated agencies in uttering the divine words – the Mânthra full of blessings when the masons appear to do the work as is wished for by Ahûnavairyâ.

The Aîpî Dakhîû and the Zamrîr above it are created, the Zamrîr above the Dakhîû being of fine unperceivable elemental nature, getting coarser and coarser perceptibly when the Aîpî Dakhîû is reached, which is in the beginning though coarser than the Zamrîr still imperceptible to our senses, when further forwards the Dakhîû becomes of perceptible nature of perceptible elements, as we know them to be. In the depth of Aîpî Dakhîû there are volcanic activities of fire and torrents of stormy windy motions and clouds of vapours. The exact centre of the Aîpî Dakhîû is a mysterious spot, finest in texture, highly imperceptible, ruled and permeated as it is by 'Asha' Divine order. When the creation of Zamrîr and Aîpî Dakhîû comes to a close, the last turn is meant for the beginning of the creation of our mundane globe from a nucleus, that was reserved there when Ahûramazda as Mantâ had sung Ahûnavairyâ with 729 melodies. This nucleus forms the basis on which the globe is to be erected. This basis originally was drawn on a

spot on the vast sheet of the circle of Âtar-e-Spenîsht, when it had been evolved out from Âtar-e-Mînô Karkô through Âthra Poothra Ahûramazda. The Aîpî Dakhîû and the Zamrîr above it are raised on this sheet of Atré Spenisht. Therefore, the basis of our globe is included in them, which is located as being somewhere partly in the last one or two sub-planes of the Zamrîr and partly in the first sub-plane of Aîpî Dakhîû. Thus these regions of Zamrîr and sub-plane of Aîpî in part provide with the space necessary for the material dimensions of the globe, which (dimensions) shift in different epochs of Zarvâne Daregô Khadâta of 81,000 years. But there is also the mental and spiritual aspects of the globe, which far surpasses the material one, extending as far above as to reach the Zamrîr of Adaîrî Dakhîû even soaring higher than that. It is hence that the globe is described as 'Doorepârayâô i.e. of far dimensions, not easy to cross. This means that the material situation of our globe varies in the Zamrîr of Aîpî Dakhîû and Aîpî Dakhîû not only in every Daregô Khadât but in every one of the 7, 7 into 7, and 49 into 49 epochs current in those 81,000 years. Further it means that our globe presents such a changing material aspect and a spiritual unperceivable aspect which soars higher than Adaîrî Dakhîû. Further, it divulges out the truth that the physical aspect of our life is nothing before the spiritual aspect, nay spiritual aspect is all in all for the real common welfare. Our physical death does not solve the problem as the other side makes the problem million times more complicated. The dealings of this physical existence fade into insignificance before the dealings that we have to set right on the other side of death. From this point the idea of ceremonials presents a great relief. Globe is Doore-pârayâô because beyond this physics the spirit presents a long way off. Worldly sciences concerning only the worldly standpoint do not give relief, as they fail us in the nick of time, at the most critical juncture of our life, but the sciences dealing with the problems of the other side of existence do give us relief hence these sciences are called 'Khshnoom'.

As said above, time on our globe runs at a stretch for the period of 81,000 years called Daregô Khadât, when the activities of the material globe are current, at the end of which period dismemberment of the material globe is brought about by world wide floods. This is called the physical death of the physical globe. After this physical death of the globe, the spiritual side of the same begins its career as happens in the case of a man after death. The career of the world in its spiritual aspect begins from the poles upwards for a considerable time, which (career) once again vivifies the dismembered material globe to physical activities, which begin from the poles downwards on the newly emerging earth, thus beginning a new Daregô Khadât, which will again run its course of 81,000 years only. This is so to say the personal death of the physical globe and its rebirth again. Physical activities always then begin from the poles downwards. Let us now see the very first beginning of the formation of this mundane earth and its inhabitation by the noble creation of humanity, both of which are destined to bring about Frasho-Kereitî i.e. evolution of the created Universe with its creation back again to Ahûramazda. We shall see what a holy temple this globe and men were and how mercilessly they have been defiled. Drooz i.e. Satanic activities turning the holy temple of the globe then known as the chaste globe, Garô-Demân to the condition of being sinful undesirable globe, named Droozô-Demân, which is slowly being brought round by Zarathûshtra with Vîdaevôdât in hand. Humanity in the same way has fallen from its lofty stage, zenith of selflessness and virtue, to the depths, nadir of selfishness and sin. In the allegorical language, it is said that two serpents are grown from the two shoulders which require their daily food as the brains of men. The Pehelvi writings say that the chaste world Garô-Demân is attacked by satan under the leadership of Ganrâck Mînô, who have ransacked and who are ransacking the globe, entering the physical fibres of man and the rest of the creation, springing darting out of their shoulders as serpents demanding as their food human brains.

Let us now begin the subject of the first creation of our globe, which has undergone five stages and this is the sixth that is running.

- (1) The first was fire-like which was promoted to Keherp realization i.e. one fourth of the Dravâô to be trained and promoted has been promoted and changed to Gava condition. Thus Keherp is that which has the latent powers to meet the then current Zarvâne Akarné of the " Âôngghaîrya" tense-Kâl. The above said Dravâô belongs to the tenth part of Roovân, of which nine parts are promoted to Ardâ Fravash conditions in Nîstî-e-aval. This Keharp at the present stage has become the chief part of the nursery, whose nursery governess is Mother Nature reviving and maintaining our frail faulty sinful flesh created out of the last one-fourth part of Dravâô, which is now undergoing training and promotion.
- (2) The second stage was 'Bâdy' 'wind-like', which was promoted to Tevîshî realization i.e. the second one-fourth of the Dravâô to be trained and promoted has been promoted and changed to Gava conditions, gaining the patient powers and ardent desires to meet the current Âôngghaîrya Zarvâne Akarné through the above said Keharp. This Tevîshî, which is a very subtle fine unperceivable body at the present stage, has been made subservient to Keharp, so to say the inner apartment of Keharp the next part of the nursery whose nursery governess is the above said Mother Nature (Aôj – Tagî – Zôr) helping the Keharp in his great work.
- (3) The third stage was 'Water-like', which was promoted to Ûshtânic realization i.e. to be of one breath with Yazat, when the third one-fourth part of the original Dravâô to be trained, has been promoted and changed to Gava conditions. This Ûshtân is that which has the latent powers to meet the current Zarvâne Akarné of the Âôngghaîrya tense through Tevîshî and Keharp. This Ûshtân which is named as Ûshtân-Âp subtle very fine unperceivable body at the present stage has been made subservient to Tevîshî the next part of the nursery to the Tevîshî part whose nursery governess is the above said Mother Nature (in Ûshtânic aspect), helping the Keharp and Tevîshî in their great work of training the last remnant of the fourth part of the Dravâô, which has been manipulated to the living flesh body, as we see and experience in the self and round about.
- (4) The fourth stage is earth-like material sensuous and sensible which is being promoted to the Gav realization. At this stage every thing was and is material having been and being worked out as such from the above said Keherap. Tevîshî and Ûshtân-Âp who are taken as the nursery of which the nursery governess is Mother Nature called in the Avestaic Scriptures as Aâoj-Zôr-Tâgi-Ûshtân, Mother Nature viz. Aôj-Zôr-Tâgi are commonly called as Gâv, while Ûshtân side of Hers is a special feature connecting Her of Polaric dual capacities (i.e. the united poles can be separated in the fourth Kâl) with the Mother Nature of Advan capacities, where the poles are so unified that they can never be separated.

Really speaking Mother Nature of Advan capacities where poles are unified is a vast ocean, which when reduced to an isthmus of water is called Ûshtân, and when she expands from the isthmus condition again into an ocean which is called Mother Nature of polaric capacities i.e. where poles are so unified that they can fly asunder when required i.e. in the fourth Kâl.

At this stage of material existence the creation was hermaphroditical (having both the genders in one entity), passing on to the stage of hybrid creation i.e. beings possessing different species such as half metal half vegetable, half vegetable half animal, half animal half human.

This hybrid stage of creation led to the creation of one species only. We will describe the human creation. He was an imperfect being possessing one eye, one foot, one hand. We cannot imagine about this stage of creation. In these stages of human creation no will-power or conduction of worldly affairs were given to them. The creation went on the course of Mazd-âp as natural events being led solely by Mother Nature with none of the self-willed motive force. At this time Gana was under the control command of Spénâmin helping Him in the work of creation according to the prescribed course given to Him. After such an unperfect stage, came to perfect stage of creation when the human being was quite symmetrical perfect. At this stage the work of creation was completed. The whole Nîstî creation underwent earthly stage of creation known as Khakhy Ushi. Now the authority of the third Kâl epoch of Zervan began to wane. Changes began to take place in Mother Nature. The creative part played by Ganamin in creation ended. He was separated from the company of Spénâmin and commissioned to go and stay in the Patal-zafrapaya where Asar-e-Tariki had commenced on account of the separation of the united polar condition of Nature they becoming opposites of each other presenting Asar-e-Tariki on the scene as an opponent of Asar Roshni. We have seen that Ganamin when was evolved by Spénâmin was not given the company of Fravashî. Hence the Nature was far from truth justice-obedience i.e. fairness of any kind. But his being with Spénâmin in Hastî and Nîstî where nature was teeming with Raya and Asar Roshni had tamed his wild Nature to submission. Now his stay in the realms of Asar Tariki provoked his wild Nature and he refused to obey Spénâmin in the conduction of the affairs of fourth Daedoist Kâl which will be on the scene some times after.

The affairs of this fourth Kâl of 12 Hazaras were to be carried on to bring Frashogard. Ganamin rising in rebellion began to create obstacles in bringing about Frashogard. He created devils of evil intent and temangh side i.e. black side of Nature. Mother Nature had thus to bear the burden of the dark side of Nature.

Creation was completed in whose construction the daevic matter of the ruvans was used also. The main matter of construction was furnished by Anasars of Apam Napat and Apairi Dakhne. Humanity had now to bring about, Khaki Ushi to completion i.e. to conduct affairs in such a way that the anasar-matter anywhere can be transmuted to Nur-Khâthra. Humanity had so to say defray the expenses incurred to build up the creation of this globe in which he has to earn salvation Frashogard both of self and the nether creations and of the globe itself. We have seen above the four stages of Ushi i.e. creation of globe when the nether world and humanity had improved three-fourth of the 'huviat' - Daevic incest found in them. From the remaining one-fourth part of the incest physical body was created in the third Kâl with the faults of flesh to be set right by the worldly and spiritual duties of the physical body.

With this object in view, the fourth 'Kâl-epoch' will take the place of the third Kâl and complete the 'Khaky Ushi' at the end of his 12 Hazaras. Ganamin and his devilish hoards will be saved - given salvation. Thus begins the fourth Dadoisht Kâl whose authority now begins.

In the beginning of the regime of the fourth Dadoisht i.e. the present of the present Kâl the working of humanity begins who has emerged from the above said four stages to the fifth stage of proper human existence, gifted with the will power.

- (5) This fifth stage is of the virtuous earth of the heavenly gardens called Garôdemân which was in direct communication of Garônemân the immortal sixth heaven of the Hastî realms called Havayaôn. Thus Garôdemân was the earth of heavenly nature, in which yazat walked in the shape of man called Astô. Man at this stage was a perfect symmetrical being having all the instincts which now we see in the animal

world. Man now a days is in a very imperfect condition, his instincts having been divided in the vast animal and vegetable nether creations. Such an account reads as mythical, but everything is to be judged from the standard of the then current times and the circumstances that are produced by them. The Ahî minded satân led by Ganâmîn was not allowed to enter such a celestial globe, because the creation of man at this stage used free will 'Mâdâm' given to him in the right direction, Thus in 'Garôdemân ' sin had not entered. The above-mentioned mental and spiritual aspects of our globe exactly coincided with the then physical aspect. The Roovân that inhabited this Garôdemân were of Barjîs Varna. There was one Varna and all brotherhood and Mazdiyasni daen was given to them. They observed the Das-Andarz strictly. As there was no sin, no Vîdâevôdât and Zarathûshtra were needed. Roovân of the foremost Varna descend from the three asma that of Barjis Ravi and Mah. Those descending from Barjis sixth Asma are the highest. Those of Ravî and Mâh are consecutively inferior to the former. When the groups of Roovân from the sixth were exhausted, the turn came up for the descent of those from the fourth of Ravî. When they had been exhausted, the turn came for those of the first of Mâh Asma. Side by side with them the Roovân from the other Asma began to descend, as one of the progenies of those of the Mâh Asma. Three hazaras out of the twelve Hazaras of the current Dadôist Kâl came to an, end and the fourth Hazara had just set in. All Roovans of Barjisi Varen faith descending from the 6th, 4th and 1st heavens (Asma) had completed their journey. The Roovans other than those of Barjisi Varan began to descend. Those of other Asma began to slacken the discipline of life by wavering the faith in the Mazdiyasni Daen and in the observance of Das Andarz of the Mazdiyasni Daen and in the counsel of the living walking angels of the time in the forms of supermen 'Astô' that had existed in those days. The mysterious tree of Vanêzavîtbîsh that flourished in those days of three Hazaras began to be uncared for from the fourth Hazara.

Thus when the fathers from the first Mâh Asma ceased to descend, those from the remaining Asma began to descend as the progenies of those of the first Asma. Ghanâmîn with the satanic armies tempted these men of the four Varna, who submitted to them and allowed them to enter the chaste earth.

The sixteen 'Chakhra', those allegorical cities of the Vandîdâd, were invaded, man mainly going to their side, leaving the side of the supermen 'Astô' who had to recede. Here lies the key to the right understanding of the first 'Pargarad' of Vandîdâd. Ghanâmîn then converted men to his fold of materialism and entered in their fibres and aroused in them the senses which had been smothered uptil then.

But before the third Âônghaîrya Kâl had receded i.e. retired that retiring Kâl had thrown out his mighty strength had produced a handle on which the new present Ruvan carried one of Dadôisht can manipulate in the opportune time. How was it managed? When in the fourth Hazara of the present Kâl the earth from its sixteen invincible doors (which are described in the first Pargarad of the Vandîdâd as sixteen cities, which are the sixteen Chakhra or sixteen doors of the mental side of the earth), was attached by Ghanâmîn with Satân as his vassal with his satânic armies of Daeva Arvahî entities, the doors began to give away one by one until the satânic army reached the 13th door. The receding Spenâmîn in company of Yazat arranged their armies of Asar-e-Raôshni on the heights of the plane overhanging the eleventh door to put a last desperate struggle. The present Dadoisht Zarvân invoked Adar Yazat to form a burning defense against the fiends and invoked Ahûra mazda to send in the help of Fravashî, which only could set right the

disturbed balance. The answer from Ahûramazda was that all was happening according to His plan based on Justice and Limits. As long as justice is undisturbed, you have to uphold the cause. Help will only be available when justice will be attacked. (We see from this allegorical account written to suit human imagination and understanding of the mysticism of the situation which formed one of the many such themes, which formed the story lore of those times that nothing happens that is not in His "Vaîryâ" and that is not based on justice. What is lacking is the lacking of our faith and reason to take the meaning of the real situation.)

In the great struggle that ensued the fiends suspected men to be faithless in their cause who were therefore being seriously handled and were therefore being exterminated when the humanity in great pain and anguish of being destroyed became penitent for the sins they had allowed to enter the globe and amongst themselves submitted to Âdar Yazat the lieutenant of the fourth Dadoisht Zarvân. Âdar Yazat took them in the protection of the burning circle that was being manifested by Him, wherein humanity lived and lives in great anguish that the evil should have been allowed to enter them and the earth. The fiends heavily attacked the burning circle, throwing against it torrents of the rains of woes and trouble. The burning defense stood the great shock boldly and was tottering to stand for defense. It was feared every moment of being extinguished. It was a success for the fiends. For a time it appeared, that the fiends will be successful and the overhanging tenth door which leads to the capital, will be captured and the game will be entirely lost from the hands of Spenâmîn. Man and globe both will again sleep in the sleep of oblivion when Ghanâ the untruthful faithless to all the fiends and to Asar-e-Raôshni mischievously asserted on the eve of success that it was none of the business of Ahûramazda to keep the white flag of justice encircling the cosmos and hence on them who are on the winning side - it must be looted. Satan who does not know justice and its force attacked the banner, the cup of iniquities was full, nay it began to overflow, when in the nick of time Fravashî ran to the succour of justice and took in hand the encircling banner that was tottering on its basis. No sooner that Fravashî entered the field Ghanâ fled, notwithstanding the solicitations of Satân and the Rath was overturned, the hellish fiendish army thrown back on the 13th door which was their mighty fortress. The fleeing Ghanâ advised them during the flight to take shelter there. Thus Spenâmîn was victorious, who now erected "Vâsimchâ Yîm Panchâs-dvarâm" a 'Vâshî' of 50 doors to keep the fiends ever backwards from the field of 'Frâh', in which they are constantly contesting with the white side, coming out from the fortress of the 13th door. Thus upon the project of the by-gone Aonghhairya Zarvân, Spênâmin prepared and activated the Vâshî of 50 doors which ever protects the 10th door with the capital in which remains ŪRVA and BAÔD with Band-darôsh i.e. with infolded consciousness. (At the occasion of death this 'Vâshî' is broken when the capital enmasse is turned up to in the orb of Harbarez. The holy prophet Zarathûshtra then instructed to form a Vâshî in miniature by the 'Sachakâr' and concomitant Yasna).. Thus a 'Vâshî' is prepared in which the 10th Chakhra the capital is protected as Ghanâ and Satân can never enter it. Thus the by gone Âonghhaîrya' Zarvân's plan was fructified by the 4th Kâl who gave humanity a fortress protecting the capital of the body wherein a patmân is instituted like one Ahûramazda possesses, which manifests itself in the voice of conscience, always trying to keep the balance aright as it gets disturbed during the strife manifested in passions and their working thought word and deed, thus bringing round humanity from the clutches of the fiend to whom it had voluntarily surrendered. Now that Ghanâ with Satân and his dark natural forces has entered every bit of the creation upto the heart, i.e. the authors of everlasting destructions have approached the very source of life pledged to this creation for Frashô-Gard salvation, it was pre-eminently necessary to form a protection against their entering the heart the source of life i.e. fountain source of salvation, which was provided for in the 'Vâshî' of 50 doors. Every man has got this 'Vâshî' wherewith in the midst of teeming passions he is made to remember the virtues, every crime is made to follow by repentance which is bound to

fructify in virtue some day, may it be very far distant. This 'Vâshî' is the one art of this 'Daedôisht' age which is instrumental to make Vîdaevôdât successful in its aim and object of subduing the Drûj i.e. inner passions. The final result of all spiritual sciences and art of the white side restores sufficient strength to the Vâshî of 50 doors which is dilapidated by sins. This was the excellent result achieved in by the third epoch of "Âôngghaîrya" Zarvân i.e. the leader of the white side of nature in the third Kâl against the dark plotting of Satân. This 'Vâshî' provides with an exhibition of what "Âôngghaîrya Zarvâne Akarné" did in his long regime.

- (6) The Sixth stage is the reformation of the 16 cities (Chakhras) that had been disturbed by Ghanâmîn i.e. the restoration of the Gaitî from the clutches of dire materialism to a sense of higher spirituality in which Druj is not allowed to cross the insurmountable 'Vâshî' i.e. the fortress of conscience with its voice of alacrity, suggesting to be up and ready against the deception of self. The theme of Vandîdâd begins the descriptions of this sixth stage in which Zarathûshtra - the Ūroo-raôst Astô, the great messenger the 'Paighâmbar' - the superman - Yazat in the form of the human being of the time of the globe of Garôdemân is the great redeeming feature.

Such is our Universe the Droojô-Demân, where Drooj is rampant, where the four jirams Varna are running to get at the goal of reaching the Varna of 'Namân' i.e. 'Barjîs' (named Garomân which is the nascent home of Zarathûshtra) and from thence to Ahûramazda as is depicted in the great prayer Yasna Hâ 12, - showing the description of 'Nîsîmî Daevô' built by Zarathûshtra a Talismanic 'Vâsî' prepared by Him on the Harbarez in his gas-Pavmahal for the protection of Dârêghô-Khadât and all the religions of the five Varna of Humanity against the attack of Gana in the copy of the original one built on Upairi Dakhue.

YESNA HA 12

Therein it is written that Zarthushtra follows Ahûramazda, he has nothing to do with Ghanâ. I also follow Zarathûshtra. I have nothing to do with Ghanâ-Satân.

'Yâ Varnâô Âpô' i.e. to which (i.e. to that) Varna and faith (of the great encircling group) 'ÂPÔ'=waters belong, 'Tâ Varênâchâ Tackêshâchâ' i.e. to that Varna and belief I belong; ('ÂPÔ'=waters, meaning currency of the coin current in different 'Daên'=religions. Here the current coins of different religions are depicted as good, eligible for the Varna of Zarathûshtra i.e. they all will be affiliated to Zarathûshtra).

'Yâ Varnâô Ūrvarô' i.e. to which (i.e. to that) Varna and faith (of the great encircling group) Ūrvar=green vegetations belong, to that Varna faith I also belong; Ūrvar=vegetations, green trees, denoting the shade-shelter-provisions that they give to a wearied traveler. Here the shelter-provisions are depicted as full of blessings, directing the above said current coin of all religions and their votaries to the central HOME of the main Varna of Zarathûshtra).

'Yâ Varnâô Gêush Hoodâô' i.e. to which (i.e. to that) Varna faith (of the great encircling group) Gêush Hoodâô i.e. Gava the Mother Nature of polar activities belong to that Varna I also belong. {(Gêush Hoodâô is Gava which is Hoodâô giver of virtues to both the sides in Her, to the white as well as the dark, rewarding the white and bearing the burden of the dark, being thus quite selfless and in which are included 'Goshpand' unseen powers as 'Gavyôdâd' {(the one of the twin of satân, and 'Gêush Urva and Gêush Tashan' the spirit and force of this nether world, and

Varsiaji and other benign animals). (It is meant to say that Gava our Mother Nature wants to take the creation in Her Home of the Varna of Zarathûshtra, which is the final goal of their working i.e. the Varna and faith are working their way to that of Zarathûshtra.)}

'Yâ Varnâô Ahûramazda': to that Varna and faith belongs Ahûrmazda (whose special creation is that of the above said Mother Nature of polar activities and the Ashavan i.e. men as good as Yazat. It is meant to say that since Ahûramazda has taken His special creation to His Varna that is entrusted to Zarathûshtra, the rest of the deficient creation is also bound to go there i.e. to the final end and object set up by Zarathûshtra. Ahûramazda leads the four Varna through His special creation viz. Gava and Ashavan to his own Varna i.e. the Havayaôn of Garônmân, the residence of Ahûramazda and Zarathûshtra).

'Yâ Varnâô as Zarathûshtrô' to this very Varna Zarathûshtra belongs (who as Astô will lead other Varna - faiths to that of his own, which is none else but that of Ahûramazda and His Mother Nature.

'Yâ Varnâô Kava-Vîshaspô' Fershaôstrâ-Jâmespâ, Kaschit Saoshygantam Haîthyâvarzam Ashaonam. To that very varna and faith belong Vishtasp the great Dahûpat King of the globe, Fershostra and Jamasp the great followers successors of Zarathûshtra just after him and one and all of the Soshiant (benefactors of the globe) - may he be or they be the leaders of the great Varna of Zarathûshtra after him or the leaders entrusted with the work of leading the other Varna of other faiths to the central Varna

May they or he be any, provided he or they are 'Haithyavarzem' promoters and promulgators of the truth i.e. (leading everything to Garô-naman i.e. Havayaôn of Ahurmazad i.e. the Varna of Ahuramazad and Zarathûshtra Varna of Barjîs - the central encircling Varna). To that Varna I belong, everyone has to go that way. Meaning of Ha 12 is finished.

In Garô-demân Gaitî there was one Varna - no sin therefore; all were near perfection, nearly whole or getting whole soon. Khaitvôdath was easily obtained in that Garô-demân. All were Astô i.e. Zarathûshtra like-men with the perfection of Yazat.

In Droojô-demân there is sin, there are the remaining four Varna. Zarathûshtra Astô is needed with Vîdaevodât - Vâsî is needed as men are deficient and with its attendant fault of flesh i.e. sin --men are sinful i.e. always attracted to the soul parts of others in which the whole soul is divided - soul parts irregularly attracting the soul parts of the others i.e. sinful attraction of sexes and worldly unlawful intercourse in diverse worldly ways. We in parts i.e. of divided soul particles cannot think of Astô of Garô-demân possessing the wholeness of soul. Physically speaking part cannot contain the whole. Therefore, we of divided souls cannot conceive of Zarathûshtra and the Garôdemân of the bye-gone age whose souls were whole and events relating to them. To us of divided souls it is a myth if only we take away the spectacles of faith provided to us by the activated Vâsî.

Thus we have cursorily depicted our globe passing the great six stages. Now we shall cursorily see how they are created as such by the Nature of the third Âônghârya tense. We shall take the first stage. We shall revert back to where it is stated that the main Roovân was divided in two portions one of nine parts and the other of one tenth. The nine parts are described as having joined Ardafravash. The tenth part Roovân were dormant uptil the then future situation. Now as the turn of the creation of our globe came up Âônghârya Zarvân communicated the Raôksh imbued from Ahurmazad to Geûsh Tashan the original force of Mother Nature Aoj of united

polar activities of dual capacity to create Gaitî using forces of Âthra. Athre Spanisht was activated and the delineation for the expanse of Gaitî was marked out. Thvaorestar Yazat accompanying them in the task. The material as before were furnished by Apamnepat and the Chîthra from the revolving heavens of Hastî. In this storage of materials for the creation of Gaitî some species of the original Rathav of ninety species were added from this material Geûsh Tashan with her colleague Geûsh Urva the leaders of the Mother Nature of dual capacities with Thavorestar Yazat began to shape form of the globe which happened to be of course fire as we see it. Thus the new globe was made of coarse fire. The globe was at that time very hot and glowing unimaginable by us.

Now we shall revert to those dormant Roovân of one-tenth part. They were dormant i.e. Rai (water) lustre was cloudy i.e. Rai was undeveloped. Their consciousness was meagre. Before they were treated on the Dasme line, they were divided in male and female parts as said above. They were then divided in ten parts; nine parts of whom were homogenous the tenth being very cloudy in his Rai lustre. The nine part had their Rai clarified whose consciousness began to expand -they out of their conscious thinking evolved out a form which was blessed by Fravashî turning it to a Farohar condition. Thus these nine parts of Roovân who being homogenous were as entity got the accompaniment of Farohar who got for them their Bagobakht i.e. leader who can lead them forward in the Tanomund conditions. Thus a new group of Roovân was evolved out of those dormant Roovân who were conscious about the great theme of AHUNAVAR. They will be named as "N" Group of Roovân who will form human population. The remaining tenth part was found very dormant and distressed. Therefore, they were treated on the Daseme line, just afterwards in the same Zarevarkus. Ten parts were made of them. Nine parts having been found homogenous and the tenth cloudy in his Rai waters. Those nine parts being homogenous remained as one whose consciousness was slowly spreading out who began to understand the great Vaîryâ. Out of their conscious thinking was evolved out a form which was blessed by Fravashî turning it to Farohar condition. Thus they were accompanied by Farohar who get them their Bagobakht to lead them in their Tanomund bodies. Their consciousness made them happy and agile. They will be called "P" Group who will form animal creation.

But the tenth part of them (of the 'P' Group) that was separated was very much dormant, their consciousness was so to say nil - they were in agonies of ignorance. They were inactive and showed a pitifully low inactive condition. They were at once taken on hand by Aoj Mother Nature of dual capacities of Spena Angra in the same Zareh Vourukash and treated on the Daseme line. Ten parts being made of them, nine parts of which were homogenous rather agile who united and began to expand their consciousness and set about conscious thinking. They could understand AHUNAVARIA out of which they raised a form which was blessed by Fravashî turning them to their accompaniment of Farohar which Farohar got for them Bagobakht who will lead them in their Tanomund bodies. This group of Roovân will be named as "U" Group which will form the Vegetable creation.

Now the tenth part was seen which was a thousand part of Roovân of humanity i.e. Roovân of "N" Group. This part of Roovân was still lower. They were so low that they cannot be treated even by Daseme line, as the ten parts that could be made of them were of homogenous cloudiness in the Rai water. They little could understand the secret as their consciousness was undeveloped. Hence they could not obtain the accompaniment of Farohar out of their thinking as their thinking was nil. They cannot get for themselves their Bagobakht i.e. they cannot themselves toil for advancement. Then Nature had to do the rest for them. The Âônghaîrya Zarvân then according to Mazdadât evolved out 'Bagobakht' for them in the same Zareh Vourookash who will prepare corporeal body for them and station them on the above said globe

and lead them to Frasho- Gard condition i.e. arise in them universal consciousness and get for them the accompaniment of Farohar. On Zareh Vaurockash the Raithva from the Rai water of these last ramnant of Roovân was taken out the Raithwa being divided in 10 and 90 species as said above when their dormant consciousness began to develop, their thinking aright was established from which they procured for them the accompaniment of Farohar. This group of Roovân will now be named as "DM" Group who will form the mineral world. Mother Nature according to Mazdadât having the theme of creation wanted to create first the corporeal fiery creation out of these Rovân of "DM" group. Therefore, they were taken in hand first out of those 'N' and 'P' and 'V' groups. To the eked out Rathav of these Roovân of 'DM' group 10 species of Rathav and some of the original Rathav of 90 species were added. To them was allotted some portion of the munificence of Apam-napat and Chîthra of the revolving Hastî Heavens. They i.e. "DM" group of Roovân were then conducted to Zareh Frakard where they were classified, each Roovân male and female were allotted their shares of the Raithav plus munificence from which their respective bodies of minerals in fiery condition will be hatched on the Zareh-puitick from whence afterwards they were taken by their Bagobakht. On this Zareh puitick their material forms were prepared in nuclii of fire which were brought down to the above said fiery globe which was being created by Geûsh Tashan and Geûsh Urva. Here in the fiery dust of the globe the nuclii of the above said bodies were developed into mineral fiery ores thus forming the mineral world in fiery condition. In the same way those of "U" group were treated in Zareh Vaorookash - Frakard and Puitick by Nature and entrusted to the Bagobakht who were then brought down to the fiery globe with fiery appanage of vegetables. In the same way they were followed by "P" group forming animal creation. Lastly "N" group of Roovân was then brought down forming human group. Thus earth in a hot fiery condition was created. It was mundane fire as we experience it. The respective groups of Roovân who have fairly developed consciousness could not enter such bodies as such. Their consciousness was infolded again i.e. Banddarosh was put on them when only they could enter and dwell in this coarse fiery bodies of mineral vegetable animal and human. Geûsh Tashan now communicate with the Bagobakht as to the way in which such a state of the globe is to be elevated. Geûsh Tashan held out Her Gava-munificence and further instruction for the upliftment of the globe. Farohar of these Roovân whose consciousness could not be limited by Band-darosh and who dwelt out side the fiery constitution of these entities in their atmosphere called Aîpî, hence in company of their Bagobakht, invoked more and more of the munificence of Apamnepat and Chîthra when after a long time the coarse burning fire was raised to sublimity approaching near the condition of fire which is seen in the Nîstî-e-aval creation i.e. of Gava. Chîthra kind which is cool pleasing and beyond our perception. When out of these burning fire like bodies, fine imperceptible cool pleasing fire forms were made, Geûsh Tashan and Urva made their seat in them and elevated them to unseen Keherpic forms, taking away at the same time Band-darosh from the Ûrvân when the Ûrvân consciousness again began to be unfolded. In such Keherpic forms Mother Nature established Her just rule. These Keherpic forms which were at one time coarse fire of the Rathav, now began to be conscious of the great theme of Ahunvaria. Their consciousness (i.e. of these Keherpic bodies evolved out of the Rathav) was not or could not be co-eval with the consciousness of their respective Roovân as the fiery bodies now raised to Keherp were made out of the one-fourth part of the Rathav relegated to the share of the Roovân - the other three-fourth part was made dormant in the fiery forms which was then submitted to the elevated Keherp. This three-fourth part remaining in the elevated Keherp shortened the powers and made the Keherp much below the Roovân. When the rest of the three-fourth Rathav will be elevated then only it - (the elevated Rathav) can come up to Roovân i.e. can become homogenous with Roovân and unite it, which is the end object of the great creator. Side by side the formation of Keherpic bodies of these mineral-vegetable-animal and human fire-like entities - the fire globe was also elevated to Keherpic conditions which was inhabited by Geûsh Urva and her colleague

Geûsh Tashan. This is called as the Ushi of Keherp i.e. the dawn of the Frasho-Gard of Keherp i.e. the one-fourth part of Dravâô Keherp i.e. one-fourth Dravâô is now on the way to become 'Hamvaz' with Fravashî as desired by him (Daeva Vidatu). When the creation of the globe become Keherpic and in possession of Geûsh Tashan and Urva it enmasse began to soar high in Zareh-Varkesh. Here one-fourth part of the dormant three-fourth Rathav was taken out and subjected to the treatment of munificence and Chîthra. They (i.e. the Keherp entities with their respective Roovân and the accompaniment of Roovân i.e. Baôd, Faroher and others with one-fourth of the Rathav which is to be treated keeping the remnant half dormant) were then sent to other Zareh of Frakard and Puitick when nuclii of airy forms were devised out. Geûsh Tashan with her colleagues now devised out the nucleus of an airy globe fit for their habitants. The globe thus began to take an airy envelop like airy forms - all the mineral - vegetable - animal and human entities also assuming nuclii of perceptible airy forms accompanied with the imperceptible Keherpic forms. Zareh Kayansay Nature conducted these Keherpic forms with airy envelopes in nuclii in the airy globe where Geûsh Tashan with her comrades developed these nuclii to airy forms. Such a globe could not be imagined by us. It was incompatible with our experience and even to our imagination. Geûsh Tashan again as said above held out her munificence and instructed the other forces as their Faroher and Bagobakht to procure further munificence from Apamnepat and the Hastî Heavens. In short Geûsh Tashan with Urva with the help of the above said forces elevated the air perceptible forms to fine imperceptible noble but powerful forms called Tavishi of full potencies in which again the Geûsh Tashan and Urva extended their Nature who also dwelt there taking away the Band-darosh from the resident Roovân in Keherp who had to adopt Band-darosh during the physical air creation of their bodies. Geûsh Tashan and Urva at this stage had raised the corporeal wind like earth to a fine imperceptible condition of air which came in unison with the former Keherpic form. In such a fine globe those beautiful elevated Tevîshî bodies become conscious of the great Ahunvaria plan. Tevîshî consciousness became at one with Keherp consciousness. These bodies thus were in unison. They were cognizant of the fact that in them is still undeveloped Rathav which is a hindrance to them for a further evolution. They therefore were very eager to see that the rest of the Rathav is dealt with. At this time when the bodies are imperceptibly finer and inhabited by Geûsh Tashan and Geûsh Urva the Roovân with them also began to evolve their consciousness by doing away the Band- darosh. This stage is called the Ushi of Tevîshî half of the original Dravâô getting at Hamvaz possibility.

Now that the creation is promoted it again ascended Zareh Vaourockash for further action i.e. to evolve out the rest of the Rathav to their own elevated condition. Again the one fourth part of the Rathav was taken out, the final fourth remaining dormant. To this Rathav again Geûsh Tashan and Geûsh Urva and Apamnepat and the revolving Hastî heavens supplied the requisite munificence which we shall name as Zareh Frakard and Zareh Puitick i.e. the mystic AMROO and CHAMROO birds created with the addition of this "G.M." these envelopes of the watery constitution in nuclii. They (i.e. the entities of Keherp and Tevîshî imperceptible bodies with their respective Roovân with his accompaniment i.e. Baôd, Faroher and others with one-fourth of Rathav i.e. watery envelope nuclii in which the last one-fourth Rathav is dormant) were then ready for descent on the globe. Geûsh Tashan and Urva with their Mother now got prepared a water-like globe associated with the former subtle Keherp and Tevîshî forms, globe all of water with no earth anywhere on the bottom and associated with subtler forms of Keherp - Tevîshî is rather inconceivable by us of our present mentality. Zareh-Kayansay Nature brought down the above said nuclii of watery envelope on such a globe where they were developed in watery forms. This water is called as ("TIRE")/("TERAE") waters poisonous waters. Geûsh Tashan with Urva brought forwards all the above said "G.M." munificence to elevate these "Tire" creation of water. 'Geûsh Tashan saw no benefits out of it as the creation could not be promoted. Geûsh

Tashan the assistant creator now urged on the Faroher of the entities and Bagobakht to apply to the great creator Ahuramazad to send in His direct help which only can turn this Tire poison to a healthy livable condition. The prayers of Faroher were heard and Bagobakht was given the Ûshtân i.e. emergent consciousness of the 'Rai' of Ahuramazad through the 'Star' studded in the vault of the Shiav of Harmonies explained above. The Ûshtân i.e. the breath of Ahuramazad through the Star was directed in the "Tire Àp" when it began to be improved, the water becoming very brilliant and imperceptible. The Tire globe now began to be clear in which Geûsh Tashan and Urva with Ûshtân of Ahuramazad coming through the Star had their seat. Thus the globe became Ûshtân like which came in unison with Keherp and Tevîshî. Such a globe of imperceptible matter of Keherp-Tevîshî-Ûshtân-Àp is called Gavoi wherein live Nature of Gava and Ûshtân aspects. In such a Gavoi the imperceptible bodies of all the entities of man - animal - Vegetable and mineral were raised from their Tire Àp coverings. Thus Ûshtân-Àp began to show consciousness as good as those of Keherp and Tevîshî, coming into unison with them. They were conscious of their limitations as they still cherish within them the last fourth part of the Rathav. In this Ûshtân-Àp imperceptible body the Mother Nature live in what is called the Ûshtân phase while in the other bodies as Keherp and Tevîshî Mother Nature live in Gava phase. Geûsh Tashan and Geûsh Urva had their seat here in the Ûshtân-Àp bodies also. Thus the Tire aspect of the creation was on the way to Frasho-Gard. Regular different forms began to be formed from this Ûshtân-Àp creation. Humanity is said to have taken the form of tallest trees reaching to unconceivable heights. They looked like glistening streaks as we see glistening of the water of the ocean on the Moon day. Human form thus first began a tree like shape mainly of monocotyledonous variety. The attainment of the creation of this stage is called Ushi of Ûshtân i.e. three-fourth of the last Dravâô reaching the Hamvaz probabilities.

Now the whole creation of the globe began to soar high up to Zareh Varkash again for the purpose of the requisite treatment of the last fourth of Rathav that was still dormant in them. This Rathav was the most material. It was taken out in Zareh Varkash by Âthra powers of Mînô-Karko in conjunction with Zarvân and Aoj Mother Nature of dual capacities of Spena Angra. The above munificence "G.M." was apportioned for the eked out Rathav. They were sent under the care of their Bagobakht to Zareh Frakard where they were classified into five genuses and into sub-genuses and species of each sub-genus. "G.M." munificence was apportioned to them; the material part was given the most. Zareh Frakard and Puitick (the mystery of Amroo and Chamroo) created through the "G.M." munificence the nuclii of earthy body of very soft and jelly like nature, the male and female nuclii having been created and bound together in one entity. At this juncture Geûsh Tashan with Geûsh Urva created an haven for them to live out of the above said Gavoi of the form of an earthy sediment-earthy soft muddy ground over-run by waters; such an earth is conceivable and imagined by the present day science as having been produced in the times of yore. The Mother Nature of Zareh Kanyansay with Bagobakht now caused those earthy nuclii of male and female bound together with their respective Roovân Boad - Faroher and Keherp-Ustan-Àp-Tevîshî to descend in the above said globe of earth and water having big ocean with earthy base. (It is to be noted that in Ustan-Àp watery globe only water existed having no bottom of ground). The mineral entities descended first followed by vegetable and animal and human entities as said above, that being the order of creation for our globe according to Mazdadât. The earthy nuclii developed into jelly like form. We shall take the human existence. The human race of hermaphrodite type and of bodies made of jelly like consistence began to appear in tree like forms - this time showing mainly polycotylidenous type very tall though shorter than those of the Ûshtân-Àp stage of creation. Knowledge of such creations are taught to the devotee by the Sahebedilan sages from the Sezda routine which is explained above. Sezda can alone show to a specially educated eye what writings or speech or even thoughts fail to elucidate. Such a role had been worked out according to Mazdadât for the

purpose of reaching at humanity of a perfect type as we can conceive today. The last one fourth of Rathav was taken from such stages of creation or say classes of promotion to the desired object of reaching at a form which can serve as "Afake Koochak" cosmos minor in the exact copy of the "Afake Boozraog" cosmos major of Hasfí and Nîsfí, who can be gifted with free will, a stage in a way sterner than that of Yazat, as such a humanity is to be starting point of the great Frasho-Gard event i.e. event of taking every thing to Ahurmazad-Salvation enmasse in which not a particle of dust even, that ever existed is to be missed. After such a role of creation of hermophroditism made of jelly like bodies on jelly like earth with big oceans, the creation according to Mazdadât began to change the role. After a long time the jelly like bodies of hermophroditic nature began to separate in separate male and female entities and finally to disintegrate - thus coming to a point of solution which was their Nature death. This was the first event of death as such that we understand it to be. This time everything is going on according to Mazdadât there being no "Fael" - no volition - no volitional motion, all happenings as a matter of natural events. The globe of big oceans with jelly like muddy base as their ground began to be divested of its populations. This time the globe as such cannot soar high - it lay where it was. The dying entity also could not soar high as they had done in the former Ushi. In these Ushi of Keherp, Tevîshî and Ûshtân there was descent and rise to Zareh in one Thwas - life time when these Ushis (i.e. conscious stages) had been attained at; not so this time. The last fourth Rathav is so material as to require many Thwas-life time of Mazdadât and Ahuradat events. This Thwas of hermophrodite beings was of Mazdadât. The dying entities uptil now constituted Keherp-Tevîshî-Ûshtân Æp subtle imperceptible bodies with this jelly like perceptible body and Roovân - Baôd and Faroher. The jelly like bodies were mainly created out by "G.M." munificence having been worked upon the last Rathav of one fourth fraction. All this of "G.M." munificence was separated from every entity and entrusted to the predecessor of "Daham Yazat" i.e. Thworestir Yazat and the rest (i.e. Keherp- Ûshtân-Tevîshî in unison having with them Faroher Ûrvân - Boad) was led towards the Zareh this time passing through the Chinvat realms and Upairi Dakhîû halting there for some time. Remaining on these stages of Chinvat the Ûrvân of all these entities in the Keherp-Tevîshî-Ûshtân-Æp bodies all with developed consciousness remaining in Hamvaz conditions with their Boad and Faroher were instructed by Geûsh Tashan and Urva to invoke Ahurmazad to shower requisite "G.M." munificence for the further progress of their transformed Rathav jelly like bodies in the charge of Thvorestar Yazat the predecessor of Daham. The prayer was granted and Geûsh Tashan through the authority "Kshathra" in possession of Shaherevar showered requisite materials of "G.M." munificence on those jelly like bodies, the Yazat in charge using them to harden those bodies. These Roovân with their accompaniment were then taken to Zareh Varkash when they chanted the verse "Hanemacha Zeamacha" especially and the whole "Haptan Yast" generally. Geûsh Tashan now with his Hamkar Yazat showered the above said "G.M." munificence with that from Shahevar on the then globe of hiring oceans forming what is called ('Arad') hard soil fit to be fertile. Gavush Tashan afterwards conducted 'Kaya Khreno' (Kay Khoreh) full of all the blessings in which 'Payangha' the milk of creation the essential potent vitality of the first Gahambar was chief Gavush Tashan with Ârmaîfî and her five comrade Hamkar did all that was necessary to make the soil fruitful and habitable for the Ûrvân with material bodies that are to descend with a special plan with them. Gavush Tashan with Gavush Urva and Ârmaîfî with her Hamkar associates all then made their residence in such a growing and hardening Zam. Thus this Zam was quite pure with full fruitfulness. Afterwards the Rathav jelly-like bodies which were given in the charge of Thworestar Yazats after their first death were enriched with the "G.M." munificence with the munificence of Shahevar with the result that the jelly was transformed into fleshy body parts such hardened bodies were allowed to descend under the care of their Bagobakht in the above said Zam.

We have said that the Rathav bodies pertained to 'N' group and 'P' group and 'U' and 'DM' groups of Roovân who were to form the human-animal-vegetable and 'mineral kingdoms. This time the enriched Rathav bodies of 'DM' group of Roovân were sent down in the above said (Zam) who then began to form minerals in two stages under the guidance of the Bagobakht through the working of the associates of Shaherevar and his Hamkar and Asha Vahista and his Hamkar. The first stage was of hermaphroditism i.e. sexes united in one unit. Then sexes began to separate giving place to hybrid forms i.e. Ard soil impregnated with the separate male and female units of metals. Here a strange idea of soil showing male and female proclivities is meant to be understood. Thus half soil and half metals of two sexes began to appear giving place to the second stage when soil units were quite separated from metal unit each having separated Keherp and Tevîshî and Ûstân and Ûrvâns. Thus the mineral Kingdom began to develop and grow with sexes separate. They formed the Shoser-Dhatoo (virility, sperma) of Zam. From this virile male and female minerals the first creation grew what are called ores.

In such a Zam of ores i.e. youthful virgin soil Ârmaîtî with Her Hamkar associates poured in the GM munificence with that of Kavyam Khareno and Ghambar containing their essence of vitality known as Payangh. Vastra-odatnea-Frauvish and (Hayya), making the virgin soil full blooming and youthful. The ores are taken as of male and female sexes possessing 'DM' group Roovân both male and female. Thus mineral kingdom was developed.

In such a youthful male and female ores were allowed to descend the Rathav of enriched (vegetable) bodies of "U" group souls in possession of Yazat the predecessors of Daham, those of male in the male ores those of female in the female ores followed by the descent of their respective Roovân of "U" group from Zareh Puitick lead by Zareh Kayanse with their Bagobakht. From such a maneuver were brought to light entities of hybrid nature half mineral half vegetable. In this way hybrid creation was created which brought out pure vegetable creation. For such creatures to be created Geûsh Tashan the assistant creator in command of Mother Nature of dual capacities of Spena Augra and Yazat of Mazdadât order (not of Ahurdat order - Sarosh being the chief in that case) took many Daregho Khadat turning according to the mysteries of ("Far saal"). The condition of the passing of Daregho Khadat in that age was quite different not like the present with great flood story. All this is not happening by "fits and starts" but on the calculation of the register kept by Bagobakht which can be presaged by the motions of the heavenly bodies, in the great Zodiac "Bhachakra" of Mînô Karko Asma. We shall leave this after making a mere mention of it that the 'Gardoo ne Gardan' revolutions bring the message of Ahurmazad and communicate the same to Mînô Karko when the chief movements of forces (planets) in the great Bhachakra Zodiac (made of twelve sections) will take place accordingly by calling upon Zareh Kayanse with his comrade Bagobakht to go on with the creation as said above. After many Daregho-khadat the turn came up for vegetable and animal hybrid forms. In the male and female bodies of vegetables the enriched Rathav bodies of "G.M." munificence pertaining to "P" group, (animal group) descended followed by their Roovân thus forming hybrids of vegetables and animal forms which gave birth to pure animal world. After many Daregho-Khadat the human Rathav and Roovân entered animals. The first animal was the "Fish" of the male and female sexes from whom the forms of half fish half human form were produced from which humanity proper began. It is hence that humanity proper is called 'Mashia' (born of Fish). The first human pair of pure human form is called 'Mashia Mashiani'. From this was evolved out the Garodeman stage of humanity as stated above. This humanity was a perfect sample of human forms having all the instincts which are pervaded now in the animal and vegetable worlds and all the magnetism that is seen in the mineral world. In all that was said above about the mineral and vegetable and human worlds one fact is to be remembered that it was the third Kâl of creation in which they used to descend in batches of Varna-Barjisi Varna

always leading the way. In the same way the first 'N' group of souls that descended in hybrid form were of the Barjis clan- Varna. The earth and the water kingdoms of animals, vegetables and minerals and humanity upto its perfect stage of Garo-deman inhabitants were created in the regime of the third Ayangharia Kâl by the Mother Nature of dual capacities of Spena and Angra. When the third Kâl completed the work of creation of Nîstî-Geti by the agency of the Nature of the dual capacities of Spena-Angra it retired giving place to the next fourth Dadoist Kâl. Angramin who was upto the third Kâl under the serene influence of Asar Roshni and Yazats was given a place in the Zafra-paya- Heng (Pataal) where Asar Tariki was spread. Angra under the influence of Asar Tariki revolted against Ahûra Mazdâ in the beginning of the fourth Kâl as said above. Now the fourth Kâl is current. In its first three hazaras the Rathav bodies of these Roovân were easily amenable to Frasho-Gard condition whilst those of other clans Varna which will appear in the fourth hazara could not easily be brought to Frasho-Gard liabilities. Garodemans humanity of the first three hazaras was entirely of Barjisi Varna from the Asm of (Barjis) - (Ravi) and (Mah) who flourished in the first three hazaras of the fourth Kâl. From the progenies of the Mah Barjis Roovân were born other Varna in the fourth Hazara who became a prey to satanic activities while the former ones of the three hazaras kept Satan out of the globe. It is cursorily said that for twelve Hazaras the earth will continue when at the end of the 12th Hazara Frasho Gard event will begin from the earth. How many crores of Daregho Khadat were included in each Hazara we cannot say. Barjis Varna of 'N' group took three Hazara for their redemption i.e. for their Frasho-Gard when they came at 'Hamvaz' probabilities i.e. that much part of Dev Vîdâtoo saw the fulfillment of the desire that he had made in the Para Kâl coming at - of getting Nov Ghena. The human form that ought to be i.e. that which is destined to be in Ahunavaria's plan was assumed by them of the first three hazaras even showed many gradations but even then they easily began to reach the highest point. In our Droozodemans Zarthusstra assumes the best human form. His Ashavan followers called Nabanzdish and his predecessors called Paurio Takash groups also assume those next best forms. We shall not dilate on this subject as it forms the subject of 'Nikiz'. Here we are taking only a cursory bird's eye view. But we shall only take notice of an event of that time which is described in Zamyad Yasht. When the first pair of Garodemans Mashia Mashiani the human descendant of Deo Vidatu was perfected by Ahura Mazdâ it showed very beautiful and attractive. That the Deo Vidatoo of such an irretrievable character should have been brought round to such a divine stage was a wonder of wonders to the Yazat's mind. Yazat all wondered at the new creation and were ready to associate with them. They showed delight at the onset of the beginning of Frasho-Gard which will be completed by the sons of the same. They bowed in great respect to the pair and blessed them. The blessings of Manthra-Spenta had immediate effect on the pair whose Aîpî possessing Varch and Gadman began to shine with such a Raoch i.e. lustre that its glory, made the percussions of its Raoch vibrations, felt on the populace of Mînô Karko realms which included the pair of Gâvîôdâd and Satan ever running in a circle, the latter running after the former with an evil intent. The vibrations disturbed the evil confused mentality of "AHI" minded Satan who decided to send a force in a powerful Rath of dark four horses to invade the globe which was then being looked after by Geûsh Tashan and the associates of Ârmaîtî for the inhabitation of the pair and its progeny. But Ghanâmîn the great Mînô trickster dissuaded Satan from the hazard as it was certain that the project would fail. "AHI" minded Satan had to submit with unwillingness. Ghanâmîn hence to satisfy him ordered to send there one of the best of his warriors by name 'Snaviduck' who was quashed in a moment by a mere Asto -a divine mason i.e. a Keherp possessing demi Yazat powers, (a divine mason being much below Yazat) by name 'Naire-man' who had reappeared as a great entity in Garodemans times and had again appeared as a Rathastar a fore-runner of Zarthusstra at a time before the advent of Zarthusstra in the present Darego-Khadat. The great challenge of 'Snaviduck' against Ahurmazad is described in Zamyad Yasht (Kardo 6-43) where Snaviduck says that he has power enough to thwart Spénâmin and subdue

and elevate Ghamanin even, these two are only fit to carry my Rath like two horses, were it not for the interference of Kersasp of Nariman who thwarts me. Here 'Gandrava' before throwing his challenge with the sanguine expectation of thwarting Spénâmin talks of the invulnerability of 'Nariman' which clearly denotes that he had previous sad experiences of the power of Nariman. Hence he indirectly says that Nariman is the only power that had thwarted him before and now (in the time of the present Darego-khadat) will thwart him when he has appeared as Kersasp. The chief point here to note is that for three Hazara time of inconceivable length Garodemân was sinless as Ghanâ and "AHI" minded Satan were all out.

But after three Hazara of the above said import Ghanâmîn became successful in entering this very globe as the humanity as above said went to his side the mystic description of which begins the first Pargard of Vandîdât. There we have very cursorily seen the humanity was also very mercilessly dealt with by Ahi minded Satan when it (humanity) submitted to Adar Yazat who saved it from utter destruction. We have seen there how Spénâmin became successful in as much as to keep Ghanâ in check allowing them not to enter the capital of the body the seat of Roovân and Baôd by the institution of Vâshî of fifty doors. We know that Âônghaîrya Zarvân as his last effort got us this Vâshî. That Âônghaîrya Zarvân after the institution of Vâshî in the then ruined earth and the then bodies of its inhabitants retired to the place from which it has come out (Harmonies). Now Dadaoish Zarvân is spread everywhere. Ahunavaria with its 2244 tunes has lulled out this Zarvân and spread it. It always remains accompanied by Mother Nature and Âthra activities and Yazat. The Raôksh that is being emitted out from the great song of Ahurmazad is spread in the Dadaoish Zarvân and their associates which keep them to mark and conduct the universe exactly as it is desired. The globe was nearly destroyed and was bereft of its attractions by the attack of Ghanâmîn in the allegorical 16 cities i.e. 16 Chakras of its Keherp. But the institution of the Vâshî rebuilt it which did not attain the former splendor as Ghanâmîn and Satan have got powerful footing in it in the outskirts.

Therefore, the present constitution is much inferior to the former one, which the present one wants to acquire.

A ROUGH IDEA OF WHAT "VASHI" IS AND ITS IMPORTANCE IN "DROOZO DEMAN"

We have noted above that the Keherp - Tavishi and Ûshtân Âp which are fine subtle unperceivable bodies on way to Frasho-Gard are so evolved as to be conscious of the great Ahunavaria. They three all are in unison and their conscious thought is manifested in the working of Sixteen Chakhras which are taken as their Mîno planes or organs working out the great problem of Ahunavaria as the seven Hastî Havens do by revolutions and rotations known as Gardoone Gardan the result of which is Dareghôkhadât. Hastî Heavens by their Gardoo ne Gardan bring about Dareghôkhadât which solves the great problem of Frasho-Gard and these sixteen Chakhras - Keherp Tevîshî - Ûshtân Âp's (16 planes $16 = 1+6 = 7$ asm in miniature) by their working bring about a Thavashe Khadat which solves the great problem of the Frasho-Gard of the Rathav that is to be improved i.e. material bodies. Thus these sixteen Chakhras of Keherp work out the great problem of Ahunavaria from the viewpoint of the work that they have to do i.e. to promote the Daeva Rathav (the last remaining one-fourth part) that has not been still elevated. What is true of the Keherp of man is true of all other Keherp concerned with our globe. When at the beginning of the fourth Hazara Ghanâmîn attacked them the conscious working of the Chakhras came to know what was to happen. They having been inhabited by nature were in the know of the recent calamity and the bad result of it. They so to say ate the humble pie and

submitted to the rule of Ghanâmîn knowing fully well that the yoke will be only temporary. For after the above said defeat of Ghanâmîn the Chakhras regained their full consciousness i.e. their central part remained as nascent as was before though the periphery remained under the control of Ghanâmîn. This remaining of their consciousness was achieved by the great plan of Vasi. We know that Ahurmazad is the great creator who creates by the force of His Daena-heart consciousness which is all pervading. From (Daena) comes out Vauhooman and Vauhooman shows a dual aspect of Gava of which Geûsh Tashan and Geûsh Urva are twin manifestations. Thus we say that Ahuramazad is the creator and Vauhooman and his assistant Geûsh Tashan are his lieutenants. Thus Geûsh Tashan is called in short assistant creator going according to the direction of Vouhooman i.e. the consciousness of Ahûra Ahurmazad's great plan which is conducted by seven immortals and their colleagues Ahamkar who are 33 AHÛ and 33 Ratoos (33 denotes here 3 plus 3 = 6 means powers of Gahambar i.e. powers of creation). In short all the seven immortals are included in 33 AHÛ and 33 Ratoos. When they work with Ahurmazad they are mentioned as 'Mithra Ahûra Barezanta Haithangha' Mithra i.e. the united one (i.e. 33 AHÛ plus 33 Ratoos) in Ahurmazad remaining always with Ahurmazad i.e. immortal i.e. Yazat remaining as such in Ahurmazad working. When they work with Geûsh Tashan the assistant creator they are taken as workers for the truth remaining though separate still of one mind and thought-word and dual i.e. also named as Payu and Thavorestar: When 33 AHÛ and Ratoos in short seven Amsaspand and their colleagues work in that way with Geûsh Tashan they are denoted by the talismanic number seven. Thus these Hamkar of seven i.e. Yazat working for Geûsh Tashan is denoted by seven. Their working out the problem is denoted by 7 into 7 = 49. From this "49" i.e. activities of seven immortals the number "50" emanates which denotes "5" as an emblem and power of duty and Zero denotes the final aim to achieve. In short Yazat after their Victory upon Ghanâ in Gaitî built up a great defense. Thus the result - a Vasi - a safe guard of 50 doors is the defense put in by Geûsh Tashan the assistant creator against Ghanâmîn to check him in his work of evil intent of the destruction of humanity. Uptil now the Keherp Tevîshî Ûshtân Âp had only the dealings with Spena-min but the time has come when they have to make contract with Ghanâmîn also for the Rathav that is to be improved does want it for its resolution and reformation. Vasi of 50 doors are the state laws so to say according to which those 16 Chakhras i.e. the conscious working of Keherp can make contract with Ghanâ when the profits will ensue to both as the Rathav will be evolved out and side by side the black side of nature too will be evolved out to salvation. This is a very complicated highly philosophic and mystically obstruse subject and we shall leave it here. But we shall make a note that the present material body with its forms and Orifices are creation out of the Rathav which is in possession of Keherp - Ûshtân - Tevîshî who create it by means of 16 Chakhras in which Ghanâmîn has some concern. We have said above that the Chakhras have to make contracts with Ghanâ also. Chakhra has to take the labour of Ghanâ also for the formation of the body who (Ghanâ) is dealt with in accordance to the Vasi of 50 doors. Our material body is so constructed that the Vasi of 50 doors protects it. Keeping the scale according to justice. All the ramifications of the nervous system which is grown in our body as a tree, are under the control of and are protected by this Vasi who works it away by systems like one that is seen in the reflex action. These systems work as stop correction.

The human passion when once stimulated is bound to overflow and subside by the working of the systems conducted and regulated by Vasi. Thus Vasi of 50 doors is a relieving feature for the passions and their working at a great speed. In order that this working takes place with desired effect of keeping Ghanâ in check every orifice is enjoined to be maintained with certain laws which when observed the Vasi can easily keep Ghanâ in check. But if such a check is not exercised upon Ghanâ, he is sure to put the Vasi to a serious trouble which if broken untimely death would occur, and progress will remain at stay. The check put on Ghanâ activities

in shape of certain interdiction by Vasi Nature is pregnant with a deep meaning for if once the laws of the Vasi nature are set aside the Frasho-Gard advent would be ever delayed nay Frasho-Gard advent would be ever set aside. We shall take one well-known instance for which even the British laws are very strict which will explain many a paradox of our daily life. The orifices of procreation are ascertained, as we understand them to be. Hence debauchery with women by prescribed route is sinful which is heavenly punishable but heinous acts of sodomy i.e. debauchery by un-prescribed routes are unpardonable as the object of Vasi is nearly irretrievably frustrated and Ghanâ gets ample opportunities to break the legal contract with Keherp and obstruct its great work of creation suitable for "Frasho-Gard". Thus we shall see that our present world in which sin is innate is meant to be under the control of Vasi of 50 doors which will one day eradicate the sins from it making possible the Frasho-Gard. The bodies of Garodemman humanity had no sin in their flesh. From this account one can easily see that there is no redemption of our globe and humanity as such without the working of Vasi of fifty doors which works upon the laws of Videvodat and its author Zarthustra. Videvodat then is of primary importance for the present globe Droojodemman and its habitation. Thus then it is properly said in "Dinkard" that at the end of the third Hazara Hairiman invaded Gaitî when Zarthustra and Videvodat were kept ready by Ahurmazad.

We now come upon the present Doorjedeman. We shall now jump upon our present Dareghôkhadât leaving crores and crores of Dareghôkhadât that have ensued from the fourth Hazara upto the eight or nine that we are passing. One Dareghôkhadât consists of 81,000 years. It consists of seven big epochs ruled by seven 'Baga' ordinarily understood as planets viz. Barjis - Hashem - Ravi - Shukra - Boodh - Maha -and Sani. These are not mere planets, as we know them to be today. They are the sustainers and directors of these planets being thus quite different from them whose location and working capacities are in Hastî realms. But the movements of these planets if taken into account by certain laws can reveal many facts about the Dareghôkhadât as planets are directed by them hence in connection with them.

1. Barjis rules his epoch for 11,000
2. Hashem rules his epoch for 17,000
3. Ravi rules his epoch for 4,000
4. Shukra rules his epoch for 9,000
5. Boodh rules his epoch for 13,000
6. Maha rules his epoch for 12,000
7. Sani rules his epoch for 15,000.

Each of these seven Baga planets having a rule of prescribed years ruling as sovereigns in their prescribed epoch as said above have seven other sub epochs of prescribed years ruled by those very same Baga in certain order as a minister. That is in all there will be 79 sub epochs each ruled by the same Baga planets in certain order but in the capacity of a minister working at the command of the sovereign to which he belongs. Further more each one of sub epoch out of those 79 ruled by a particular Baga planet in the capacity of a minister has under him seven other sub-epochs ruled by the same Baga in a certain order but now in the capacity of a commander under the control of his master.

After giving a short description of the Dareghôkhadât we shall make clear that it is the result of the working of seven Hastî heavens (Gardoone Gardan) who (heavens) themselves are Raiomand self conscious and attracted to the creator and His Yazat only and to none other and are worked upon and directed by Yazat in several capacities and by the Baga planets said above and by a special heavenly minister named as "Khoda" who is so to say the director of the

Dareghôkhadât managing to take it to the desired end and aim. This Khoda is called "Der Khoda Zaman" i.e. manager of a time of a vast expanse. The managements are directed towards the distributions of the different possessions of Dareghôkhadât which come down in Chîthra forms. Dareghôkhadât is a living register of events to happen in that long time and a self-conscious storehouse of Chîthra munificence. The manager Khoda calls upon Khurshad Yazat to take the Chîthra down in his vehicles made of two Staot of blue and yellow. The manager Khoda calls up "Khordad" to send his assistants "Yairya" and "Sared Yazat" for the protection and real instruction and distribution of the Chîthra in the opportune time in the fit place. Whenever and wherever "G.M." munificence are supplied the manner of supply is conducted as said above. In short every particle on earth and Nîstî realms are controlled by Ahurmazad through this great agency of Dareghôkhadât which is controlled in the way as described above. All events are thus under the perfect control of the laws of justice and limit nobody escaping their notice. Our starry heaven i.e. heavenly dome called Zodiac - Bhachakhra divided in twelve parts and 360 sub-parts composed of "Star" traversed by the planets having Ravi at their head is perfectly under the control of this Dareghôkhadât managed by its Khoda viz. Der Khoda Zaman. Every particle that happens takes birth and conducts itself is perfectly under the control of Dareghôkhadât through the movements of the planets in the above said starry heavenly dome forming a horoscope indication of all the movements of the particle.

All that is described above about the creation of the Dakhîu and of the bodies an has happened under the direction and control of the Dareghôkhadât which is a great medium of Ahurmazad. The heavens themselves are controlled by Athre Fraoba which is from Âthra Poothra Ahurmazad the "Âthra" of the great harmonies but the workings of the heavens i.e. rotation revolutions etc. viz. Gardoone Gardan is controlled by "Havare Yazat" who is called "Spantotamo Mîno" i.e. the assistant of Spanamin Ahurmazad working at His direction in the best way possible, the superlative degree in Avesta indicating the best way in which the work of the master is done and not the best constitution of the self above the master indicated.

Ahurmazad sings Ahunavaria in 2244 melodies. Rai and Raôksh are conducted in the Gardoone Gardan and conducted to Geûsh Tashan the assistant creator - which directs him and the Yazat. Now that in the fourth Kâl of the hazaras Droojodeman and humanity are to be reformed. Ahurmazad's song of Ahunavaria carried this order by means of the Dareghôkhadât which urged on Geûsh Tashan to begin with the new creation.

We must note here that we are talking of the events of the third Âônghaîrya and the fourth Dadoisht Zarvân i.e. about the creation of Nîstî and Gaitî and their conduction in which the importance of Dareghôkhadât is unique not so in the Mazdâ-ap events of the second Boondahishan- Taro and first Para Zarvân. We shall now speak of the constitution of man as we see him today.

We have seen above that the one hundred part of the original Hastî Roovân possessed Rathv direct in his Rai water which was taken out in Zareh Varkesh the three-fourth part of which Rathva is now so elevated that its consciousness is reaching Ahurmazad through its Roovân.

We have seen the remnant one-fourth part of the Rathva having been worked upon, of which Garodemán creation was created and elevated which now has passed away. All the Barjis Roovân had their corporal bodies out of this one-fourth Rathva who have brought about their Frasho-Gard as they had formed Garodemán. But the Roovân of the other Varna who had their

corporal bodies of one-fourth Rathva were deceived by Ghanâmîn and Ahi minded Satan who have revolted in this fourth Kâl of 12 hazaras.

We know that Angramin is a Mînô evolved on the fifth Hastî heavens from Spénâmin devoid of Fravashî hence without ripe wisdom who remained faithful to Ahûrmazd in the second and third Kals but revolted in the running fourth. We have seen that Satan is one of the twin pair and the other fellow being Gâvîôdâd who are nothing but the resuscitated and enlivened shadows of the Roovans who could not be brought to Daseme treatment in Hastî heavens who had then to descend in Nîstî-a-aval to Zareh Vourookash. It is hence that every Roovân that ever had been or is or shall be anywhere in the vast Nîstî bounded by Zareh Vourookash has a relation with this pair since this pair is engendered of their shadows i.e. of the Gava and Hooviat that were in the constitution of those Roovân. We have seen above the corporeal forms of these Roovân. It is to be remembered that the conduct of life is conducted by the corporeal forms gifted with a mind and not the Roovân and his associates. The latter are placed in the body under a Bande-daroash i.e. with their Rai consciousness infolded. The corporeal body with a mind working according to just laws infolds the Rai consciousness of the Roovân with their associates. Mind only controls guides the corporeal body. These souls advised the mind to have nothing to do with Satan but to have everything to do with Gâvîôdâd. The Barjisi corporeal bodies of the first three hazaras with their mind had done so. They had rejected Ahairiman but the corporeal bodies with mind pertaining to Roovân and his associates remained in them in infolded condition with Bande-darosh, such persons were deceived by Ghanâ and Ahi under Statan who were allowed to enter in their bodies of Vohun which had all the proclivities of heinous sins. They augmented the proclivities and implanted sins in their bodies. They obliterated the relieving feature i.e. the connection of Gâvîôdâd. They thus changed Garodemân to Droojodemân. We have seen how the connection of Gâvîôdâd protected by Yazat was being removed when answering to the demands of justice Fravashî stopped the onward progress of attack - aggressions of Ghanâ and Satan and threw them back to their legitimate ground, thus keeping the connection of Gâvîôdâd as opposed to the connection of Ghanâ and Ahi under Satan. We have seen how Ghanâmîn is ever ready to cross the boundary of his prescribed limits and makes aggression on the boundary of Gâvîôdâd thus settling at naught the laws of justice and limitations when as a middle course out of the demands of sheer justice a "Vasi" a barrier of 50 doors is instituted by Ahurmazad through Yazat which is respected by Spénâmin and to which Ghanâ is forced to obey. It is only when man himself sets at naught this Vasi protection weakening its hold on the body then only Ghanâ is naturally given opportunities to set at naught the Vasi protection and make further aggressions.

It is to be noted that Ghanâmîn is an emanation of the disunited poles of the fifth Hastî heaven relegated to Mars or a Baga who is the progenitor of Mars. The natural two poles manifested in Chîthra creation (by creator Mazdadât thus poles being inherent in it (i.e. Chîthra) whether the Chîthra be in Hastî or Nîstî) are brought to a union by Fravashî according to Ahuradat i.e. duality is unified brought to united state by Fravashî who is actively working there. With us Fravashî is a passive agent hence our nature is always dual. But when the poles are disunited and allowed to fly at a tangent forming a condition which is characterized is Avesta as (Arathavya) a condition of the nature of Ghanâ takes place. Such disunion is always without the sanction of Fravashî who is an ever-obedient observer of the Ahuradat and Mazdadât laws. What is bereft of the company of Fravashî is bereft of the consciousness of truth, beauty and obedience to just laws. Ghanâmîn is engendered of such disunion. He is thus without the consciousness of truth - beauty and obedience to AHÛ. Satan is not Ghanâmîn. Satan is born of ("Shid") iniquities of humanity. Iniquities are born of Dravâô and its (Rathava). The Roovân with Rathava could not be improved i.e. gain consciousness on Hastî when they were sent to Nîstî plane. They argued falsely calling themselves equal of Ahurmazad. They agreed to abide by the decision of

Mînô Karko. They were sanguine of bringing Mînô Karko to their opinion. Roovân when approached Mînô Karko threw the shadows of their constitution of Gava and Dravâô. Dravâô's shadow was vivified to the condition of Satan - Gava to the condition of Gâvîôdâd Roovân saw their own qualities as Keherp on Mînô Karko. Roovân were first deficient of consciousness hence could not see their own faults. But they were shown it by Mînô Karko as we after death see our sin or virtues as a Kerdar. Thus Satan is born of iniquities connoted by 'Dravâô-Rathava' in the ruvan vivified and held before the Roovân who possessed them who were then brought to consciousness of their inherent Rathava iniquities. The idea about Ghanâ and Satan should be clear, as a gross blunder about their person is committed by one and all of the avastic students innocent of "Khshnoom". It is to be noted that what are called qualities of a noun denote the disquality of the observer to measure them in full. A noun is that which is full or tolerably well measured. But an adjective denotes that the qualities remain abstract measurable only after experience. What is gained by experience is a gain by an imperfect being. A perfect being is one that sees everything in its colour - to him nothing is to be observed and then gain the knowledge thereof. AHÛ is all knowing, Yazat are next to Him in that consciousness. To them everything is a noun, as they know it before hand in its fullness. To them nothing is felt as qualities. Really speaking every thing in the creation is a noun i.e. a Keherp. To us who cannot gauge them they remain as qualities. But after our death i.e. after the discontinuance of our present mind (i.e. the consciousness of our flesh which forms the last one fourth Rathava). Our Keherp Ûshtân - Tevîshî - Roovân and his associates come to activity who are of wider consciousness. To them the qualities i.e. sins and virtues appear as a 'Kerdar'. Thus to our limited mind and much limited consciousness qualities are to be connoted and denoted by experience and reasoning based on it which denotes shortness of the conscious working of mind. Thus Satan or Ghanâ is not mere qualities. They may appear so to our limited consciousness. In Avesta in Gatha every thing is described in that way. Establishing these facts primarily important to understand Avastic Razang we shall now describe man's constitution and its efforts to reach at perfection "FRASHOGARD" EVENT.

Man's constitution of: - ROOVAN - BAOD – FAROHER.
KEHERP - TEVISHI - USHTAN.
AZD - GAETHA - TANOO.

Thus man's constitution is nine fold. It was ever so either before the Vasi advent or after.

- (1) We have traced Roovân as to be one of a tenth part whose nine parts are in Ardafravash fully obedient to Ahûrmazda now.
- (2) Baôd is his original twin brother fully obedient to Ahûrmazda from before.
- (3) Faroher is what he has acquired afterwards as seen above when the Rathava was taken out from him.
- (4) Keherp is the elevated part of the first one-fourth Rathava who has gained consciousness who is associated with Aoj Mother Nature.
- (5) Tevîshî is the elevated part of the next one-fourth Rathava who has gained consciousness and is in unison with Keherp and associated with Mother Nature.
- (6) Ûshtân is the elevated part of the next i.e. the third one fourth Rathava who has gained consciousness and is in unison with the above said Keherp and Tevîshî who is

associated with Nature of Ūshtân activities - which is directed from Ahûra through the stars in the great Var of Anagraoch asm of the Minoi Alam of Ashoi. They i.e. Keherp Tevîshî and Ūshtân are associated with the white side of Nature only. They three being in union working harmoniously. Their working is depicted as the working of 16 Chakhras which are the allegorical cities of the first Pargarad of Vandîdâd. These 16 Chakhras who were holy in the first three hazaras of the fourth Dadoist Kâl and 12 hazaras were invaded by Ghanâ in the fourth hazara of the fourth Kâl - hence from that time forward those 16 Chakhras are divided into two parts one part is mainly associated with nature of white side while the other part is associated with the dual aspect of the white and dark side of Nature. This division is according to the dictates of Vasi of 50 doors. The Chakhras associated mainly with the white side of Nature are known as Atashi Chakhras and Badi --Abi, more on the white side and those more on the dark side of Nature are known as Khaki Chakhras. Every Chakhra is more or less divided between the two chiefs Spena and Ghanâ, but in some Spena is the overlord where Ghanâ's activities are quite dormant indicated in Ilmiat as Khak being dormant and fiery element being active. Whilst in some other Ghanâ is the overlord where Spena's activities are quite dormant indicated in Ilmiat as Khak being active. Therefore it is easy to say that 16 Chakhra are divided into two parts one is relegated to Spena called divine Chakhra and the other to Ghanâ called Mother Chakhra. Vasi of 50 doors is established in where Ghanâ is the overlord as Ghanâ is not truthful and not sworn to Frasho-Gard neither bound for Frasho-Gard. It is arranged by Bago Bakht that the Rathava daevic incest of Ruvan which is to be elevated which is to form the human body and form, and which is infested by Ghanâ and Satan in the last catastrophe of the fourth hazara should be entrusted to the other part of the Chakhra where Ghanâ is overlord which will be hence forward called as mother Chakhra number two, while the Chakhra where Spena is the overlord will remain as a helper to the other part of Ghanâ dictatorship i.e. the mother Chakhra No.2 helping it when due necessary help is required. This part of Spena's dictatorship will be called as divine Chakhra No.1. It is hence that the part of Chakhra of Ghanâ's over lordship - the Khaki Chakhra the mother Chakhra No.2 are the polluted Chakhra. They are like the loving dutiful mother who readily sacrifices all her comforts nay even life for the child the Rathava to be elevated and the Chakhra of over lordship of Spena i.e. the divine Chakhra No. 1 is the Dastur whose whole and sole attention is directed to the comfort and needs of the other part i.e. Mother Chakhra No.2 lest it may not be oppressed by Ghanâ - lest the rigid discipline of Vasi there is not disturbed by any untoward accident or circumstance. It is in this way that Mother Nature lives in man himself who (i.e. man) is a holy tabernacle and at the same time who is a battle field of the two sides of Nature which is to be maintained by Spénâmin by over - awing Ghanâmîn by the help of man's virtues. Hence in him (man) depends the future of all Nîstî. He is half Yazat nay in some respects imbued with greater responsibilities than Yazat hence called "Nara" i.e. a being having the ascendancy of Gava Nature called "Insaniyat" in ordinary parlance which distinguishes him from other nether kingdoms of animal - vegetable and minerals. This Gava nature of the being called ("Ne - Na") (Nara Nari) will dominate the balance of passions keeping it on the patman the just middle. He is called the (Mashia) because of the manner of his first descent on earth through fish and other animal kingdom a hybrid form as explained above.

"AZD" - WHAT IS IT? ITS ORIGIN AND KIND AND IMPORTANCE.

We have seen that Rathava the last one-fourth part which is to be elevated is kept in Khaki Chakhra i.e. Chakhra under the over lordship of Ghanâ called mother Chakhra No.2 with the regency of "Vasi" and a home government of the first part of the Chakhra of Spênâmin over lordship called divine Chakhra No.1. Nature in the mother Chakhra No.2 now under the protection of the regency of Vasi builds up a form called (AZD) and remains in it. This AZD is mainly composed of the munificence of Gava taken from the above said "G.M." munificence to which the best portion of the Rathava uncontaminated by Ghanâ and Satan is added. This Azd who becomes the laboratory of Nature is an imperceptible body of the exact unperceivable form from which (i.e. from its laboratory) our visible form of head-neck-chest shoulder a pair of arms, belly, back parenium - a pair of feet is arisen. This Azd body is made of the fine unperceivable elements much higher to what is known as ether. This element is named as Anasar which will hence forward be called Baten Anasar in contradistinction to Jahir Anasar or the body of perceivable elements. The word Anasar has root meaning of "Nasa" meaning that is not permanent, capable of the change in quality and quantity. This Baten Anasar is inferior to the Anasar of the Mother Keherp No.2 from which it is emanated still having all the affinity of the Mother Chakhra i.e. having a great powerful sense of mother like sacred duty towards the progeny in this case towards the body which will be emanated from it (Azd) (laboratory). We have said above that Azd has an imperceptible form on which the perceptible form ditto, ditto will be evolved out by the working of Nature in the Azd laboratory where Nature from mother Keherp has come to stay after Azd is fully established and armed by Vasi. This Azd body is really speaking nature's gift to man as this Azd is mainly composed of "G.M." munificence in which the Dravâô Rathva is of very meagre amount and account and that too mainly of the parents who have already passed away. Hence we must remember that the very fountain of our existence is mainly from Nature in which the Rathva of our parents plus some of ours is added. This Azd and the rest of the physical body that shall grow from it are liable to death. But the Keherp - Ūshtân - Tevîshî - Ūrvân - Baôd - Faroher are immortal. This Azd then is a body of Gava (magnanimous selfless) Nature lent to us which is entrusted to the care of Vasi which is in Mother Keherp No.2 i.e. it, is entrusted to mother Keherp No.2, Vasi can best Protect this Azd when it is situated in the Azd. Hence it is that before Azd is created from Mother Keherp i.e. the Vasi of 50 doors she first establishes an imperceptible foundation form a phototype of our physical form with head, neck, chest, pair of hand and feet etc. of 50 holes on the pattern of which the Azd is constructed. This Azd will create physical body of 50 holes from its (AZD) pattern. As there are 50 doors of Vasi engraved in AZD there are 50 main loopholes of our body created from AZD on which those 50 doors of Vasi and AZD with a great meaning of subduing Ghanâmîn to order keeping him in check so that the weakness and frailties of flesh may not overflow but may subside and wither to death with a purpose of a higher and a nobler birth of "Tan-pasin".

AZAD AS A LABORATORY OF NATURE; ITS CONSTITUENCIES; NATURE WORKING IN AZD CALLED VASI - REAL IMPORT OF VASI

After describing the form and origin of Azd we shall see the constituent parts of the same which serve as a laboratory of the assistant nature to that of Mother Keherp No.2. Mother Nature working in Mother Keherp No.2 is the Vasi. This Nature, i.e. Vasi from the Mother Keherp now establishes herself in Azd which now is called as the ("Kaziool-tabe"). Vasi of 50 doors is a Vasi i.e. Mother Nature in a fortress from which she can produce 50 doors of protection, 50 means for

salvation. Vasi is a great conscious (Asto) servant of Ahurmazad evolved and sent out for a special mission as explained above i.e. of checking Ghanâ and elevating the faults of flesh to the virtues of Tanpasin body.

After understanding the importance of Vasi as an active agent of Mother Nature of Kerhap divine and Keherp mother and AZD we shall see the Âthra of Keherp – Tevîshî and Ûshtân and Azd after which we shall see the working of Vasi Nature in the Laboratory of Azd to create our physical body as we experience them in our daily intercourse. The Athraon which Keherp body keeps, its sanctity is called Athre Mînô Karko and Athre Vajisht and Athre Urvajisht which are emanations of those Athre working on the first three Dakhû of Gava Chîthra Staots and their Zamrîr. The Âthra on which Tevîshî body maintains its strength is called Athre Vajisht and Athre Urvajisht which are examinations of those Âthra working in the third Dakhû and its Zamrîr, and the fourth Dakhû. The Âthra on which Ûshtân Àp body keep its pure breath is that of Urvajisht and Spanisht the emanations of the Âthra of the fourth Dakhû, its Zamrîr of Chinvat. The Âthra on which the Azd body (that is newly created) is based is the Athre Spanisht of the lower order in the case of humanity of four Varna which is the emanation of the Âthra of the seventh Dakhû and its Zamrîr and our Gaitî and Athre Urvajisht of lower order in the case of the humanity of Barjis Varna and all Gospan creature whether they belong to the human order of any Varna or to the vegetable order or to the animal order or to the mineral order.

***NATURE (VASI) WORKING IN AZD AROUSING OF THE
POWERS OF ATHRE SPANISHT THE DIVINE HEARTH - THE
INSTITUTION OF JAN - USHTAN FROM FINEST SAMPLES
OF IMPERCEIVABLE ATASH - BAAD-AB -AND KHAK
AND THEIR RATHAVYA (WORKING ACCORDING TO THE
DICTATION OF AHURMAZDA) CHAKHRA.***

REAL IDEA OF LIFE AND ITS ESTABLISHED MISSION ON AZD.

Vasi Nature called Kazi-Ul-Tabe (i.e. the judge sanctioned by Gaeush Tashan who is in direct connection with Daena of Ahûrmazda i.e. Vauhman and selected by the divine Keherp No.1 plus Mother Keherp No.2 affiliated by Gaeush Tashan) now rouses to activity the Athre Spanisht so to say kindles the hearth of Athre Spanisht of divine activities in the Vasi. Vasi nature now conducts to this Athre Spanisht the best part of the Rathav lying in care of Mother Keherp No.2 which is to be used in the formation of the physical body. Bagobakht is the great agency which selects out the best sample of the Rathav according to the Mazdadât register to be conducted to the Azd near the kindled hearth of Athre Spanisht. Vasi nature adds to this sample of Rathav which is brought there some of G.M. munificence and prepares out of it the best variety of Vahun which is found to be of four different kinds of activities named Atash - Baad - Ab - Khak. Why should they be evolved in such four kinds of activities? We shall call to mind that Keherp - Tevîshî - Ûshtân Àp are in union. The divine Keherp No.1 and mother Keherp No.2 both are included in the union of all the three bodies. The Rathav in the possession of such a composite mother Keherp No.2 gets the affinity of all these three viz. Keherp, Tevîshî and Ûshtân. Thus Rathav is associated with Keherp affinity which will be evolved out as Atash of several grades. Some Rathav is associated with Tevîshî affinity which will be evolved out as Baad of several grades. Some Rathav is associated with 'Ûshtân-Àp' affinity which will be evolved out as Ab and Khak of several grades. As the Keherp is a composite body (i.e. three in one) working compositely so the Rathav that will be sent to Azd Laboratory will be turned out of the affinities of all those three. Hence the Rathav will always in Azd be turned out as Atash -

Baad - Ab and Khak in grades. Thus it is that Rathav of four affinities i.e. four kinds of activities as Atash Baad - Ab and Khak are sent out. They i.e. Atash - Baad - Ab and Khak being in the fresh affinities of composite Keherp are full of Gava Nature i.e. of altruistic nature. This Atash - Baad - Ab and Khak are not like those we experience in our daily life. They are much finer than ether highly imperceptible and noble. When G.M. munificence is added to them and brought to the influence of Athre Spanisht the respective affinities bring out about a Raad padvand i.e. direct connection with the centres from which these affinities have originated i.e. Atash comes in contact with Keherp No.2 - Baad comes in contact with Tevîshî in Keherp No.2 and Ab and Khak come in contact with Ûshtân Àp in Keherp No.2. They thus evolved and raised are set to working in the fashion of (Rathavya) Chakhra i.e. they all four (Atash - Baad - Ab and Khak) turn in circles drawing their circumferences on the centre of Gava (Paroparkar self sacrifice - altruism). The turn is with concentric fashion - the Rathavya Chakhra of fire environing them all followed by Baad - Ab and Khak. These fine Rathavya Chakhra of Atash - Baad - Ab and Khak have got in them polar activities i.e. the activities of Gava self sacrifice altruism and the activities of selfishness forming out heat which are called (Harrarate) (heat) Garazia and (Harrarate) (heat) Garabia. The heat warmth of Harrarate-Garazia is the product of Gava activities of self sacrifice - the other being the product of self assertion that is a vestige of selfishness still left born of original Rathav (daev matter). But the former Harrarate-Garazia become attracted to the latter forming circles. All these four concentric circles of Garazia and Garabia also turn harmoniously in their concentric circles paths so as not to be overlapping or producing jars. The activities of all four are synchronous but the activity of Atash becomes paramount of all the rest. This latter activities of Atash of Garazia and Garabia in unison form a circle called "Jan" which emits out its force called "Jorane Jan" in which the remaining three join their Mithra consciousness. Such Jorane Jan i.e. noble qualities of life - the mission of life are (1) 'Manasni' good thought; (2) 'Gavasni' good word; (3) 'Kunsni' good deed; (4) "Veer" stability to stand all woes and calamity boldly, ungrudgingly praising the great creator for the same, taking them for the ultimate good; (5) (Hosh) real alacrity to do the right thing in the nick of time never to be baffled or overawed by any calamity; (6) Kherad consciousness for reaching the great Harmonies and the optimistic knowledge accruing from the same called "Khshnoom" On this Jan circle Vasi Nature conducts the Ûshtân nature from Ûshtân-Àp body which (Ûshtân) makes this Jan circle turn in a motion in such a way that the inner qualities of Manasni - Gavasni - Kunasni - Veer Hosh - Kherad are evolved out and spread in the body to be created instilling in it the impelling force of the same Manasni - Gavasni - Kunasni etc. etc. We have said that the Rathavya Chakhra of - 'Baad' - 'Ab and 'Khak' working concentrically in that of Atash combine in it their Mithra consciousness. The Baad in connection with Tevîshî engenders noble desires. The Ab in connection with Ûshtân Àp engenders noble attractions i.e. attraction towards 'the beautiful' 'Asha' - 'Ghena' - 'Razang'. The Khak in connection with Ûshtân Àp engenders the eagerness of the engagements of the lawful wedlock and marital rights - the lawful Vahun conduct of social life conducting the ("Silsila") concatenation of a son of higher qualities than the father. These all virtues all-noble qualities called noble "Raad Mithra" of Ab - Baad and Khak are also instilled in the Rathavya Chakhra of Atash now called Jan with Jorane Jan as said above. Thus life throbs with Manasni - Gavasni - Kunsni and Veer - Hosh - Kherad and also with the enthusiasm of cherishing Nikee i.e. good returns to others, with the enthusiasm of noble attractions i.e. liking to be associated with the beautiful and with the enthusiasm of noble enjoyments of the life, noble conduct of life, to generate a notion of a higher and a higher standard of "Boonak- Pasbani Razang". Such a 'Ûshtân-Jan' activities shall be conducted under the auspices - auspiciousness of Bagobakht (Khoda). Vasi nature has thus instituted in Azd, vital activities with consciousness of a noble mission which are made to turn in Rathavya Chakhra i.e. the above said vital activities are given impetus to do the mission successfully according to Mazdadât and Ahuradat and give impetus to deified Athre Spanisht supplying it the necessary oil. These vital activities are from Atash-Baad-

Ab and Khak in concentric circles working on the centre of Gava altruism and conducted to action by Ûshtân an emanation from the Rai of Ahurmazad conducted to them by 'Meher - Rashnoo - and Ârmaîtî" forming what is called 'Jan-Ûshtân' with its Jorane Jan i.e. virtues described above as Manasni - Gavasni - Kunsni - Veer - Hosh - Kherad and the enthusiasms as said above.

***FURTHER FACTS ABOVE JAN - USHTAN I.E. SOURCE OF LIFE.
USHTAN IS REAL EMANATION OR BREATH OF AHURMAZAD
COMING FROM MOTHER KEHERP TO AZD AND FALLING ON
JAN CIRCUIT. THE MANNER IN WHICH IT FALLS.
THE DURATION SEASON OF ITS RAINING.***

It should be noted that the stream of Ûshtân is conducted by Meher – Sarosh - Rashnoo and Ârmaîtî to the Ûshtân Àp body which is in unison with Keherp and Tevîshî Body. This Ûshtân in Ûshtân Àp body afterwards is conducted by Vasi nature under the auspices of Bagobakht (Khoda) to the Azd on the above said circuit of Atash working in unison with circuits of Baad - Ab and Khak. The Ûshtân conducted to Jan circuit by Vasi Nature is described as falling or raining in the form of a large tree with its roots - stem - trunk branches and leaves. Falling in this way on the Jan circuit it is conducted by the Jan activities to ulterior possible cell on the body. This Ûshtân tree is described as "Vane-zavit Bish" i.e. a tree without decay, doing away with all kinds of diseases of body, mind and spirit. Thus Vane zavit Bish i.e. Ûshtân raining on Jan circuit in Azd like an immortal tree is full of freshness verdure and enthusiasm impelling Jan to radiate its forces Jorane jan activities to the nook and corner of the physical body. This stream of Ûshtân Vane zavit Bish does not fall rain on the Jan circle at all times. It has its season of raining of Ûshtân ordinarily when once falls on Jan discontinues its stream after sometime behaving just like waters stored up in vessels from a running tap. This stream of Ûshtân into ordinarily season falls once a year only from Ûshtân Àp body in unison with Keherp and Tevîshî closing the tap for the rest of the year. This Ûshtân from Ûshtân Àp body may also rain on the Azd in non circuit afresh on (1) Hamkar days and (2) other august days when rejuvenating Asare-Raoshni in form of Hingam and Ghambar and Avsar are showering on the globe and (3) on the time of Pareno Maha - Anar Maha and Vispath Maha. Thus the cork from Ûshtân Àp body may be opened on these days if the faithful take care to observe these occasions rightly according to Daen. But in the case of Ashvan the cork of Ûshtân Àp body is kept constantly open who thus constantly gets Ûshtân the breath of Ahurmazad and Raad padvand of Meher - Rashnoo - Ârmaîtî. To those who are fast steady on Tarikat Path the cork of Ûshtân Àp can be invoked to get opened in the time of necessity say in the times of sicknesses or some very severe test or bad planetary aspects. During Navjot ceremonies, Navar and Maratab occasions, Barshnoom occasions the cork is opened when the stream of Ûshtân Àp in the form of a tree with deep roots penetrates in the very heart of each and every atom of the body. Ordinarily the stream of Ûshtân that falls on Jan circuit once a year on Navroz occasion is quite sufficient to maintain life as such. When this stream recedes back from the Jan circuit into Ûshtân Àp body death occurs.

**RECAPITULATION OF VASI NATURE WORKING IN AZD
PRODUCING LIFE FOUNTAIN AND ITS NOBLE MISSION;
FURTHER INFORMATION ABOUT THE MISSION.**

Thus we have seen the Vasi Nature stimulating to action the Athre Spanisht which behaves like a divine hearth. Next Vasi Nature elevates some Rathav from Mother Keherp No.2 to Havun conditions in which Gava become predominant; Vahun itself being composed of Gava and Rathav, such Vahun is the unperceivable Atash - Baad - Ab and Khak in which G.M. munificence have been added under the influence of Athre Spanisht and produces what is called Jan circuit on which Ūshtân is made to fall like a tree called Vane-zavit Bish. Jan circuit now called Jan Ūshtân is called in Avesta "Baodhang" as the life activity becomes self-conscious possessed of Baôd working according to Mazdadât and Ahuradat. From Atashi Rathavya Chakhra of Jan Ūshtân circuit emanates Manasni - Gavasni - Kunsni – Veer - Hosh and Kherad to be self-enduring self-sacrificing ever happy in undergoing burden of others i.e. qualities of Geûsh Urva are its motto. From the Baadi Rathavya Chakhra which is affiliated to Atashi Rathavya Chakhra of Jan - Ūshtân circuit emanates earnest enthusiasm to do good return as a response of any reward good-bad or indifferent. It supplies the urging force of man service to anything possible on earth "service is its motto". From the ABI Rathavya Chakhra which is affiliated to the Atashi Chakhra of Jan Ūshtân circuit emanates attractions for the beautiful good noble tastes, noble behavior to all observance of Adab even to the lowest humanity nay even to the lowest particle on earth prompting urgently to walk the earth very gently and mildly and softly. From this ABI Rathavya Chakhra which is affiliated to the Atashi Chakhra emanates six forces called Frado which are electrical charges working according to the impelling force which is at work in the human body, to be mild and polite and well behaved are its motto. From the Khaki Rathavya Chakhra which is affiliated to the Atashi Chakhra of Jan Ūshtân circuit emanates the rightful desirability of conducting life enjoying life satiating the hunger of all feelings according to just laws of Drooz Parehj and procreation of nations rising higher in the scale of Homic civilization i.e. selfless service of the globe i.e. Frasho-kerati. It engenders enthusiasm of rising high in the matters relating to body and spirit without the least harm or inconvenience to others in the field. The enthusiasm becomes subject to the impelling force working in the human body which may culminate in egotism passions or otherwise.

Love in all its stage divine to that of worldly is its motto.

Thus we have taken an idea of what Azd is. This is the first phase of which there is a second phase also which is ordinarily elemental as perceived by us of fiery – airy windy - fluid and earthly constitution which the science presently tries to gaze. We know that Roovân and Baôd are the first pair. Baôd is all-innocent but Roovân was with Dravâô ignorance. Baôd is willingly accompanying Roovân in its - great hazards, and has emancipated Roovân - from the Dravâô. Roovân now taking the example of Baôd wants to emancipate the Dravâô that has been thrown out of him. Roovân for that purpose in undergoing great toil and has full finished three-fourth of the work as Roovân has converted three-fourth of the Dravâô to Gava altruistic nature. Thus Roovân is the first phase of which Keherp - Ūshtân - Tevîshî are the second. Thus just as Roovân was the first phase of which the second was Keherp - Tevîshî - Ustan over lapped from Roovân from the Dravâô which was in the Rai lustre of Roovân hence called a second phase.

In the same way Azd is the second phase of Keherp - Tevîshî Ustan Àp as Azd is drawn out of the Rathva in mother Keherp No.2 hence Azd is the second phase of Keherp. In the same way physical form in the ordinary heat waves form in the ordinary windy motion forms and in the ordinary fluid forms will be drawn out of the Azd, which will form the second phase of Azd.

This second form is also called Azd of coarse kind. Just as Roovân bore the burden of Keherp - Ūshtân - Tevîshî in crude forms of ordinary fire - air and poisonous fluid which when elevated in Keherp form of eternity, Tevîshî form of right will power to bring about FRASHO-GARD and Ūshtân Àp forms of divine love have become the help mate nay servants of Roovân; just as Keherp in the divine form and mother form are bearing the burden of Azd will be elevated to eternity from its moral condition it (Azd) will help them in the great service which they have vouchsafed from Roovân, in the same way this Azd the first Phase is also bearing the heavy and rue some terrible burden of the Azd of second phase i.e. the above said heaty windy - fluid body form and the other body form that are to be formed in the hope that when they will be divested of their Drooz producing Vouhun disabilities, they will also help the first Azd in bringing about Tanpasin condition when only it can help its mother the mother Keherp and father divine Keherp in the great work which the Keherp have pledged to Roovân which is of Frasho-Gard events. Thus now we come to two points one of the creation of the physical body of elemental fluid visceral and solid body constitution and the disabilities which they show in every moment of life which is called Drooz.

FORMATION OF PHYSICAL FORMS AZD - TANOO - GAITHA.

The physical body in Avesta is known as Azd - Gaitha - Tanoo.

Azd the second phase :- This second phase of Azd consists of :

- (1) the ordinary heat wave motion, heat circulation i.e. the body heat of diverse momentum and of great magnitude seen working in our body which is known as "Tafnoo" heat in 'Vara' i.e. enamating in a circle i.e. as a result of the cause which is the same thing as chemical combustion,
- (2) consists of the orderly peristaltic moment seen in the body which is - taken as "REE" motion for taking out the excretions and entrusting them to the above said "Tafnoo Varemi" heat combustion,
- (3) also consists of circulation of fluids of different kinds taken as "Apascha Scara",
- (4) This phase of Azd denotes a power known as "Ravascha Chara" as power which makes the above said three going in perfect harmony and behave according to the rules of Vasi Nature "Kazi-ul-tabe" i.e. a power which brings about a chemical action of diverse kinds and varieties. What is known in science as chemical action of the body is analyzed into these four kinds as said above. Chemical action was considered from the above four aspects.

This Azd phase then presents to view fluids of the body of diverse kinds in all of which the above said heat motions windy waves vapoury currents are submerged for chemical action of various kinds to be worked out in them. This is all the domain of Azd denoting the second phase. They all originate from the Azd laboratory the great chemist being "Kazi-ul-tabe" the Vasi nature whose divine heart is Athre-spanisht whose chemicals are denoted by Jan Ūshtân circuits whose special referee is "Bago-bakht" who select the materials which are to be worked upon by Vasi Nature. The materials which are to be worked upon are changed to Azd of second grade i.e. changed to the above said fluids containing heat wave motion, windy motion vapoury current all in chemical action are taken from (a) Rathva in possession of mother Keherp No.2 which are

chosen by Bago-bakht the keeper of the great register of Mazdadât and from (b) the divine munificence of Gava which are described as G.M. munificence Vasi nature first of all submits Rathva to Gava treatment producing Vohun which is unperceivable. This Vohun is then brought under the further treatment of materialization by Athre-Spanisht and activities of Jan Ūstân circuits, turning out a product called perceptible Vohun which is in science called protoplasm in which Athre Vauhfrin and Gava and Vohun remain as imperceptible elements and in which the above said "Tafnoo Varemi" i.e. heating action "REE" movement i.e. windy motions a kind of peristalsis "Apascha Scara" circulations of fluid work harmoniously on the principles of "Ravascha Charan" as said above bringing to view that is now called as biological aspect in which chemical action is the main theme.

Thus is produced Vohun which is then moulded as (a) the fluids of the body seen running in circulation in which the above said heat wave motion windy circular motion vapoury current motions work together in harmony for chemical action (b) and moulded as viscera called "Gaitha" (c) and moulded as supporting frame of bone muscles veins arteries etc. in which (i.e. in Gaitha and Tanoo both) heat wave motion, windy circular motion, vapoury currents motion work together in harmony for chemical action.

In the above description we have only seen perceptible Vohun formation which is then moulded in (1) fluid portion called Azd. (2) Gaitha viscera and (3) Tanoo supporting frame in all of which chemical action was initiated and controlled by a power known as "Ravascha Chara" upon heat and windy waves of vapoury currents produced by Vohun in the same way and submerged in them all for chemical action. But what is the order in which the above said all are created? Of course the heat and wind and vapoury waves are first to be created followed by nervous system and vessels when the other parts of viscera and supporting frame come to view in an order. We shall now see this evolution. We have talked of imperceptible Azd which is nature's laboratory. We have also talked of the imperceptible form of this Azd also as of head - neck, shoulders front i.e. chest abdomen, back, pelvis and a pair of hand and feet from which our visible aspect is evolved out. Is the Azd the laboratory of Mother Nature of the above form? No, it is not so. When we shall describe the form of the laboratory then only we shall be able to trace the order in which Tanoo - Azd - Gaitha were created. For the solution of this question we have now to come upon the question of Aîpî i.e. the atmosphere bound round each being. The question of Aîpî is all in all next in importance to Roovân as on it depends not only the charm of the worldly intercourse but also the standpoint of spiritual progress. The question of Aîpî takes us to the question of space, space takes us to the question of time as they both go together. The question of space and time takes us to the question of Zarvâne-Akarné working as tenses which takes us to the heart of harmonies i.e. of Ahurmazad. The question of going to the heart of Ahurmazad leads us to the great eternal universal all pervading consciousness which over rides all space and time i.e. which is parallel to Zarvâne Akarné. The motto of this all pervading eternal universal consciousness is all obedience to Ahûramazda which is denoted in the prayer of the Roovân of a dead person when free from the attraction of the earth i.e. free from Banddarosh put on him when he was in the living body always chants "Frashtuyo" and does his work of elevating his dead body from which is shattered now into innumerable atoms and molecules, ions etc. Roovân after death cannot of his own accord do away with the Band-darosh and regain his former consciousness. Baôd the great comrade of Roovân gets for him some unfoldment of the consciousness for another that help the Roovân to get at the consciousness is the "Patet" for the dead is specially recited in the ear which the son of the deceased chants "Frashtuye" with other thoughts of redemption weaved together. The living son puts the Roovân in mind of this Manthra prayer which works as the assistant consciousness of the Roovân and by its Manthric powers breaks off the Band-darosh and unfolds the consciousness which was unfolded in life when the

Roovân himself begins to chant the same which is the expression of the unfolded consciousness of the Roovân to begin the great work that he has undertaken. "Frashtuye Humtaya biyascha" i.e. the all pervading eternal universal consciousness which is progressing towards "Hoodaongho" chants these Avastaic manthra prayer of "Frashtuye Humtaya biyascha" which says that in the consciousness is nothing. Nay not a speck before thee Oh Lord. The question of consciousness is elaborated in the manifestation of nine fold constitution. That thing entity which has nine-fold constitution in him can only rise to the heights of the consciousness. The first pair of creation of the Para-Zarvân was Baodhang and Ûrvân as said above. Baodhang had this nine fold constitution in him therefore it extended its consciousness to AHÛ and said, 'I am no body. You are everything my Lord'. The Urva had Dravâô ignorance deception in him, that is it was not born with such a nine-fold constitution which are numbered as Fravashî - Baôd - Ûrvân - Noor Rai - Kharangha; Zarvân - Ûroo - Honvar. The meanings of which are given below.

Ûrvân had Ûrvân i.e. luminescence which did possess "Rai-Noor-Khâthra" and "Kharangha" it did possess Zarvân but on account of Dravâô ignorance self deception Ûrvân lacked most miserably in Honvar - Ûroo and it had no Fravashî i.e. Ûrvân could not carry its consciousness far and wide and extend it to Zarvâne Akarné but limited it to self only. It could see himself and was blind of the outside. Such a Ûrvân with Dravâô deception i.e. shortness of sight of the outer glory never believed that outside him there was a mighty unfathomable ocean of AHÛ. Therefore, he never believed in AHÛ as his over Lord i.e. it had no Fravashî. Now let us see the short connotation i.e. meaning in short of the nine words of the nine fold constitution.

- (1) Baôd means all consciousness - a vision far far sighted.
- (2) Ûrvân means short sighted light which is sure to be far sighted like Baôd after a time.
- (3) Noor Khâthra means luminicence which can shine and attract anything towards self.
- (4) Rai means luminicence full of knowledge and action.
- (5) Kharangha means action according to above said Khâthra and Rai consciousness.
- (6) Zarvân means space time energy motion progress.
- (7) Ûroo means getting at Zarvân and over-riding it.
- (8) Honvar means the Great Varia wish command of AHÛ the origin of all where in (i.e. in that origin) that particular entity has its place somewhere in a corner - the knowledge of the same to him which inspires in him the fact that He is nobody before HIM in short freedom from deception.
- (9) Fravashî means all obedience, ever readiness to be at the beck and call of Him, all attention to Him and Him only and to none else; all and full sighted vision of eternal universal consciousness lost in the unfathomable ocean of AHÛ.

The universal eternal all pervading consciousness is a product of such a nine folded eternal constitution. The universal consciousness is not possible without the attainment of the nine-fold constitution freely working in their respective spheres. Now let us go to the first pair.

Baôd had such a freely and fully and elaborately working nine fold constitution and therefore Baôd was all consciousness. Ûrvân lacked in it, therefore, it was self centered. Afterwards as described above Ûrvân also got that nine fold constitution and it became Yazat i.e. the pair of Baôd and Ûrvân became Hamvaz with Fravashî - all the three belong one and the same - all had Urvatatem Urune i.e. vision far sighted fixed in AHÛ that is they over ran space and time, being in the Heart Daena of Ahûrmazd i.e. in the Harmonies. We saw that Daev Vidatoo with dim Ûrvânîc light was not so. We saw that he was given an artificial bioscope telescopic glasses and he could dream of gauging space and time. Daev Vidatoo with dim Ûrvânîc light was raised to starry conditions, which shone as myriads and myriads of the stars of the starry firmament Angraraoch (not the heavenly globe that we see above but something far far above imaginable). The rest of the drâvâô with dim Ûrvânîc light was divided into myriads and myriads of entity each having Baôd with him the original one of the twin. Baôd being in AHÛ can extend himself to any extent hence Baôd can easily accompany these myriads and myriads of Ûrvânîc entities. From this time all Urva had the company of Baôd. Hence forwards one cannot imagine a Urva without Baôd. On account of Urva being accompanied by Baôd, Urva began to get a borrowed glass of Baôd which gave him a fair vision i.e. Urva became invested with nine fold constitution of Urva-Baôd-Fravashî, Zarvan-Uroo-Honvar, Nur Khathra-Rai-Kherenangha. Such entities then underwent Daseme treatment when Urva who has borrowed light of Baôd became self possessed of Baôd consciousness i.e. Rai the light of knowledge grew to 'Urvatatem Urun' condition i.e. the Urva-Baôd-Fravashî became Hamvaz one and the same, thus Urva became of all eternal consciousness over-running space and time.

But we have seen that the one tenth part still remained with the borrowed light of Baôd. It should be noted that, under Daseme treatment the tenth part of Ûrvân full of Raethva had the accompaniment of Baôd and that was the great mercy of Ahûrmazd. We have seen now the Urva began to grow Baôd in self and thus began to come at the great eternal consciousness i.e. the Urva-Baôd-Fravashî began to be Hamvaz i.e. of one Uroo standard i.e. got at 'Urvatatem Urune' conditions i.e. began to extend their consciousness which overran space and time. Now we shall jump upon our Ûrvân, how the Raethva was removed from it and how it i.e. the Ûrvân got light in self i.e. Ûrvân became conscious i.e. Ûrvân saw through the Rai power of self extending the vision far and wide. We saw how Ûrvân refused to take salvation without the drâvâô not being raised to that condition. At this time Ûrvân was gifted with nine fold constitution i.e. Ûrvân was accompanied by Farohar. Thus our Ûrvân has nine fold constitution of Ûrvân-Baôd-Farohar; Zarvan-Uroo-Honvar; Nur-Rai-Kherenangha. It is hence that our Ûrvân has 'Duraesuk' powers i.e. far illumined vision i.e. our Ûrvân has consciousness which runs over time and space - thus our Ûrvân are said to be equal to Fravashî in accompanying with Fravashî i.e. our Ûrvân are said to be 'Eid Eresatnam Urvano, Yao Ashonam Fravashî' prayer. We have our Ûrvân working for the drâvâô who (ruvan) successfully treated it improving it in its three fourth aspect which (three fourth aspect) are evolved as Keherp-Tevîshî-Ûshtân Àp. They i.e. Keherp-Tevîshî-Ûshtân Àp have their consciousness submerged in the consciousness of Ûrvân; Keherp submerging its consciousness in the 'Nur Khathra' and Ûrvân and Tevîshî submerging its consciousness in Rai of Ûrvân and 'Ûshtân Àp' submerging its consciousness in Kherenangh of Ûrvân. Thus Keherp-Tevîshî-Ûshtân see through Ûrvân and through Ûrvân ride over time and space i.e. gauge the Dae Doisht Zarvan. Thus Ûrvân-Baôd Farohar seated in Keherp-Ûshtân-Tevîshî ride over time and space - they can contain time and space in their consciousness. But the fourth part of drâvâô has not come to the standard of Keherp-Tevîshî-Ûshtân - therefore, it cannot see in Ûrvân and Baôd and Farohar that is it cannot ride over time and space i.e. this one fourth part lies as an entity surrounded by space and time. Bago-Bakht with Mazdadat register in hand gets for him a space called his Aîpî and a time called Thvashe Khadat and Daregho Khadat, the charge of both i.e. of Aîpî space and Thvash time is given to his Farohar and not to his Baôd or Ûrvân. Farohar

being in connection with Fravashî at large will always keep his Duraesuk vision fixed i.e. consciousness far and wide. Farohar cannot infold her consciousness. But Band-darosh i.e. shackles can be put on the Duraesuk powers of the consciousness of Baôd and Ūrvân i.e. Baôd can infold his consciousness and can unfold his consciousness at will, not so the Ūrvân. Baôd has the power of infolding and unfolding the consciousness of Ūrvân. Thus Baôd and Ūrvân with Band-darosh shackles i.e. infolding the consciousness remain in Keherp-Ūshtân-Tevîshî who also become limited and fixed in the Aîpî of the corporeal body. Thus it is that the corporeal body gets and maintains the space of Aîpî and the time of Thvashe Khadat. Farohar with Duraesuk powers of wide consciousness remains in Aîpî keeping it fixed to the entity and not getting merged in the general space. Farohar and Bago-Bakht both are in company and become seers over Nature working in Azd Vasi. This Aîpî circumference becomes the laboratory of Azd in which the above said unperceivable Azd form of head-neck etc. i.e. the likeness of our same body is delineated by Bago-Bakht as prescribed in the Mazdadat register. In this Aîpî nine parts of concentric circles are drawn. In the outermost three concentric areas Farohar stays keeping her consciousness overriding time and space and establishing it in the Daedoisht Zarvane Akarne. The Mithra of Baôd and Ūrvân i.e. infolded consciousness of Baôd and Ūrvân only can go uptil those three concentric circles. Thus those outer most three parts of human Aîpî is spiritual and having the potency to reach Zarvane Akarne through Farohar. So much a human being is a sacred animal a holy tabernacle of God. The next three concentric circles parts of the Aîpî have the unperceivable elementary magnetism of Keherp Ūshtân Tevîshî much higher than those of ether which also are pure and deeply interested and affiliated in the first three outer most spiritual parts. Herein stay Baodâng and Ūrvân concentrated. The next three concentric parts of Aîpî including the corporal body centrally form the field of the laboratory of Azd in which we have seen the Vasi nature has established 50 doors in the form of head-neck front back etc. Thus the laboratory of Azd is situated in the last three concentric circles - parts of Aîpî surrounding the physical body where in (i.e. in three parts) we have seen that the Jan-Ūshtân circuit have been established with those noble qualities the mission of our life. This Jan Ūshtân circuit with all its glory and virtues and altruism having been constituted of those imperceptible elements purified and of high aspect and of 16 grades will concentrate in the region of body where our heart is situated. From here these 16 grades of purified noble Anasar emit out other 16 grades of the next sort i.e. inferior to them beginning from 17 ending in 32 which concentrate in four imperceptible convolution like forms in the place where our brain made of visible convolutions is situated from which i.e. those imperceptible convolution the physical perceptible tree of nervous system which is slowly to arise, is being created first forming brain and spinal cord and then the rest of the tree of the system of nerves. This physical aspect becomes patent round the unperceptible Azd aspect that is Azd form that is been created by Vasi circumvallated by 50 doors. Thus this Jan Ūshtân circuit situated in the laboratory of Azd in the last three parts of Aîpî consisting of four lofty noble elements Anasar of 16 grades (having been created by Vasi Nature as said above from the next last batch of Raethva) concentrate in the unperceivable heart region of Azd form (which opposes the present physical heart region) and bifurcating into 16 more (i.e. 17 to 32) reach up and concentrate into the unperceivable brain region of Azd form (which opposes the present physical brain) wounding up in four convolutions of unperceivable forms.

When Jan Ūshtân circuit called Baôdang with all its glory of the emancipated element Anasar concentrate into the topography of the heart region Jan Ūshtân i.e. Baodâng impart Baôdic powers in a nominated place in that topography which will be the heart power or the progenitor of conscience. This is the Baôdic Kherad which carries one to AHŪ from the stand point of faith and belief which when once developed man never sins. This Jan Ūshtân stream also bifurcate and with those 32 grades of Anasar travel towards the body and form those imperceptible convolutions. From these imperceptible convolutions Jan Ūshtân works up the

physical convolutions with the nervous system in the form of a tree from perceptible Vohun made up of 33rd to 64th grades of anasars which are visible that is described above, Jan Ūshtân himself running with all the bifurcation of the physical tree of nervous system. Thus Jan Ūshtân Van Zavit Bish spread like a tree running in the tree of nervous system and reaching every atom which all is made of Vohun and Raethva of which is full of ignorance. Hence the Vohun is faulty. In the brain of such Vohun the Jan Ūshtân imparts some Kherad which becomes circumvallated by the brain of Vohun frailties. Hence this intelligence is very limited and contaminated with ignorance and doubts. This forms our common sense Azd. It should be noted that Azd form is modelled after the Azd laboratory. The Azd laboratory was first formed in the last three parts of Aîpî surrounding our body in which afterwards the whole imperceptible form of head neck etc. was portrayed under the control of 50 doors. On this unperceivable portrayal of Azd, the Azd of second grade of physical perceivable aspect is formed in the shape of heat motions, windy waves, vapoury currents condensing slowly into solids and fluids the first being the nervous system to be created followed by vessels and fluids in the vessels in which (i.e. fluids and solids) the above said heaty motion, windy waves vapoury currents are absorbed working out its chemistry, the biological aspect. Thus nervous system in the form of a living tree is formed in such a way that the growth coincides with each atom of the unperceivable Azd form of head neck etc, Thus the crores and crores of the twigs of the tree of nervous system are so distributed that each twig can oppose an atom of the unperceivable form of Azd from which or round which will grow the physical atom in which the twig will form a nervule having the unperceivable Azd behind it. These physical atoms will bring to view the viscera and supporting frame. Thus a tree of nervous system is first created with all its innumerable ramifications which is made up of physical Vohun which is pregnant of those heaty airy fluid parts working the chemistry of the same which has arisen from unperceivable Vohun which unperceivable Vohun is from Raethva + Gav munificence. Thus nervous tree is established first round which the rest of the body of Gaetha viscera and Tanu supporting frame will grow in an order which we shall leave for want of space.

But we shall only make mention of the formation of mind. We have seen above that Jan Ūshtân circuit concentrate in the topography of the heart region of Azd spreading there the four lofty elements of 16 grades and establishing Baôd (sense next of Yazat) the progenitor of conscience Jan Ūshtân then handles sixteen other grades of Anasar of inferior variety created as above described and takes them to the topography of the head region of Azd where four unperceivable convolutions are formed of them from which physical brain is created. In this physical brain Jan Ūshtân locates the Kherad the human sense which breeds our reasoning power which is all encumbered with the deficiency of the matter in which it is situated. We have seen the tree of the nervous system growing and opposing the whole form in the Azd round about which the atoms molecules form the whole body. Hence every twig of the nervous system becomes the inhabitant of each and every atom possible in the body. This human sense is not a simple thing. It is a power in certain respects. It thus presents three aspects through which it can wield its power. The first aspect is called Akle Hayula i.e. the aspect of instinctive intuition. The second aspect is called Akle Malka i.e. the sense of imitation, mimicry. The third aspect is that of Akle Mustefat i.e. of reasoning, arguing, drawing conclusion and acting upto it or no, when mind aspect will be presented. How that will be presented will be given below.

The aspect of reasoning sense has got wider powers with which it argues and comes to a conclusion and acts or does not act upto it. These powers are five in number. **First** is of conception called Hisse Mustrick. **Second** is of timely belief and taking for granted for further thrashing out the truth from it (called Mutra Vahama). **Third** is of reasoning and coming to a conclusion (called Mutra Khyala). The **Fourth** is of remembrance (called Mutra Hafaeza). **Fifth**

of will power of acting or not acting upon the same when it presents an assistant force called 'Manesh' mind through which it acts. This third aspect of reasoning power if properly i.e. according to the laws of logic Mantak known as the laws of Km-Kef Ezifae etc. etc. exercises all the four powers (of conception-timely belief through argumentation and drawing out conclusion and remembrance of the same) it draws out a conclusion called Mahiat. But it does not do so but only superficially and not according to the laws wields those five powers then the product is 'make belief' one (called as Imkan Dar Nafas) or a malinterpreted exaggerated one (called Vajub ul Gaer). Such a human sense known as 'Asne Kherad' which can be educated by studies when it is called Goshostute Kherad which will get their seat in a prominent place in the physical brain in some prominent convolutions from whence they control and command the whole tree of the nervous system to the ulterior twig of the same situation in the cells of the human body sending through it i.e. through the tree of the nervous system its invisible fluid or stimulus pertaining to the instinct to each and every atom of the body. Thus an invisible nervous fluid or stimuli of this human sense are constantly passing through the whole body through the tree of nervous system pervading in each cell enabling each cell to throw its own thinking or breath as it is called which are taken in its Mithra. What are called nervous responses are due to this kind of nervous fluid or stimuli of the human sense present there. Such a hold of the Kherad human sense is established on each and every atom of the body through the tree of the nervous system when the whole body is fully built up in about the end of the sixth month of the embryo life when the outward form is well established when the Kherad human sense is provided with a personel called 'mind' Manesh. We have said above that on account of the nervous invisible fluid i.e. stimuli of the Kherad permeating to every atom through the tree of nervous system every atom has its constant thinking or emanation Mithra or what is called breath when all these breaths or Mithra or emanations are made to converge to a point a power result which is called mind which then is the assistant or personnel of the human sense Kherad as all its activities are concentrated to it. Mind is thus a manifestation of Kherad. Mind is like a horse man who has the reins of his horse under control if the human sense of reasoning aspect (Mustfat) uses all his five powers including that of Roshan Fail in acting up to the proper feat and draws out conclusions of Mahiat through common sense or what is called Buddhi, which easily obeys the Baôdic powers in the heart stated above i.e. the conscience. But if the human sense of reasoning aspect does not act up to its belief or conclusion or when the human sense does not use all the powers of argumentation or does not obey the conscience then the mind presents a horse man seated on a horse whose reins not being in his control tramples each and everything that comes in its way. Thus we have finished with the nine fold constitution of man i.e. Fravashî-Baôd-Ûrvân-Keherp-Tevîshî-Ûshtân-Azd-Gaetha-Tanu. We have seen that Fravashî-Baôd-Ûrvân seated in Keherp-Tevîshî-Ûshtân are not subject to death; they have gained their Mukti Chîthra but have sacrificed their further progress for the sake of the remnant of one fourth drâvâô for which Azd is created. This Azd then becomes the seat of nature and it is prone to death. Azd produces (1) Fluid Azd fluid body (2) Gaetha viscera (3) Tanu supporting frame. We have seen that Fravashî-Baôd-Ûrvân in Keherp-Tevîshî-Ûshtân have arisen over time and space - but not so the Azd for which a space called Aîpî is meted out surrounding our Azd and physical body. We have seen that 'Baôd-Ûrvân-Keherp-Tevîshî-Ûshtân' have infolded their consciousness i.e. have become captive in time and space i.e. in Band-darosh and are emitting their infolded thought consciousness in that Aîpî making it spiritual and moral. We have seen Farohar is in the outer three parts of Aîpî keeping it well delineated. We have seen that in such a 'Aîpî' Azd works its way and creates body. Aîpî then has nine parts; the outer three are spiritual, the other three are moral mental and the last three surrounding the body are the laboratory of Nature from which the life fountain begins its regime. These three parts then are full of animal spirits of juvenality and of noble altruistic precepts. In such a noble Aîpî, in such a space the Vohun i.e. self send in its consciousness. Human consciousness then is upto this Aîpî. But as Aîpî is spiritual and moral and of vivid juvenality

and inhabited by Farohar and nature Vasi and Jan Ūshtân Baôdangh - the consciousness of man can go at least in thought upto the unfolded consciousness of the spirit there i.e. Farohar and the Baôd and Ūrvân and Keherp Tevîshî Ūshtân. Hence it is that human race can think of all the seven senses of Zarvane Akarne though his consciousness is only limited to his Aîpî. Such Aîpî of human race of all entities though bound to self by Farohar are attracting one another through the medium of sun's rays specially more powerfully in the presence of water applied to the body. Thus attraction of man to man, man to opposite sex, man to the other world nomena and phenomena all is due to this Aîpî consciousness. This Aîpî is a space accompanied by the time called the Thvash the life time. This Aîpî i.e. space and time going in pair i.e. life time and consciousness of the same is the chief medium through which our daily intercourse of this world i.e. material intercourse and the spiritual progress both can proceed without which human existence is an impossibility. Aîpî being one third spiritual, one third moral, one third vividly of youthful nature is the sanctum sanctorum of our human existence. In it is the very fountain of life i.e. nature of Vasi and her laboratory Azd and Baôdic sense next to Yazat from which is born conscience. It is this Aîpî that manifests human conscience so important for the worldly and spiritual progress. Human progress as regards the worldly affairs depends upon soundness of mind with its thinking common sense powers with free will to be wielded on the good side. Such a mind is kept up and nourished by brains which maintain its powers due to the nourishment of Azd, Azd itself depending upon the line force of Aîpî. Thus Aîpî supplies the consciousness for the worldly affairs. In the same way human progress as regard spiritual advancement depends upon the mind of the above said quality complied with the development of the sense (Baôdang) of divine promptings supplying him with proper requisite faith all important for the same. This Baôd i.e. the sense of divine promptings and conscience is kept up and nourished by Azd which itself depends upon the live force of Aîpî. Thus Aîpî is all in all for human consciousness (limited by time and space) so important for worldly and spiritual progress. It is to be remembered that 'Azd' is the live part i.e. conscious part in which the laboratory of Nature of Vasi is maintained which is all in all for life and its divine mission. If this Aîpî i.e. the specialized space allotted to each human being is made to unite with its accompaniment i.e. the time of Thvash i.e. life time by Tarikat efforts as enjoined in Daen, then Farohar will communicate her Humat-Hukht-Hvarshta i.e. her consciousness to that in the Aîpî which thus enlarged becoming Duraesuk will be carried to Zarvane Akarne and merged in its consciousness becoming like it. Such is the importance of Aîpî. If humanity possesses such an Aîpî it should have long ago brought about the Chîthra event i.e. salvation in full. It is to be noted that though Aîpî is sanctum sanctorum of the human body - the human body is not so - it in its thoughts words and deeds of every moment defiles this holy shrine that humans possess is being retarded as we experience today. It is hence that Daen enjoins Druj Parhez treatment i.e. rules to be observed to safeguard the Aîpî in its pristine purity. Aîpî is to be protected against the contain infection of not only the self but of the out side world. Hence it is that without Vi-Daevo-Dat and Zarathushtra Chîthra is an impossibility. For the truth of this statement we shall not dilate upon the human body as such composed of all the nine fold constitution presenting to view a person as we see him to be in which Aîpî has a share which when over burdened becomes embarrassed when the human progress retards.

***BODY AS SUCH i.e. IN ITS ENTIRITY HAVING ALL THE MAIN PARTS
WORKING HARMONIOUSLY TOGETHER AND ITS IMPORT***

Uptil now we have taken an idea of the anatomical structure of the human body in its nine fold constitution of spirit, psyche and body with its environment of animal magnetism (Aîpî) separately with the establishment of Vasi nature in it, with some idea of the origin of its

working i.e. physiology in its biological aspect. We shall now see how all these parts can be made to appose each other and work harmoniously forming a standing figure. How can Keherp-Ûstân-Tevîshî the divine bodies which are in the Aîpî atmosphere other than the general atmosphere which can expand in extent far wide beyond conception can be made to appose, be limited to this frail physical structure of Vohun carped out of the Raethva and elaborated on Gav munificence which echoes its weaknesses and short comings and faults in the mental side of passions and in the physical side of diseases and death. Here also Aîpî plays the chief important role. We have spoken of Keherp-Ûstân-Tevîshî bodies being the elevated figures of three fourth drâvâo working in unison with Ûrvân and sustaining consciousness (Humat-Hukht-Hvarasht) which can ride over time and space through the medium of Ûrvân. We have Keherp having direct connection with the Khathra or Ûrvân, Tevîshî having direct connection with Rai of Ûrvân and Ûstân Àp having direct connection with Khoreh of Ûrvân. We have seen them in unison working in 16 Chakhra and divided in divine Keherp No.1 and mother Keherp No.2 to suit the formation of Vasi Macha Pachâns Davrâm. The divine Keherp No.1 by the doors of its fourth and twelfth Chakhra remains in direct connection with Aoj nature of the 'cosmos major'. Ûstân Àp body in Keherp No. 1 keeping Ûstân nature keeps through it the connection of the Ûstân of the cosmos major i.e. the Ûstân of Yazat and 'Star' and Ahûrmazd. Keeping such connections with cosmos major the Keherp No.1 imparts help i.e. send in nature force into mother Keherp No.2 and from this mother Keherp No.2 Vasi nature i.e. a part of Ûstân and Aoj nature now called Gav, comes in Azd laboratory in Aîpî. Such a Keherp with nature is made to be limited in our body by the medium of Aîpî. The six parts of Aîpî which are spiritual and highly moral keeps Keherp-Ûstân-Tevîshî in contracted aspect still maintaining nature in them as described above. Within these six parts of Aîpî remains the last three parts of the same forming toe field of action of Azd laboratory enveloping the mother Keherp No.2 from which (mother Keherp No.2) Vasi nature in the personal of Ûstân and Gav works there in the Azd laboratory receiving requisite Ûstân and Gav from it (mother Keherp) whenever needed (once a year, on the days of Hamkar and on three moon days and on great Gahambar festival or daily in suitable cases of Ashvan). This Vasi nature of Ûstân and Gav in Jan circuit named above as Jan Ûstân circuit creates the physical body out of the Raethva impurities by the plaster of the Gav munificence. Thus Aîpî keeps the Keherp force in check and keeps the Azd as a fortress round about it (Keherp) thus keeping the spiritual parts opposing the physical body. Aîpî thus becomes a connecting link between Keherp and the physical body. It is on account of this Aîpî that the equilibrium of one body is kept up, we keeping our erect position in which the nervous system sustained by Azd is used as a medium. We have seen that Aîpî has nine parts of which six are pure inhabited by Farohar and the next three are the limited consciousness (Mithra - limited idea of Humat-Hukht-Hvarasht) of Ûrvân - Baôd with Keherp-Ûstân-Tevîshî. But the last three parts of Aîpî having the Azd i.e. laboratory of Vasi nature is in the influence of Keherp via these six parts and is in the influence of physical body via Azd. Thus this third part of Aîpî is under the influence of both the Keherp of the Vasi limitations and physical body which is named as Khoreh.*

The influence of Keherp on the third part of Aîpî called Khoreh is manifested in Ûstân and Daena (Daena remaining part where Ûstân is concentrated from Jan Ûstân circuit) and the influence of the physical body the third part of the Aîpî called Khoreh is manifested by the 16 to 32 stages of Anasar moulded in four unperceivable convolutions.

This third part of Aîpî called Khoreh being in natural connections of six parts of Aîpî alive with Ûrvâni, Baôdic and Keherpic consciousness, receives from them the seeds of 'Das-Andraz' i.e. seeds of the sermon on the mount which are then kept in the Azd.

* **(Footnote of Khoreh)** : Really speaking Khoreh is that Aîpî which being uniform in all its nine parts receives one phase of the Manthra-Spent blessing known as Khoreh which as pulsates in the Aîpî that a luminiscence is emitted out whenever desired which can tame down any Kharfastra to mildness. Such Aîpî are called Gadman and Varj and the Khoreh falling in it is taken separately. Hence it is that the desirable Mithra of Varia Khoreh Avzad is constantly remembered by a Baste Kustian, before the chanting of Manthra. The third part of Aîpî which is always burdened by the force of the iniquities constantly coming out of the physical body as thoughts-words and deeds if is kept up to the level of the six other parts willing to by Druj Parhez Tarikat and good thoughts - words and deeds - then it will be ever ready to receive Khoreh. Hence it is that third part is taken as Khoreh. That third part of Aîpî which is not really speaking in unison with the other six parts hence not ready to receive Khoreh should not be called Khoreh but still all the same it is called Khoreh in the expectation that at some future date it is sure to reach that stage. In the absence of some suitable name for the one third part of Aîpî we have taken it fit to name it as the Khoreh aspect of Aîpî i.e. that aspect which is lower and in expectation of coming to high standard.

From this Azd the seeds of Dasandraz are conducted by Ūshtân and Daena of Khoreh to the 16 to 32 stages of Anasar. These Anasar carry them i.e. seeds of Dasandraz to the brain before the mind which is the personal human reasoning. The Ūshtân we have talked of that of Jan Ūshtân circuit, which comes from mother Keherp No.2, which is the source of life, therefore, which is all in all, which is constantly been supplied by further addition from Keherp No.2 and Keherp No.1 which (last) receives it constantly from the cosmos major via the 4th and 12th Chakhra as said above. Thus six parts of Aîpî are out of question, it will always remain as sanctum sanctorum but the Khoreh aspect of the same, which is the field of action - fountain of life is defiled by Druj. In this Khoreh aspect of Aîpî the Ūshtân i.e. Jan Ūshtân circuit of Vasi nature remains as the chief force - remains as the chief and only outlet of the fountain of life for the physical body. This Ūshtân influences the Daena and Anasar of the Khoreh aspect, nay it i.e. Ūshtân is the central pillar of Khoreh aspect of Aîpî. Such a Khoreh with Ūshtân and Daena and Anasar is defiled by Druj emanating from the body. Thus Khoreh i.e. Aîpî bound to physical body and Keherp is the medium of the activities of the body. The outward expression, handsomeness, beauty attractions repulsions of forms are due to this Khoreh aspect of Aîpî conducting Vanthvo Frado of the eyes outside or receiving Vanthvo Frado from other's eyes. This aspect of Khoreh becomes the medium of six attractions and repulsions and medium of connection of the Mithra of man to man i.e. the communication of the consciousness of man to man forming the point of worldly activities, worldly progress or retardation and spiritual progress or retardation. All, one and all, activities of the body mind and Keherp will be worked by the medium of Khoreh. The seeds of Dasandraz, the seeds of building 'character' are already kept in the Azd as said above which are being imported to the brain powers of mind through the Jan Ūshtân circuit to be used by the same. But if the mind's horseman has no control of his horse of thinking according to right will, the seeds are not sown well when no fruit can be reaped out of it. But if the horseman of mind is powerful keeping the horse of thought under control it can grow the seeds by Tarikat manure reaping the advantage of the same in due season. The iniquities of the body and mind are the result of the mischief of the stormy horse of mind which tramples recklessly the holy ground of Khoreh Aîpî disturbing the Ūshtân-Daena and Anasar which are there. Thus we have seen the whole body of nine fold constitution, a harmoniously working living entity in which Khoreh aspect is the chief field of action which becomes the cause of the worldly and spiritual progress-distant goal of Chîthra.

We have thus seen above that the Khoreh aspect of Aîpî which is the field of action for human physical and spiritual progress is controlled by the Vasi nature by fifty doors which are propped upon by Jan Ūshtân activities, Daena activities, and the influence of Anasar the central pillar of which is 'Ūshtân'. This Ūshtân is the foundation of life, end all and be all of our human existence comes from the Ūshtân Àp part of the Keherp No.2 and Keherp No.1. This Ūshtân Àp part of the Keherp possessing Ūshtân proper is in constant communication of Ūshtân of the cosmos major - nay Ūshtân of the cosmos major is constantly raining on the Ūshtân-Àp body keeping the Ūshtân in Ūshtân Àp body on a certain level. This Ūshtân is of the nature of Baodâng that is to say all conscious and ready to undergo any burden fully pulsating with sympathy in accordance to the laws of justice. The origin of this Ūshtân is from the Rai of Ahûrmazd which emits out from the 'Star' as said above. This Ūshtân is conducted by Meher-Sarosh-Rashnu-Armaiti to the earth when Ūshtân inhales all the ideas Mithra of these Yazat to be ready to act up to them. But when this Ūshtân stream reaches Nîstî Dakhiu it is interrupted by certain impediments which intervene as actively working living electro magnetic currents with some story to tell. They appeal to the sense of justice of this Ūshtân and demand safe accompaniment as they are nothing but the lawful heirs of man for whom Ūshtân is bound for. Thus it is that Ūshtân gets the outer covering of such worldly attachment with which it enters via Aîpî to Ūshtân Àp body and thence by Khoreh aspect to Ūshtân Jan circuit - thence to be

connected to the breath and thought of men. Thus we have shown the force of Ūshtân which will work as a pillar in the Khoreh aspect of Aîpî so important in the human life. Now we shall see Daena which is of next best importance and in some respect of higher import to the above said Ūshtân for the integrity of Khoreh aspect of Aîpî. This Daena represents the topography of the heart of Azd origin which is influenced by Ūshtân Āp circuit which imbibes in it the 'Baôdangh' holy sense next to the sense of Yazat. In the Baôdangh breeds in Daena conscience and holy faith. It contains a Patman as miniature copy of the 'Had + Insaf' (Patman of Ahûrmazd) which (Patman) is the twin brother of conscience always active. It (i.e. Daena) has direct connection to the brain and mind the personal of human sense of reasoning. Now we shall speak of Anasar which is the third pillar of the Khoreh aspect of Aîpî instituted by Vasi nature the Ūshtân and Daena being the first two. 'Anasar' are those of 17 to 32 grades created out of the Raethva of the one fourth drâvâô to be elevated. These Anasar result in the formation of the tree of nervous system which is the pillar of the physical body. Thus the Khoreh aspect of Aîpî has got these three forces which act as supports as well as natural defences against the attack of the Druj that will be directed to it (i.e. Khoreh i.e. Azd which contains it) in every moment of thought, word and deed of our human life. Thus the sanctity of this Khoreh aspect of Aîpî is either kept or defiled by human physical manoeuvres in thought, word and deed presided over by the mind the personal of human physical sense who (i.e. the mind) is taken as a horseman seated on art active horse bound for Chîthra. Now let us see the way the horse goes in search for Chîthra and how it is made stormy by AHI minded satan instructed by Ganamin.

***PHYSICAL BODY ACTING THROUGH PHYSICAL MIND -
USEFULLNESS OF 'TARIKAT PATH' FOR THE FORMATION
OF CHARACTER WHICH LEADS TO TAN-PASIN BODY
- THE HIGH PITCH OF THE ATTAINMENT TO
WHICH ONE-FOURTH DRAVÂÔ HAS TO REACH.***

We have upto now seen man as such. His body made of 'Tanu Azd and Gaetha' is carved out of the Raethva of one fourth of drâvâô to which Gav munificence is added. Hence all thought, word, deed will be tainted by both Raethva and Gav qualities. No thought, word or deeds of men will be without the two qualities in 'victor de victim' circuit i.e. one overpowering the other. Hence it is that any activity that starts from us breeds a force in which dual aspect or good and bad is seen one overpowering the other. The aspect in which the good has the upper hand is called Gav aspect breeding selflessness, altruism and the aspect in which the evil has the upper hand is called Druj aspect breeding selfishness and sin. We shall see how this happens.

All thoughts, words, deeds ultimately result in vibrations. These vibrations then are of activities in which goodness or evil have the upper hand. These vibrations emit out from them sounds. These sounds are the products of aetherial or higher than that elemental stimulants as the vibrations themselves are of such nature. This sound if emitted from vibrations in which goodness is preponderating will spread their sound waves upto higher Dakhiu as Upairi Dakhiu and Mînô Karkô. But if these sounds are emitted from vibrations in which evil is preponderating they will spread their sound waves upto the Dakhiu called Aîpî Dakhiu. These sounds have got their pitch which has its effect on the atmosphere overlapping or opposing the Aîpî. This effects breeds a friction which presents to view a pair of Staot i.e. unseen colours with a form. Thus Staotic forms take birth. Thus human worldly manoeuvres ultimately bring about waves and Staotic forms. These Staotic forms are wafted in the waves. These waves may extend to Mînô Karkô and be merged in it and thus enters the Honver song melodies or may extend to Aîpî and concentrate there and turn round in an eddy. These Staotic forms have got magnetic attractions.

If these Staotic forms have originated from manoeuvres which have goodness supervening they will have electromagnetic attractions towards Gav selflessness i.e. altruism breeding selflessness altruism. If these staotic Staotic forms have emanated from human manoeuvres having evil supervening them they will have electro magnetic attraction for Vohun selfishness breeding love for self. Such Staotic forms get hatched by the warmth of the breath of man which is full of affinities of diverse kind. If Staotic forms have the nature of selfishness and hence get hatched by the warmth of the breath of selfish affinities - the result turns out as a force called Druj. But if the Staotic forms have the nature of altruism and hence get hatched by the warmth of the breath of selfless affinities the result turns out as a force called Gav.

We have seen that the Staotic forms are being wafted in the waves. Staotic forms resulting in Druj or Gav have then an arena to work upon supplied by these vast fields of waves. In this field the central spot is the Khoreh aspect of Aîpî, the lower part is the Zemo ground, and the higher part is the north i.e. Apakhtar in the case of the field extending upto Aîpî Dakhiu, and the south Dadare Gehan in the case of the field extending upto Upairi and Mînô Karkô. Druj treads upon first the central spot of Khoreh and from thence migrates either to Zemo or to the upper regions of north Apakhtar. Druj when treads upon the central location of Khoreh it robs away the sanctity of the same attacking heavily all the fifty doors of Vasi situated on the three pillars of Ûshtân Daena and Anasar. Ûshtân becomes dull in its consciousness, Daena tires out after complaining heavily with the voice of conscience and Anasar become affected maligning the mind which becomes vicious whose horse is made stormy. It (i.e. the horse of thought) treads upon all the dictates of Vasi upon which laws of morals Dasandraz and laws of submitting the 'Daruj' 'Vi-Daervo-Dat' Druj Parhez laws are prescribed over riding them i.e. incite the body to be prepared to commit sins of every description in which the sins of illegal and abnormal usage of body apertures of revolting and heinous variety contrary to the dictates of Vasi are the most repugnant and desultory and unproductive of progress of any kind. Druj when enters the Zemo ground it becomes the nucleus for binding the entity to earth after death bringing him into Tanasak (rebirth). Druj when enters Apakhtar, it pollutes the Ûshtân that makes the life live and shades his consciousness for the spiritual advancement during life and draws him to the earthy globe after death for a very long time helping the Druj of Zemo in its action of bringing about rebirth.

But when Gav is produced out of those Staotic forms it spreads very salutary effects in the whole field of the waves elevating the Khoreh stimulating the Ûshtân to higher action and stimulating Daena and establishing the Baôd sense to which the mind becomes subservient thus enabling him getting for him the Tan-Pasin event nearer making Khaetvodath possible in a very short time. Such is a short and preliminary description of the human manoeuvres. Upon this short description we shall dilate further on.

(1) First we shall note that human manoeuvres fall into three heading of thought, word, deed. We have described above the career of the same ending in Gav or Druj. But in it we have left out the great factor of 'Fail' free will power. Every manoeuvre whether of thought, word or deed which is worked with the result of Gav or Druj by the mind is always attended accompanied by a companion - manoeuvre of Fail free will. We shall explain what we mean to say. Suppose a man thought out some thing evil. Instantly the next moment the working out into Druj begins and finishes in due time. Just when hardly the working of the bad thought has ended in Druj formation the conscience begins to bite i.e. the conscience of the man naturally through the Baôd power that he has got in the heart region of unperceivable Azd comes to know that the deed is unfruitful of progress and ought not to have been done prompting i.e. telephoning to the mind to begin atonement and thus send out a contrary thought which will naturally be productive

of Gav able enough to put a force more than what Druj has brought about. In this way human thinking leading to words and deeds shows dual aspect one of destiny the other of free will. What takes place naturally is predestined, the atonement of sincerity and determination being of free power.

(2) The practitioner of these manoeuvres which pertain to earthly affairs of all varieties possible for men is the human mind which is the personal of human reasoning which acts through brain powers and the physical body.

(3) The mind of such an entity is modeled out from the pattern of mind of his parents through their effective seeds pregnant with worldly and the religious notion modified by the education that he may have received. Thus race cult is there, though race cult may be modified by the influence of education other than his own kine.

(4) Such an entity is equally ruled by destiny as well as free will. Destiny rules through the human mind and reasoning which get the influences from the cosmos major (denoted by the planetary aspect) which is so today a decree of the court of Rashnu) through his 'Khoda' a power appointed on him (the dictator working according to the laws of justice and limits) the influences being appropos to the kind of Vohun i.e. appropos to the faults of the flesh in him.

Free will power rules through the special aspect of conscience reasoning and speech so adjusted that the physiological working of his mind (i.e. rule of destiny) is always accompanied by the inner voice i.e. the voice of conscience approbating or discarding the product brought about by destiny to which he may obey or disobey. If he obeys and proclaims what his conscience has prompted to him, he is said to have told the truth. He will then most sincerely rigidly atone for it, which will send out a force of Gav, which will counteract the former event. But if he does not behave as above he will send out a force of evil choice, which will accelerate the former events. Thus humanity is a special creation which is half Yazat and half animal. He is thus a speaking reasoning animal with free will power. He is born of his parents who transmits in him all these good and bad points i.e. the faults of flesh through their seed called Chithra, Boon, the good or bad impressions in the Chithra Boon being called Bunak. This Bunak is all in all as it contains the force of race cult which always supervene. This race cult is a cultivated crop of his religious ideas the religion which his Ūrvân has accepted of Varne Jiram Razang which may get confused with the conversion accidents. Thus he is modeled in mind and reasoning from his parental lineage which (modeling) is modified by the result of his former deeds showering on him from cosmos major being denoted by good or evil planetary aspects which is meted out to him by his Bago-Bakht (Khoda). Such an entity of human mind if gets proper religious education which is called Homic cult i.e. the education of his proper religion (Jiram Varne of his Ūrvân) in its entirety i.e. with proper faith in the same in all the branches of Mithra-Manthra and Yasn, he will be prone to listen to the voice of conscience and however much his horse be restive stormy he will by atonement of the above said moment curb him and tame him to obedience. The atonement will lead him to Path Tarikat of his religion. He will have known by the time that human reasoning in religious matter falls short of real action, faith being the proper force which is born of Baôd i.e. reasoning of Yazat the faith being the twin brother of conscience which both lead him to the future hope of Chîthra and will lead him to Raad charity leading others to the attainments of the same i.e. the hope of Chîthra. The Path Tarikat will take away the faults of flesh i.e. will curb the Druj thus digging out the stones from his Zam body and putting good manure of right will power. In such a Zam body the seeds of Dasandraz that are there as described above will out when he will work according to the sermon on mount in which 'Meher Patet' i.e. telling truth and treading the Path Tarikat are the main theme. The Homic cult makes

him very tolerant with his opponents if any making him very loving and obedient to all including his ill wishers if any. He knows that though a man is ruled by destiny through the faults of flesh inherited, urging him to be prone to commit sins the urge being incited in him in lieu of past deeds worked out according to the laws of justice and limitation and meted out to him by his Bago-Bakht Khoda, it is entirely in his hands if he could in the nick of the moment listen to the inner voice and act up to it. For destiny only urges and it never compels. If he refuses to obey the call of senses and obeys to the inner voice the Bago-Bakht Khoda then shall according to the same laws help him and win for him the situation, Bago-Bakht Khoda with a balance of justice in hand is appointed as an overseer in the great game that man is playing in life. If the man remains inattentive and inefficient and insufficient loses the goal Bago-Bakht would not interfere as it is none of his business to interfere. Bago-Bakht Khoda has only to record the truth and conduct the truth. He is no sharer of the untruth i.e. the misbehavior of man i.e. ill application of free will power. But if the man remaining all attentive and straining all the nerves fights for the goal i.e. for the truth, Bago-Bakht Khoda has got all rights to interfere for the upholding of the truthful cause. Bago-Bakht then has authority Vasoxhtra enough to give him facilities as far as is possible to do so according to justice. Such a behavior is that of character. Character then is born of Path Tarikat manouvres i.e. character is born of real knowledge and faith. Real knowledge is always Khshnoomic i.e. full of optimism which is imparted by Homic cult and faith which follows with it which faith is always the true sister of conscience. Faith is thus in consonance with conscience. Upon such a knowledge and faith Path Tarikat procedures are founded. They breed in the entity the practitioner a satiation i.e. relief from the thirst for anything and real joy which both are the exponents of the rightful discharge of all human duties. Any knowledge whether of matter or spirit which is divest of such feelings of satiation and joy under all circumstances of weal or woe or happiness does not belong to the Homic cult as faith in consonance with conscience has very little affiliation in them (i.e. that knowledge of matter or spirit). Character born of Path Tarikat procedure tries to wield the will power in the right direction which should be then the end result of Tarikat observances. Tarikat non-productive of character is then faulty and hypocritical a delusion for the practitioners. The will power in the right direction is the exponent of the voice of conscience which demands of him great patience humility, forbearance and Adab respects which are powers in themselves as they easily put up with the burden of ignominy that is bound to fall on him for the time being. Suppose a man speaks out the voice of his conscience and announces the evil working of his mind he is for the time being creating a sense of repugnance hatred and low valuation for himself but the next thought will gain for him the respect he deserves. Therefore, a truthful man is always patient, humble, forbearing and respectful. He is prone to undervalue himself though optimistic to the extreme degree. Such is the character build up by Homic cult in which faith works as the central pillar such faith being always in consonance with conscience, creating in him human reasoning full of wisdom which will always breed Mahiat i.e. perfect common sense conscious of its limitations. The personal of a Mahiat producing reasoning power viz. mind described as a horseman will be a Chabuksvar competent rider controlling his horse of thought in all severe tests keeping serenity sobriety and peaceful respect never losing self control.

Thus we have drawn four postulates all complete and self evident in themselves which are axiomatic for the full behavior of the humanity upon which the future of the three nether worlds of animal, vegetable and mineral entirely depend, full in this sense that it will be productive of Chîthra i.e. generic salvation i.e. regaining of Paradise which is denoted and connoted in the mystic sense of the text Ahmi Spenta Thva Mainyu Urvare Jaso. In this Drujo Deman where AHI minded satan arrayed with dark nature of passing with Ganamin at their head being half partner with Spenamino arrayed with Yazdan is ruling man as such he is naturally in lieu of the 'Raethva made Vohun' (which is nothing but a tamed wild animal) that he possesses,

viscious in thought, word and deed, but voluntarily he tries his best to quench the fire of sins that he himself has set up. Evolution of such sins is but natural, involution of them by efforts is the product of Manthra Spent blessings. Thus we have described the human mind the personel of worldly reasoning sense which throbs with the pulsations of all senses hence making the human mind ever hungry and thirsty of the enjoyments of the same, seeing with the glasses of sex hunger the opposite sex and speaking with the lewd music of worldly love or hatred. The mind has the rememberances of all sex as well as worldly and materialistic affinities which grow in time to be eager for satiation and enjoyments. But he is more than compensated for by the gift of Baôd and its resulting forces of conscience and faith followed by hope and charity which are and shall be powerful enough to lull the mind to be in tune with them (faith hope and charity) by the instrumentality of Path Tarikat procedures which will raise the human sense to the standard of Baôd and the human mind and body to the level of Tan-Pasin accompaniments. Human mind will show and shows the above said phases of from being sensuous to the phases of being obedient to the call of conscience i.e. going from below up by the instrumentality of the human manoeuvre of thought, word and deed taking a pretty long time to do so. But if he attains at the Satyasang of real Homic cult i.e. drinks at the fountain of Path Tarikat, the time will be much shorter as the manoeuvre of thought word and deed will be controlled by free will power. We shall recapitulate in short that the practitioner the doer is the human mind the personel of human sense working through the brain activities.

In which way the thought occurs and comes out as above said vibration we shall leave off due to want of space but what happens after vibrations we have described above. The human mind which is activated by human thinking due to human material sense set in human brain created out of 16 to 32 Anasar is in direct communication to the Baôdic sense and its resultant voice of conscience due to the fact that the Baôdic sense is located in 1 to 16 lofty Anasar which have given birth to the next 17 to 32 of inferior sort the residence of the human material sense. There is a direct connection between 1 to 16 grades of Anasar and 17 to 32 grades of the same. Thus Baôdic sense is indirect telephonic connection with the human material sense. Material sense is much limited by faulty Anasar, not having a free play like that of the Baôdic sense clad in lofty pure Anasars. The Baôdic sense itself is pure and conscious of the Humat-Hukht-Havarshat of Mother Nature and being kept in lofty purified Anasar is not embarrassed in her thinking capacities having a much wider field of action. Every thought that the human mind thinks is at once telephoned to the Baôd who at once pronounces its judgment for or against by the voice of conscience. Every thought of the mind at once affects the Patman balance that is kept in the Daena which is set up there in humanity. In the case of unsound thought the Patman balance accelerates. In the case of sound thought the Patman shows the just middle when accordingly the voice of conscience gives advice to amend or augment.

In this way human thinking begins in a dual aspect thought as such occurring according to the innate nature of man and thought as prompted by the sting of conscience. If he is properly educated, his mind being trained to see the importance of the field of action of faith hope and charity, above that of material human reasoning, he will naturally be forced, tempted to follow Path Tarikat given by Zarathushtra and not selected by himself, when in due time he will glory in following the dictates of conscience creating in self the strength of patience, perseverance, forbearance, proper respect the fore runners of altruism. He will have created in him a character. How so ever much he may have been born with the faults of flesh having malignant planetary aspects running on him, his really obedience to the call of conscience will give him strength to nullify the wicked natural prompting of flesh, his Khoda helping him in the struggle to the extreme degree He may naturally produce Druj formation by his innate unconscious or conscious thinking but the attendant Gav formation out of the obedience of the dictates of conscience will

be more than a match for the former, when after a time he will have naturally created for him a helping comrade whether in the form of an Ustad master or in the form of the ardent taste of salubrious reading and constant pain taking religious observances called Yasn, Druj Parhez treatment when he will be drawing a tangent on the vicious circle of the faults of flesh the tangent taking him to Tan-Pasin events i.e. arraying with the last possible body born of Gav i.e. altruistic influences. But the opposite worldly sinful events do not make the investiture of the last body possible, taking the Khaetvodath event to afar distance.

Thus we come to Khaetvodath problem and its great opposite Druj reaction.

We have seen that the Êrvân of man is one tenth part of the Êrvân inhabiting the regions of Nîstîae Avval of fiery apparel of Gav-Chithra origin and riot of the fire that we experience in the world. We get the Baôdic sense from them, they getting the same from their Êrvânic parents in communion with Yazat. We have seen that our Êrvân is divided into the sexes, each of the divided sex Êrvân producing from its tenth part the Êrvân of the animal creation, the animal creation thus giving birth to the vegetable one from its tenth part and the vegetable world thus giving birth to the mineral from its tenth part, they all getting their peculiar body out of their Raethva getting the plaster of G.M. munificence.

This is the process of Mazdadat i.e. involution creation then is going on, the plants subsisting on the minerals of ground, the animal subsisting on plants and men subsisting on them all in diverse ways of food, clothing etc. etc. By such inter actions the Raethva bodies of the nether world and man get pure and joined to their respective Êrvân, the whole getting joined to its original father of ninth part and to its own opposite sex. By such inter actions and the resulting advantages and disadvantages their bodies which are cut out of the Raethva of one fourth drâvâô begin to loose the severity of their evil nature getting more and more near to Gav propensities when at last the body will be wholesale changed to Gav conditions emitting out no Druj from it. Bodies as such either of mineral or vegetable or animals or men have got their iniquities which send out the Druj conditions which in its turn strengthens the iniquities and make them doubly strong. But when after a long time and after severe interactions the bodies of them begin to loose the severity of iniquities the Druj emanations become much milder and quite unable to strengthen the original iniquities the Druj emanations being magnitised by the earth gravitations. Thus the hold of Druj is getting lessened. Such a condition of the body is called that of Khaetva i.e. independance of Druj. Human body when gets at this stage it becomes highly potent. Naturally we do not possess such bodies. After Path Tarikat treatment we can attain at such Khaetva conditions when our manoeuvres breed Gav mostly. We have then said to have attained at Khaetva i.e. independent self. Such bodies become at par with their Keherp-Êshtân and Tevîshî becoming one with them. They after becoming one become merged in the Êrvân i.e. the bodies attaining Khaetva have been given to or added in the Êrvân. This event is a part of Khaetvodath. But when this Êrvân gets in himself all the other emanated Êrvân of animal, vegetable and minerals, the Êrvân becomes whole. When such male and female Êrvân meet together and be added one in the other the event is called that of full Khaetvodath i.e. bodies of Khaetva i.e. bodies who have been merged in their Êrvân have been added to other of their counterpart - the two sexes uniting and forming one whole. In Khaetvodath Êrvân there is no fault as it was seen in the beginning of the creation. The drâvâô in Êrvân was the order of creation. The Êrvân when came to know that he is accompanied with this ignorance he prayed for it and wished that it may become enlightened and get merged in him. Êrvân became ready to give sacrifices for the same, hence he was attired in the above said bodies, he rather got imprisoned in them. Now his Tanomand bodies are merged in him i.e. his prayer is fulfilled. There is no more drâvâô or no more Daseme division in him and for him. Thus humanity is first

bound for Khaetva i.e. attainment of self and independence from the faults of flesh, breeding Druj. He himself has voluntarily out of sheer altruism got created round him this body which is round him like iron shackles. When he will break the shackles, he will have attained at the Khaetva conditions. In Khaetva attainments the body gets freed of all its iniquities and is raised to the standard of Keherp-Ûshtân Tevîshî. The bodies as long as emanate Druj they are like prisons upon Ûrvân. The bodies when cease emanating Druj they are like fine soft pleasing dresses. Shiav on the Ûrvân is like the Shiav of united harmonies and overlaid Var put by Ahûrmazd as said above.

Presently men are sinful mostly - but all the same he on account of the conscience does accumulate some Gav wealth. Thus mankind has accumulated the Gav wealth called in Gatha as 'Raikhenangh'. This wealth is to him like Zareh-Vourukash i.e. like mother nature with which he will buy his ransom i.e. Khaetva. He in the beginning by the manoeuvres of evil intent produces Druj out of proportion to Gav. Like the evaporation of waters all things material or less material are evaporated forming clouds on the Pairi Dakhiu. Druj production out of human manoeuvres are evaporated of which clouds are formed which in time get vivified forming 21 varieties of Druj. The clouds of these Druj produced by self get accompaniment of the Ûshtân bound for self i.e. the Ûshtân which is to fall on the Ûshtân Jan circuit of the self as said above which will help to strengthen the faults of flesh as the Ûshtân Jan with such Druj contaminated Ûshtân shall have to produce the human frame of the self. Thus naturally man thinks, speaks and does viscerously but ultimately he shall improve when he will break the shackles of Druj by the Gav powers and will be independent of Druj i.e. will attain at Khaetva. The Path Tarikat will help him in that feat i.e. throwing aside the shackles of Druj and settling the contest of Ghanamin breeding Druj and Spenamin breeding Gav in the Keherp bodies as said above, which event is denoted in the word Fraspayaokhedram when the bodies will be (Drujless) they shall have ameliorated the faults of flesh. We know that bodies were modeled out of Raethva with the plaster of G.M. Munificence. Now that the bodies have lost all their wickedness and have gained much wealth of Gav which is used in fortifying his once sinful body to a sinless condition, the 𐬨𐬀𐬎 munificence that plaster lent to him for body formation and body protection is not required. It i.e. these Gav munificence now will be given back to nature with compound interest which event is denoted in the word Nidasnaitheshem. In such self made bodies of virtue i.e. of Khaetva conditions there will be no contest of Ghana and Spēna i.e. Fraspayao Khedram conditions rule there. This is all the attainment of Path Tarikat observance. Hence it is that the Daen is said to be of 'Fraspayao Khedram' event i.e. freeing the body of its dual polar aspects of sins against virtues i.e. getting unity of purpose to go near Chîthra and is also said to be of Nidasnaitheshem event i.e. laying down his own of Snath, entrusting it to its owner, Snath being the male coat of arms made of G.M. munificence prepared and given to the body of Raethva for its existence and protection. Now that the body has got its own 'Snath' its own fort, the old one is redundant and not necessary which is given back to nature. Also the Daen is said to be of Khaetvodatham event i.e. making the body of its self independence and getting sexes united into one whole i.e. making the bodies self dependant of virtue going to progress – not dependant on the Druj which is not self but something from outside which is obliterating the progress and not allowing the sexes to meet.

Thus the attainment of Chîthra condition for self needs three big stages of (1) Fraspayao Khedra (2) Nidasnaitheshem and (3) Khaetvodath. One life is not sufficient to attain at all the three. But life is but one third part of the great Thvash that is given to a Ûrvân for its redemption which is called 'Thvashe Khadate' the turn which is evolved out of its own merits and demerits. In life when the human manoeuvres breed only Gav emanations, it i.e. the body will be successful to attain at the settlement of the fight between the two sides. The lower self being conquered will remain obedient to the higher self the event of Fraspayao Khedra inaugurating

itself slowly, which is followed in its wake by Nidasnaitshem events. But this event though begins in life gets final settlement in the second and third part of Thvash i.e. in the life after death.

Thus we come to the other side of life a sealed book before our mortal eye. Thvash in all its three aspects is like a 'Gaoi Aoit' i.e. a big farm for breeding Gav animals. In the life time i.e. in the first part of the Thvash circle the plain is to be kept suitable for the breeding of Gav animals and not Kharfastra wild natured beasts. In the second part i.e. after death the pregnant animals got their gestation period; they should be well managed in their gestation when the births will take place, the infants reared. In the third part i.e. the part of the announcement of the Mother Nature about the kind of the breed it will be announced whether they are real Gospand Gav animals or beasts of wild nature. Meher Yazat is the great superintendant, superintending the field with a thousand ears and ten thousand eyes will carry the information to him about the announcement. In short for the end product of the Thvash the judgment will be according to justice. If the Gospand Gav animals are the products they will be used for Chîthra advent i.e. the matter will be used as the Payangh of the first Gahambar i.e. for the worldly progress; he attaining the rank of Yazat. But if the wild natured beasts are reared they have to be managed so that they may not be let loose on the creation thus hampering the advent of Chîthra for which he has again to take the field on hand and begin a new Thvash.

For an account of the other side of corporal life i.e. for an account of the negative side of death, the events occurring in the end of the first part of life and the events occurring in the second and third parts of Thvash should be described; Thvashe Khadat literally means self revolving sphere. Self revolving presages anterior events from which the action is done. Here the sphere is the zodiac in which the planets are sojourning. The planets sojourn from anterior events which may be manifold. In the case of man anterior events are past deeds. The planets by their movements in the zodiac show the nature of those events. Man's life is the product of the planetary aspects descending on him which determine the nature of the earthly deeds and death and the life after death. Thwâs is thus the life and death circles in which the life time and time after death are determined. In plain words Thvash has three parts one of the life time and two of the time after death which result either in Tanasak (rebirth) or a march towards Tan Pasin and Khaetvodath events of salvation. Self salvation leads to the salvation of the creation.

THE EVENTS OF THE FIRST PART OF THE THWASHÊ KHODÂT

The living life forms the first part. Its end should be after 120 years i.e. after the sum total of the duration of the revolution of the seven planets. But nowadays it scarcely happens, man dying at an earlier date due to want of right religious discipline i.e. the observance of Tarikat in life. What happens during death will be described later on. Here we only relate the land marks in short. In life Ūrvân as described before falls into a sleep of forgetfulness called Band-darosh the reason of which is given there.

When death has to happen the Divine Keherp begins to separate its connections with the living body via the toe of right leg in the case of males and via the toe of the left leg in the case of women from the time of what is called Hoshêbâm of Havan Geh i.e. 36 minutes before sun's appearance on the horizon. Baodangh gets ready by shaking off the Band-darosh that is laid on him, he being the natural companion of Ūrvân. The Farohar is seated in the out coming Divine Keherp. Roovân is not able to shake off his shades of Band-darosh. The Baodâng does it for him. The disintegrating body cells engender what is called Druje Nasu, with the help of Druje Nasu of

the Apakhtar of the outer world, so to say Druje Nasu occurring in the body of the progeny of the Druje Nasu of the outer world. Roovân does not get the full consciousness but only the half called Nim-Hosh. Ūrvân with the help of Baôdangh is engaged in limiting the evil working of the Druj. During the last 100 minutes of the third day Ūrvân gets full consciousness and begins his contemplations which were discontinued because of his Band-darosh in the living body.

On the early morn in the dawn (Havan-ni Meher) the Meher of Havan Gah of the fourth day Ūrvân seated in his Keherp ascends to the Chinvat realms about the Adairi Dakhiu which is called the echoing Dakhiu i.e. the Dakhiu which responds like echoes to the realms beneath it i.e. Pairi Dakhiu, Aîpî Dakhiu and our globe. The realms of Chinvat respond to higher realms. It so to say is a link a bridge from which higher realms are reached at. Chinvat is very vast, our earth not being a drop before its ocean. Chinvat has two realms lower and higher. Lower realms are summarily described as two parts called Gangdaz and Kangdaz. Above Kangdaz the region of Varzam Kard begins which leads to the higher realms which is so to say inhabited by Rashnu-Meher-Sarosh and Yazats. Whosoever reaches here gets self knowledge and the sense of justice automatically.

The Roovân on the fourth day reaches on the lower realms of Chinvat. The higher elemental body of his worldly person called Baten Anasar also ascends on the Chinvat and goes in the custody of Daham Yazat. The ordinary body in Dakhma devoured by birds is emitted out from their faeces and is evaporated by sun's rays and entrusted to Daham Yazat within the expanse of 57 years. He now begins the second part of his Thvash circle. Here on Chaharum fourth day, Daham tenth day, Saal yearly day, he gets full consciousness, falling into half consciousness i.e. Nim Hosh in the rest of the time. Here on the Daz he is associated with his Bad-Kerdar the outcome of the bad deeds he has done in life. The effects of the bad deeds are planted in three spheres - one with him, another in the worldly surrounding where he lived and the third in the Apakhtar i.e. the north which is the stronghold of the dark forces of nature which is the abode of so to say of Ghanamin. The Roovân by his contemplation and the worldly ceremonies breaks the bonds of the Bad-Kerdar. It takes 57 years to do so. Here in Daz he enters the house where his dead predecessors are living. His holy predecessors maintain residence in the good site of the Daz, his sinful predecessors maintain a residence in the bad site of the Daz. He goes in that pertains to him. But there are common holy places of worship where the sinners are allowed on certain occasions and get the benefit of the same to break off his Bad-Kerdar. At the end of 57 years the Roovân manages to get more and more of his original consciousness by evolving out Ashoi from within him which is called Yaozh Dathria Ūrvân. He breaks the shackles of the Bad Kerdar and ascends higher on the Varzam Kard regions. Here upto now he was with his Keherp-Tevîshî-Ūshtân bodies commonly called Keherp. Here the Ūrvân is fully conscious and his mind (i.e. Ruvan's) knows what had happened upto then and what was to come in the near future. The Keherp is also fully informed of the same. Thus the mind of the Keherp is fully informed though Keherp does not know what was going to happen in the near future. Upto this time of 57 years the elements Anasar of his worldly bodies are gathered and purified by Daham Yazat. The Ūrvân who is fully in union of the Baôd and Farohar prays that his body elements in possession of Daham Yazat be given to him so that a new body called Vizhvao Tanu i.e. purified body be again created around about him as was the case in the world. His prayer is granted and his Farohar creates the body round about his Keherp. The mind of his newly created elemental body though is pure is quite ignorant of what had happened in the past life and 57 years of the second part of the Thwâsh. Thus an entity of three minds (one of Ūrvân, second of Keherp and the third of the newly created elemental body) leaves Varzam Kard and ascends the higher part of Chinvat which is called the Baôdic Pahol. This Pahol is inhabited by Rashnu, Meher, Sarosh and other Yazat. The entity when reaches this Baôdic Pahol is all

permeated inhabited by Rashnu-Meher-Sarosh becoming fully conscious and having the extremely just sense. The Ūrvân and Keherp are fully conscious of the past, not so the newly formed Vizhvao Tanu. Here on the Rashnu Pahol a Kerdar is formed from the goodness virtues of the worldly deeds. It is taught that however heinous a deed a man may do there is a spark of virtue in it. Thus from all the earthly deeds of a man a Bad Kerdar and a good Kerdar are born. The bad Kerdar is one about which we have talked of, which the Roovân had nearly liquified, at least that part with him is liquified though the parts of the bad Kerdar on the earth may not have been liquified. The good Kerdar is formed on this Rashnu Chinvat which is gifted with an authority the description of which is given in Vendidad, Arda Viraf Namae. This Kerdar in lieu of its authority assumes good or bad form according as the entity was good or bad in life. Here the entity was a sinner so the Kerdar assumes a bad form ready to meet the three minded entity sojourning on the Rashnu Chinvat. This Kerdar meets the entity. The mind of the purified elemental body here becomes inhabited by Rashnu-Meher-Sarosh getting self realization. The Roovân and Keherp had known the Kerdar as they have liquified the same of the Daz. The elemental body for the first time comes to know of the same. Here the penitence of the elemental body begins and the elemental body decrees in lieu of Rashnu within him that it should be destroyed. But the Sag i.e. heavenly personel of Teshtar and Rashnu advise the entity to wait for the mandate of Ahûra Mazdâ who has justice and has also the authority of limits put on the justice. Ahûra Mazdâ is the exerciser of Hadno Insaf. Thus the entity travels the Rashnu Pul getting its advantages of forming Asne Kherad and the drawing of their kindred Ruvan particles. When the entity reaches a limit which is called the north of Varzam Kard, he is stopped. Here the real death full of all happiness and future hope of salvation occurs i.e. Ūrvân-Baôd-Farohar get separated from Keherp and the newly formed elemental body. Ūrvân is stationed there on the north side of Varzam Kard. But the Keherp and the elemental body reverts to a place on the lower Chinvat called Vantar in the charge of Daham Yazat. They are all in so to say telephonic connection with Ūrvân. Every thought of Ūrvân is grabbed and accepted by them. The Ūrvân of the Mah from this Varzam Kard comes in connection of Ahûrmazd who has his seat in the Asman (heavens) of Ravi (sun). The Ruvan of females from the Varzam Kard comes in the connection of Ahûrmazd who has his seat in the heavens of Mah. Here the entity sings the prayer songs of the glory of Ahûrmazd which are grabbed by the Keherpic and elemental bodies. After a time the Bago-Bakht Khoda of the entity delivers the Ūrvân the judgment of Ahûra Mazdâ which is according to the laws of Had-Insaf softer than what Ruvan has proclaimed. This judgment is whole heartedly acclaimed by the Ūrvân thanking the Great Lord for His great mercy. He will now begin to recite Hanae Macha (prayers) which will be echoed by Keherp-Ūshtân and Tevîshî and the body elements. Here the second part of Thvash ends. After the day of judgment i.e. in the beginning of the third part of the Thvash this Bago-Bakht Khoda will lead Ūrvân to the Vantar place where Keherp-Ūshtân-Tevîshî are fallen in deep meditation. Under the guidance of Bago-Bakht Khoda Ūrvân takes his seat in the rejuvenated Keherp-Ūshtân-Tevîshî under the Dastoor ship (leadership) of Khoda-Ūrvân and Keherp now are invested with Sudreh and Kusti. He pays allegiance to Zarathushtra as he belongs to Barjisi Varne. Ūrvân and Keherp then fall in deep meditation of Patet confession chanting Frastuye and Hanaemacha (prayers) - praying that the future corporeal body may act up to the Mithra of confession and deep meanings of these Manthra the echo of which is taken to the Anasar of the corporeal body in charge of Daham Yazat which is situated on a stage lower down. Bago-Bakht Khoda now manages to know if any remnant of Raethva of the one fourth drâvâô is still left on Zareh Vourukash without its having been shaped in body form in the last incarnations. Most probably such a Raethva is not found to be waiting for Vohun formation in the case of Barjisi Varne. Still all the same if some is found as such it is taken by the Bago-Bakht Khoda and the Farohar of the Ūrvân and get it passed through all the stages of Zareh-Frânkrad and Puitik and Kianse and get it further blessed with more of G.M. munificence, and get it changed to Vohun formation. This Vohun in the form

of Anasar i.e. newly made Anasar is then added to the old Anasar in charge of Daham Yazat. By the addition of new juvenile fresh Vohun Anasar the future entity is born of the white race and very intelligent and orderly in the worldly affairs. All the white races are of such modeling who nearly all belong to the Varne of Sani showing great discipline and order in the worldly affair having very great worldly sense but poor in Baôdic powers. But if such fresh additions take place in the old Anasar for the Ūrvân of the other Varne than that of Sani it is augured foretold that, that particular Varne will be prominent in the earth. They are born in company of higher souls of Barjis who sacrifice their holy selves for the rise of the Varne. Suppose such new additions take place in the old Anasar of Ūrvân of Hashem or Shukra they will activate the particular Varne of Hashem or Shukra to great activities under the leadership of special Ūrvân of Barjisi Varne descending especially to lead them, they being as leaders sacrificing their further progress in their own Barjisi Varne. Thus all the leaders of the Hindu, Mohmedan and Christian glories are accredited to Ūrvân of Barjis specialized for the work - their Kuniat (holy lineage of father and son the latter always living separate to prolong the former) being established by Zarathushtra - their education and installation being settled by the accredited successors of Zarathushtra the great Magavan. When the Rainidar Saoshyant of Barjisi Varne descends for the upliftment of the nation, Barjisi Ūrvân specially, and all the nations of the world generally, he the Saoshyant is always accompanied by such souls who have in their bodies new juvenile Anasar of sterling worth who shine out in the great feat of Zarzdaiti (self dedication for the uplift of the great cause). The great Varne of Hashem lead by their leader with a special appellation called 'Nabi' (which cannot and should not be used of the great men of other Varne) and his lively acute followers of great sagacity zealousness and fidelity and sacrifice became established in lieu of and due to the above said facts. The present European and Japanese world lead in worldly affairs also is subject to the above said facts with the exception that the great leaders of them as scientific men or as reformers and politicians and dictators have in them the Ūrvân of the Barjis Varne order possessing the Rai lustre denoted by seventy-two Aspandi i.e. horse power (horse here conveying the Avestaic sense of acute agility of the standard of Khurshed and Apam Napat) who (i.e. the Ūrvân) in their original past births being of the lustre of the other Varne order than that of Naman i.e. Barjis, possessing Rai lustre of 54 Aspandi or lesser than that having possessed bodies of very high selfish characters had grabbed the old science of Divan of the time of Zarthustra. They now in present in condition are raised to the Naman Varne as regards the Ūrvân is concerned and not as regards the bodies are concerned. Their mind brain powers are worldly thinking are acute and successful because of the fresh addition of G.M. Munificence supplying to them the brain power. Leaving this digression we will take the old subject of Anasar formation. Bago-Bakht Khoda with Farohar and Teshtar Tir model these Anasar of the body (not of Keherp) into Chithra seed in two aspects of male and female propensities. In the male seed the future Hevla likeness appearance of the physical body is ingrained and in the female seeds sufficient sustainance to mould the shape is ingrained. Such Chithra seeds are brought down through the rains and are conducted in the corns, the seed as seen above being in a twin form of male and female proclivities. They (i.e. seeds) remain into corn which is eaten by a pair destined to be his or her parents who live together as husband and wife. The corn containing those male and female Chithra when eaten by the pair the male Chithra is assimilated in his semen and the female Chithra is assimilated in her ovules in the ovary. When they meet in marital rite (legally or illegally) the semen and the ovules unite in the womb of mother, the mother supplying to the united seed her Azd potencies thus forming a resultant seed with Azd coating called embryo which gets sustenance from the Hararte Garezeia and also Hararte Garebeia of the mother, the latter heat becoming the cause of small pox and other diseases of the infant. This embryo which passes an outer invisible coating of Azd potencies from the mother is superintended over by Khoda Bago-Bakht and the Farohar of the Ūrvân that is to descend. In about three months and 27 days the Keherp Ūshtân and Tevîshî situated on the Vantar as seen above full of consciousness

as is ingrained in the Ūrvân and remembering Hanaemacha and Frestuye full of optimism descend on the earth upon the uterus of the mother by elongation of their pure Gav-Chithra Staot tissues. Such is the capacity of these Keherp-Ūshtân-Tevîshî bodies that they can be stretched out to such an immense distance of the great universe. Slowly but steadily they penetrate into the uterus bit by bit in such a way that no shock is entailed on the mother's nervous system. It takes three months and 27 days for the whole Keherp-Tevîshî-Ūshtân Āp with the Aîpî to descend on earth and settle round in specified limits around the unperceptible newly formed Azd of the embryo. The rest of the three days remaining of the fourth month are taken by Bago-Bakht Khoda and Fravashî to finally fix the rotundities of Keherp-Ūshtân-Tevîshî in the above said limitations and establishing the Aîpî round about the embryo.

We have seen that the Chithra seeds as descended and brought down by Teshtar Tir to be fastened to the respective seeds of mother and father had no Azd on them as a covering. It was only when the two Chithra seeds get unified in the womb of the mother, the mother nature of the pregnant mother supplies a Azd coating round about the newly formed embryo from the Azd of the mother. Now when Keherp-Tevîshî-Ūshtân of the descending ruvan have taken their position round about such a formed embryo, new additions are made in the Azd of the embryo from the Mother Nature of the enveloping Keherp by the genesis of Khoda and Fravashî. Thus an active field of a new Mother Nature is formed in the Azd of the embryo in which she will act, do her business of forming the embryo into an infant upon the principles of Vasi of 50 doors described as above. After the fourth month when Keherp-Tevîshî-Ūshtân and Azd and the formed embryo are arranged with an 'Aîpî' (i.e. an atmosphere peculiar to it round about the embryo) according to Vasi arrangement explained as above the Ūrvân to descend with Baôd finally establish their seat in the tenth Chakhra of Keherp called the capital of the body and situated in the 4th, 5th, 6th parts of the Aîpî, the first three are relegated for the embryo. The Farohar with Khoda take their seat in the outermost three parts of the Aîpî of nine parts. By the fifth month the embryo is quite arranged in nine fold constitution with a shape, its physical body perfectly getting formed round about the tree of nervous system which is growing appropos to the Azd form. Thus the whole tree of nervous system is ready by the fifth month when the Baôdic sense with conscience and faith as its emanations and worldly physical sense in the growing brain are getting established in the above said telephonic connection. By the sixth month they are fully established when a personnel for the physical sense is provided with which is called mind. The Keherp-Ūshtân-Tevîshî and Ūrvân are absorbed in the prayer of Frastuye and Hanaemacha. They feel their place in the mother's womb as a kind of hell compared to the heavens from which they have descended. Their memories are consequently getting limited. Thus he will be born in full term when the third part of the last Thvash will have been completed giving place to a new Thvash born out of the old one hence called Thvash Khadat i.e. Thvash modeled out of self i.e. the old one.

Thus we have taken a bird's eye view of the events of the three parts of a Thvash i.e. a turn a rotation a human soul takes in this Nîstî universe. Now we shall take each of the events and give more requisite hints. We have spoken much about life describing how the nine fold constitution being arranged in the three trios; (a) of Matter, (b) unperceptible Anasar (higher than ether) and (c) Spirit, reacting upon each other in which destiny and free will are the chief motive forces, the requisite product that ought to come out which is wished for in Nature being called as character in the English tongue which is described as 'Khaetva' in a much higher sense in the Avasta. We shall speak now about 'death' as we have not touched this subject at all - which is very important being the starting point of all the events on the other side of life i.e. the events of the end of the first part and all the events of the second and third parts of which we have taken above a short review.

DEATH

Death is the resolution of the created Azd which had become in life the Mother Nature's Laboratory with her *Ûshtân Jan circuit* - with which she had created the whole body which we see it. Therefore, in order to understand death we should call to mind the idea as to how Azd was formed, *Ûshtân Jan circuit* were formed, and the rest of the body created from the same. Azd is formed out of mother Keherp No.2 and divine Keherp No. 1 which do not die. We have seen that Azd is created mainly out of Gav munificence in which the best portion of Raethva is added. From the materials of this Raethva and Gav munificence (from which Azd is created) two kinds of heat viz. Hararte Garezeia life giving heat i.e. real heat + Hararte Garebeia (disease producing heat false heat) (the latter namely of Raethva, the former of Gav munificence) are produced which join and form a Jan circuit in which *Ûshtân* falls and makes this Jan *Ûshtân circuit* going which then produces other unperceptible circles of wind vapour and the rest of the body, Azd is thus nature's newly formed special laboratory for the creation of the physical body - the old and nearly immortal laboratory of nature being in Keherp. We also know that this Azd is all in all situated in *Aîpî* the special peculiar atmosphere bound to us. We know that *Aîpî* is pure except that the Khoreh aspect which is being tainted by the Druj. This *Aîpî* containing Azd laboratory keeps the Keherp in limit. We have seen that Keherp can spread itself to eternity - all the same still it is kept wound round our material body by the key of self sacrifice, in possession of *Aîpî* - the *Ûshtân* coming from it Keherp and falling in the Jan circuit and making life circulate in body. Thus Keherp the source of life and *Ûshtân* the life giving substance both create Azd and make it the new theatre of life activity owing to which we as such live and enjoy. But if this Azd the new theatre of life is abolished the physical body falls. Azd the new theatre can be abolished only when Keherp the fountain of life gets separated and *Ûshtân* the life giving substance is held back from it. Thus the resolution of Azd the new laboratory of our life i.e. temporary new fountain source of life can take place only when these above said Keherp and *Ûshtân* are disturbed in their normal functions. The normal action of *Ûshtân* is to make the Jan circuit rotate and revolve and make it charged with Baôdang making it pregnant with Manashni-Gavashni-Kunashni-Veer-Hosh Kherad and to turn out energies to build up body. The normal action of Keherp the fountain source of eternal kind is to remain in the Azd as its servant thus sacrificing its high position to a sub-servient one i.e. to be girded by *Aîpî* with Azd. When both these normal actions are disturbed 'Azd' laboratory becomes dilapidated. That is when Keherp does not remain subservient to Azd i.e. refuses to be wound round by Azd and *Aîpî*, refusing to allow *Ûshtân* to flow from it and fall on Jan circuit, Azd body begins to fall. These two events of Keherp getting loose out of the girdle of Azd in *Aîpî* and *Ûshtân* getting itself removed from Jan circuit are the immediate causes of death the precursor of death. It is thus that when death is to occur the divine Keherp No.1 (not the Mother Keherp No.2 who works in life with the mother like capacities, in whose lap the Azd and physical body have sought shelter) begins to come out slowly and unperceptibly, of the girdle of Azd in *Aîpî* getting out (or getting loose from its bound condition) from the big toe of the right foot in the case of man and from the big toe of the left foot in the case of a female from the time of the dawn of the day i.e. 36 minutes before the rise of the sun of the day. How does the Keherp make the beginning of separation? At the dawn of the day i.e. 36 minutes before the rise of the sun of the day the divine Keherp No. I communicates an urgent message to Mother Keherp No.2 that he the divine is beginning to separate from she the mother as death is to occur for which *Ûshtân* shall have to be held back from the Jan circuit. He the divine communicates to the mother the exact time when *Ûshtân* shall be held back from the Jan circuit and the exact time of the birth of Druje Nasu so that by that time she the mother should with the incessant and vigilant care take the Azd and the body in her dear vigilant grasp as the evil genius of Druje Nasu will be born from the very Vohun of Azd and the fallen physical body. She refreshes the memory of the mother Keherp (as she being in constant touch with Raethva

becomes blunt of the consciousness) that Yazat and the physical body both are built of Vohun which Vohun itself is built of Raethva and Gav, Gav being the G.M. Munificence the immortal sacred blissful substance of Apam-Nepat and Gaeush Urva and Gaeush Tashan having been sacrificed for the building up of the body. When I the divine will separate from you the mother with Ūshtân falling on Jan, life will end i.e. the bond with which Gav and Raethva are woven in Vohun will be loosened (Gav and Raethva both getting separated to pole opposition when Raethva returning to its original wild nature of drāvâd will begin to get immoral and get illicit union with Druje Nasu from Apakhatar becoming pregnant with Druje Nasu which being born will turn out a veritable evil genius a dire and eternal enemy of Chîthra progress, he the Druj instantaneously beginning to attack on all the four sides, of which the near imminent attack will be borne on the 'Gav' that once was bound to its mother Raethva. You the mother Keherp therefore, be sharp and keep ready your immortal hand to receive the Gav out of the fallen Azd and fallen body in your powerful and loving grasp saving them from the heavy attack of the Druje Nasu. You the mother bearing the evil intended blow of the AHI born of Druj. Be sharp and you are blessed from on high-dont budge and you shall not budge. I am sure as you are Gav born who cherishes in bearing the burden - to how do our great parent Gaeush Urva and Tashan bearing the burden of this universe for these two Zarvane Akarne time? You are a child of the same parents - blessed and sharp. I am beginning to evolve myself out from the wounded condition. It is thus that Divine Keherp No.1 begins to get separated from the dawn of the day no matter when death i.e. the stoppage of respiration and heart i.e. separation of Ūshtân from Jan circuit has to happen between the two consecutive sun risings. When Keherp evolves itself out from the hold of Azd, the Azd getting weaker, begins so to say crack from the weakest side, from which Keherp is emanating itself out very slowly and imperceptibly getting from thence i.e. from the crack to the toes for emanation as said above. By the bye the Keherp increased its going out speed when Azd gets more and more damaged threatening to fall at any moment.

The next thing that happens is that at the time a death occurs i.e. man ceases to breathe and live, the Ūshtân propelling the Jan circuit recedes from the circuit into the receding evolving Divine Keherp No.1 and with it (i.e. Ūshtân) the Gav nature called Vasi nature called Kazi ul Tabae that worked upon Ūshtân Jan circuit and formed the Anasars as such recedes in the outgoing divine Keherp No.1. The Anasar is Vohun multiplied by Gav. With this multiplied result forming an entity another portion of Gav is attached as an attendant when a full anasar is produced. During this time the attendant Gav of Vasi mysteries recedes in the divine Keherp No.1 but the other multiplied Gav is to be saved by the mother Keherp No.1. Thus only the Gav of the Vasi mysteries recedes in the out going Divine Keherp. By Keherp it is meant to say Keherp-Tevîshî-Ūshtân Āp in unison following each other wake in a regulated speed. Just when this is happening and hardly got over, the Farohar from the Aîpî leaves for the first Chakhra of Divine Keherp No.1 to take the custody of the wealth of the Ūrvân 'Panje Zarvikashe Baten. keeping the Aîpî open to be raided by the newly born Druje Nasu and Druj in the Khoreh body which grows as Aaesham. The Aîpî thus loosing the spiritual, benevolent influence by the separation of Farohar and Khoda Bago-Bakht, and loosing the pristine purity by the recession of Keherp and Ūshtân and Vasi nature from Azd is invaded by Druje Nasu of Apakhatar who is called in to marshal the attack by the Druj that is already there in the Khoreh aspect of Aîpî. This Khoreh aspect of Aîpî was already molested by this Druj in the life time which was only being bought over by the sterling good deeds of men called usdh. But at this time this usdh recedes back to mother Keherp No.2 to help her in her great efforts to save the Gav and to help the Jan circuit in their efforts also to save Gav which we shall see below. But just before all this happens i.e. just before the Ūshtân recedes from the Jan circuit the heart and respiration are working with great hapless efforts, what is called in Gujarati as Ghartala going on on the last moment of life. The mind who is pictured as the horseman supposed to be guided by Baôd conscience

promptings who (Baôd) forms the chief advisor of his i.e. Mind's board of ministry of which he, the third, is the president with the power of bits in hand gets confused and if he (the Mind) had never believed in the Baôd and had exercised its powers against him (the Baôd) falsely trembles at the threatening attitude of the Druj in the Khoreh aspect of Aîpî which Druj he (the Mind) himself has created. The Druj his own creation calls upon Ghanamin to marshal the attack and capture the Aîpî extinguishing the life hence the mind. Speaking generally mind thinks of the world only and forgets to seek advice of Baôd who (Baôd) would willingly direct him to recite Patet and challenge the Druj and Ghana to do their worst. Any way the Mind at this stage by his thinking produces what is called 'Shab-na-Mithra' named above as 'passion Mithra' and slowly disintegrates falling down from his horse of living matter engendered by the vitality of the dying tissues - the horse itself slowly sinking.

When Ūshtân in the Jan circuit worked upon by the Vasi of 50 doors big Kazi ul Tabae otherwise called Gav recedes from Azd together with the above said Vasi, all the ions and atoms and molecules of the Azd and the physical body called Vohun loose their action of cohesion and become resolved into Raethva and Gav. Each and every ion atom and molecule of Azd and the physical body has a bond of Vohun i.e. made up of Raethva being bound to Gav munificence. When Ūshtân with the main Gav i.e. Vasi Nature recedes into the Keherp No.1 - this bond of Vohun loosens in each and every ion of Azd and body the Raethva separating from Gav munificence.

The Raethva turns wild and inimical when the ions of Vohun are thus resolved into Raethva and Gav munificence recedes, the Azd body as such falls. It was already tottering due to the Divine Keherp going out. Now at the recession of Ūshtân and Gav Vasi Nature from it (Azd) it falls and presents the aspect of extremely fine fluid substance. Instantly this happens the Mother Keherp No.2 getting entirely separated from divine Keherp No. 1 leaps into the dying body and takes the resolved Gav and Azd body in her kind and loving bosom when the mother seeks the help of the Neki (नेकी) from Khoreh aspect of Aîpî lead by Bago-Bakht Khoda and seeks the help of the Jan circuit now freed from Ūshtân i.e. the circuit of Atare Vohu Frian with the other three sub-circuits of (a) unperceptible wind with 'Ri' motions, (b) of unperceptible vapour with Frado undulations and (c) of unperceptible earthy clouds full of juvenile enthusiasm.

The Mother Keherp to her satisfaction and relief finds the Bago-Bakht Khoda leading the Neki and the Jan circuit inciting them to action against the invading Druje Nasu, Bago-Bakht reinforces the Jan circuit with the Neki - inciting them to form a rink a circle at the region of the auart i.e. the region where the tenth Chakhra was situated during life. Bago-Bakht advised them to form in a rink to keep ready to bear the brunt of the of Druje Nasu as if the Druje Nasu was surely to rush there for an attack thinking the Ūrvân being there seated in the tenth Chakhra.

(d) We have seen above that when Ūshtân and Gav Mother Nature of Vasi of 50 doors have receded to the Divine Keherp No.1, the bond of Vohun into Gav and Raethva in each and every other atom, molecule and ions of the physical body gets loosened the Gav and Raethva getting on the poles of separation; Raethva returning to its wild nature begins to invoke satan, Gav trying her best to retrieve Raethva from the dire wicked action; Raethva gets impregnated by satan bearing the embryo of Druje Nasu which is born just then and which Druj getting help from satan begins to grow. The Gav munificence gathering strength to bear patiently the coming catastrophe of Druje Nasu finds a ready help in the above said kind embrace of mother Keherp. Just when all these events are happening the under said events of great moment also take place simultaneously. (1) The Farohar now contracts all the Chakhra of the divine Keherp No.1 into the orb of the first Chakhra viz. Harbarez called also Lahiân - thus the tenth Chakhra the capital

of the body wherein are Ūrvân and Baôd is taken up from the topographical limit of heart to the topographical limit of the head - sending out the immortal pair of Ūrvân and Baôd from the tenth Chakhra (now situated in the orb periphery of the first one) through the physical eye or mouth, into the Aîpî which is now captured by Satan and infested by Tireh Gohar i.e. the black side of nature - with the advice to enter the invincible fort of Harbarez from whence the Druj can be easily subdued and a new arrangement can be made for the fallen body and the surrounded mother Keherp No.2 protecting the Gav elements in her bosom called in Ilmiat as 'Baten Anasar'. Thus the pair is dehorsed. The Farohar makes the Harbarez Chakhra of the divine Keherp invincible and invisible by the Druj according to laws of justice. (2) We have seen that the Aîpî in life was inhabited by Farohar and Bago-Bakht Khoda both of whom at death had entered Harbarez. Now at this stage Bago-Bakht Khoda recedes to the help of mother Keherp No.2 who is being severely attacked by the grown Druje Nasu she being in the close proximity to the Druj who (i.e. mother Keherp) is being helped by the above said Neyoki Neki. (3) Just before Farohar had retracted the tenth Chakhra in the orb of the first Chakhra and just when and a little before when respiration and heart had stopped on account of the Ūshtân receding from the Ūshtân Âp circuit, Baôd voluntarily out of his divine powers called 'Urvatam' removes the Band-darosh from on himself i.e. unfolds the infolded consciousness becoming ready for the new catastrophe. But Ūrvân cannot thus unfold his consciousness by self - he is in so to say deep sleep of forgetfulness. The Baôd hence removes the Band-darosh on the Ūrvân half way i.e. awakens him from the deep sleep of forgetfulness who on account of the half consciousness gets puzzled and so to say cries at the sight of the pelmel that has happened in the once orderly house of his own. Baôd sending his Mithra consciousness in Ūrvân makes him firm advising him to chant Gatha specially 'Kam Nemoi Zam' prayer firmly when the pair of Ūrvân Baôd finds that their residence, tenth Chakhra, is drawn in the orb of Harbarez from whence they Ūrvân Baôd have to go out for the reentrance into the Keherp this time not in the tenth but in the first Chakhra. (4) Just when this is happening the Druje Nasu now full grown helped by 'AHI natured satan' with his dark side of nature posted in Aîpî and guided by Ganamin leads severe attack on all four sides simultaneously towards the Mother Keherp and towards the atmosphere of the outside world and towards the breath of the living creations, all of human and animal vegetable and mineral and towards the topographical boundry of heart region the seat of Ūrvân and Keherp in life, thinking them to be there even then, if the Druj being ignorant of them with the tenth Chakhra bodily having been drawn up by Farohar. We shall first see what happens here in the region of heart. The Druj when in hot haste rushes there in the heart region it gets much disappointed as if instead of finding the pair of Ūrvân and Baôd in unconscious condition finds a determined rink of Atare Vohu Frian fully glowing with optimism of success. The rink is activated by Atare Vohu Frian who is a sworn subordinate of Chîthra and a determined enemy of Druj. This rink is the same which in life was called Jan circuit. That rink is of a complete structure formed of the finest unperceptible matters of the four Anasar of the highest grade, very high in the Gav Chîthra nature. Atare Vohu-Frian is the main force of the rink the burning optimistic energy of which is kept up and enlivened by the fine undulatory 'Ri' motion of the finest wind, armed by the electromagnetic powers of Frado and made fully optimistic and roused to action by the juvenile enthusiasm of the fine earthy momentum. Such a talisman gets ready to receive the Druji's severe attack intended to break the capital, the tenth Chakhra (which he had failed to enter during life) and to capture the pair of Ūrvân and Baôd. The result of the struggle between the rink and the Druj depends upon the proper ceremonies, and in absence of the ceremonies depends upon the virtues of the deceased which is described below. The attack of the Druj on Mother Keherp is described below. The attack of the Druj in the atmosphere is defended by Vai Yazat and the attack of the Druj on the human breath is controlled partly by Vayu-Yazat and partly by the righteous deeds of men.

(5) Just when this is happening the pair of Ūrvân Baôd who is thrown out of the tenth Chakhra in the Aîpî infested by the black tide of Nature, is severely attacked there in the captured and demoralised and polluted Aîpî by the Tirae Gohar army of Satan lead by Ghanamin. The immortal pair defends itself by the force of the chanting of Gatha Manthra throwing back the Satan and marching on the mount Harbarez which the pair finds closed by Fravashî. Just this time the Druj attack on the mother Keherp is defended by usdh power lead by Bago-Bakht Khoda and the Druj onset on the old topographical regions of heart is met by the above said circuit of Atare Vohu Frian, the Druj getting surrounded in the talismanic rink and molested by the Frado electro-magnetic powers. Thus a severe engagement between the white and dark powers is raging in which Druje Nasu at the heart side is severely molested though it is a shade better off against the mother Keherp No.2. The great trickster Ghanamin who is then engaged in the pursuit of the pair of Ūrvân and Baôd who is found to be invincible now directs its forces from thence to the rink where the Druje Nasu is surrounded by the active rink of Atare Vohu Frian. Just when hardly Ghana has started for the rink the door of Harbarez opens the pair getting in and taking instantaneously the vantage point showers heavy blows on the dark forces of Ghana situated in the Aîpî. Ghana has by the time marched on to relieve the besieged Druje Nasu in the rink of Atare Vohu Frian. Hardly Ghana with his forces has reached the rink he finds himself molested - he according to his nature of dubiousness and ease at once recedes from the seige much to the chagrin of Satan who wants to continue the seige - he (satan) being ignorant of the invincible force of the leadership of Farohar under whom the pair acts. Ghana and satan thus falling back in Aîpî tries to augment the force of attack against mother Keherp when the Druj much molested and discouraged and weakened (specially by the erection of new Vasi by the Yasn procedures of the 'Band' etc. conducted near the dead) sues for peace. Druje Nasu is offered the conditions of peace in lieu of which Druj is kept under strict vigilance as Ghanamin is every moment ready to offer Druje Nasu the help if he Druj can leak out a little from the places of disadvantage i.e. places where he is tied down i.e. the places of Band. The white side thus becoming successful now arranges to drive Ghana away from the strong position that he has taken in the Aîpî.

At the time of death we have seen the passion Mithra i.e. the last earthly desires of the resolving mind forming a covering round the Aîpî. This covering of passion Mithra being bred of worldly untruthful origin gives all help to Ghana and the AHI minded Satan. This passion covering forms a halt from which the dark side of the outer world gets a direction and help to get in the Aîpî. The help of the dark side is expected to come there from the north to supply energy to its Kith and Kin already in the Aîpî, thus a constant supply of help to Ghana inside the Aîpî is kept current by it becoming thus a great obstacle to Ūrvân and Keherp in their march to that destined place in the other world. This covering of passion Mithra thus becomes an obstacle to the white side of nature (i.e. Yazat and the Ūrvân Baôd and Farohar in their work of proper dispensation of their dead counter part) and to proper momentum necessary required by Aîpî and Keherp for soaring high with Ūrvân Baôd and Farohar towards the Mino Mukam - the destined spot of his worldly deceased souls, much above Adairi Dakhiu near the entrance of Chinvat in the case of Barjis Ūrvân. The Mino Mukam for each Varne is destined in certain Dakhiu from before hand the world life being like a bazaar and their Mino Mukam being the proper house in proper place where every body from the bazaar goes to be associated with their relatives who eagerly wait for their return after a day's labour. This covering of the passion body therefore is then severely attacked by the white side of nature and broken. Thus the last rescue of Ghana and satan is done away with when they are easily beaten back into their abode of north from whence they had come - Aîpî thus becoming secured again by the white side.

Thus we have drawn a short account of what happens during death. But this account is good for a Barjisi Ūrvân if he gets the four Paya ceremonies of the first four days after death. If he is buried or cremated the above account will not hold good. His Neki will not get the Saroshem powers hence it will not be powerful enough to stand by the Mother Keherp stoutly - the Druj Nasu getting the better off over the mother Keherp. Thus his Baten Anasar viz. 'Gav' remnants in the grasp of mother Keherp will be surrounded in the dead body by Druje Nasu and afflicted by the same. Also his Khoreh aspect of Aîpî possessing Druj of the life time will be all polluted as the Druj in it i.e. in the Khoreh becoming faithless during a impending death will make way for Ghana and Satan to enter the Aîpî and be the masters of the same. In such a demoralized Aîpî the dehorsed Ūrvân and Baôd will not be successful in their struggle against Ghana they being afflicted and unable to reach Harbarez the vantage ground for the Ūrvân. Also the Druje Nasu in the rink near the heart region will break through it destroying the above said circuits. Druje Nasu will every time become stronger and stronger and the Ūrvân the Baôd and the mother Keherp will be left in lurch. But it should be remembered that the sufferers i.e. those who have not got the benefit of the ceremonies of four Paya first four days are only the Ūrvân and the mother Keherp with Gav munificence. Their Bago-Bakht Khoda is always with them to give them fortitude and courage to suffer their lot patiently. Their Baôd joins their Farohar who leave their Farohar and Baôd remaining out will find means of their redemption. Also their Farohar in the divine Keherp is in charge of the Saroshem of the deceased i.e. the wealth that the deceased had earned by that time (time being estimated as man Thvashe Khadate in many Dareghokhadat of 81,000 years i.e. the time of the former births, the time being a fraction of the present current Daidoisht Zarvan still numbering billions of years). The Farohar becomes a guardian of the wealth and never allows it to be wasted and robbed by Ghana because this wealth will one day in the present Daidoisht Zarvan earn for him Chîthra event. This is true in the case of each and every man whether he is buried or cremated or has died unknown to their relations. The above aspect of what happens during death is likened to a crop that is reaped of by a farmer who is only a medium for the produce as the mother nature has served in the major aspect in the reaping of the harvest. Man has only tilled the ground and sowed the seeds, the nature doing the rest in the actual production of the crops. For if nature refuses to respond to man's labour the crop notwithstanding man's tilling will be an impossibility. Thus tilling the ground and sowing in time obeying the natural laws of the ready response of Mother Nature both go hand in hand without which growth of the crops is an impossibility - except that grass only can grow only nascently without the medium of man which is useless for humanity. In the same way the ceremonials requisite for the first four days for the death event serves as man who tills the ground and sows the seed in due season obeying all the proper ways of tilling and sowing - the above said result of the conquest of Druj in Aîpî being like the response of nature in the formation of the luxurious growth of the crops. But if man does not till the ground and sow the seed properly the response of nature is silent, the growth of crop is scarce notwithstanding his tilling the ground and sowing the seeds after the occasion has passed away. When the rains are withdrawn the response of nature is nil and he has to wait for the next season. In the same way if the ceremonials pertaining to four Paya are not done in the first four days as happens in the case of those buried and cremated, the response of nature in the capture of Druj and the conquest of Aîpî by breaking the shell of passion Mithra and the passing of the Ūrvân in Keherp in the other world of Chinvat is not feasible. The Ūrvân in such a case will be roaming in the world's atmosphere or in higher atmospheres in a very distressed condition having been earth bound, ever fighting with the dark side of nature. If the Ruvan is fortunate in getting one Paya of Dakhme Nashini and Geh-Sarna only the Ruvan does get a seat in the Harbarez of his divine Keherp. Having been seated in Harbarez and with Baôd and Farohar he certainly goes to Chinvat on the fourth day morning on the Daz of the same order where he has to suffer for some time. A mounted Ūrvân is always with Baôd and Farohar who can never be subjugated by the dark

powers and is sure to enter the Chinvat crossing the Adairi Dakhiu. But if ceremonials of the four Paya of the first four days are nil i.e. he is buried or cremated without any ceremony he shall never be able to mount Harbarez i.e. he shall never get the company of his Farohar the divine Keherp will be separated from dead body with mother Keherp and Baten Anasar. In the struggle which ensues there between Êrvân-Baôd on the one side and Ghana with Druje Nasu with the dark forces on the others, the Êrvân will be taken a prisoner Baôd receding and mounting Harbarez simply and passing away with the intent of releasing the Êrvân in the coming future. The mother Keherp will also be conquered by Druje Nasu who will break the rink and extinguish the circuits - the Anasar of which will be gathered by Bago-Bakht Khoda the helpmate of the field who will keep hovering round and above the captured Êrvân with the mother Keherp and never leaving them giving them courage and fortitude to suffer their lot. The Baôd and Farohar will invoke the near relatives of life or deceased to send help for the release of Êrvân in the hold of Druj. The living can send the help of Vendidad Sade and Yajashne ceremonials and Patet and Sarosh prayers including the Afargan of Sarosh done in the beginning of the Aivi Sruthrem Geh called the Sânj-nu Patru, while the deceased's forefathers can send the help of very great moment. Any way, however, the great Sarosh is bound to help the Êrvân but after a lapse of a very long time, while the help of the living through ceremonials and the deceased forefathers in their way will cut short the time of woe of the Êrvân which has befallen on him.

What are these ceremonials like? They are like medicines given to a sick man who is shifted to a health resort, a sanatorium. The medicine and sanatorium help the sinful and the pious alike. In the same way the ceremonials if properly conducted help the nature's above said effort to defeat the Druj, to give an opportunity to the dishorsed Êrvân to mount the Harbarez and to take possession of Aîpî from the hand of Ghana. But as fatal diseases baffle all medicines and sanatoria notwithstanding all the efforts of the best of the medical men and as the destiny should have it the man dies. In the same way if a Baste Kustian does not believe in Dakhme Nashini and the ceremonials, wills against them, his heirs carrying out his wish after his death his Ruvan is jeopardised as said above. It should be remembered that a living man who is the ultimate result of the Daevic propensities of his Êrvân i.e. who is so to say a slave of his Êrvân has no right whatsoever to will against the commandment of the Daen which the Êrvân always follows. Êrvân after getting freed from his incest of the Daev ignorance prayed for its redemption and became so to say a prisoner in the living corporeal body sacrificing his onward progress for the sake of that Daevic ignorance though engendered by him. The emancipated Ruvan always is obedient to Ahûra Mazdâ and his prophet and Daen. It is only the Daevic incest becoming a heretic in the living body mind that rebels against the Daen. Hence such a living Hârmok heretic becomes an enemy of his benefactor. Êrvân as said above is jeopardised after death due to the revolt of his own slave the sinful mind. It should be remembered that Dokhme-Nashini with Geh-Sarna or Khurshed Nigarashni without Geh-Sarna i.e. a dead Baste Kustian merely exposed to the Sun rays and devoured by birds or the beasts are quite able to send the Êrvân on the Chinvat plane where he has to take the trouble to find out the whereabouts of his deceased predecessors. But if the man is an honest believer and dies in a steamer or in a jungle his dead body being eaten by fishes or wild beasts the Neki of him attaining Saroshem powers will exert such powerful influence on the rink of the circuit of Atare Vohu Frian that notwithstanding all the strength of Druj, it the Druj will be kept at bay when Ghanamin who all the while is engaged with the de horsed pair of Êrvân and Baôd in the Aîpî will have to rush to the succour of the Druj in the rink to save its embarrassed position in the rink leaving the pair alone for the time being, who (the pair) taking the time by the forelock gets enough opportunity to mount the Harbarez. At this opportune juncture Farohar in accordance with the laws of justice and limitation will help the Êrvân to mount the horse of Harbarez where from the invincible spot the Ghana will be repulsed and the Druje Nasu will be subdued though the shell may remain intact and Ghana may

keep the Aîpî. but the Ūrvân on his horse is always happier and composed and conscious sanguine of his march towards the destination, not like a train but like an old cart carried by a bull. Afterwards the BagKhoda will by dreams or by some other means communicate the living relations about the jeopardised condition of the deceased whereupon they will get proper ceremonials performed which will help the Ūrvân in its onward march by breaking the shell and purifying the Aîpî by taking its hold from Ghana. It is thus that ceremonials are the necessary adjuncts in the events of death. This rule of ceremonials are good for all religion with some difference which will be explained later on.

Thus every step of the obsequies-funeral rite ceremonies of the first four days (beginning from the moment just before death when the Manthra of Yatha-Ashem and Patet are made to ring in his ears and the pious oaths to perform necessary ceremonies are sworn by his progeny before the burning fire kept alive by sandalwood and benzoin) and all the steps beginning from necessary both by Taro - necessary Band – Geh-Sarna – Dokhme Nashini and such like upto the ceremonies of the dawn of the fourth day when the mounted Ūrvân ascends on high right to his abode near Chinvat - taking out the mother Keherp in company of Bago-Bakht from the dead body and entrusting the same to Daham are a real 'standby' an important help mate (likened to the labour of a tiller for the growth of corn), to Nature's working out the problem of death successfully in the interest of the deceased person in the conquest of Druj and Aîpî from Ghana allowing the de horsed Ūrvân to mount the Keherp to soar high in the region of his destination on the Chinvat. Thus we have given a fair idea of what happens during death and why obsequies funeral rites of first four days are so important in all the events of the first part of Thvash - the rites being divided in four big groupings which are so to say four pillars which meet the burden of the contingency.

ABOUT FOUR PILLARS OF CEREMONIALS OF THE FIRST FOUR DAYS

(1) First being what is called 'Sachkar' and preliminary preparations to Sachkar and Khurdeh Yastgân. The preliminary preparations consists in chanting Yatha-Ashem and Patet in the ears of the dying man swearing solemnly before him for his ceremonials wishing him the last farewell thus consoling his resolving mind to depart in peace and faith on Zarathushtra and his talismanic manoeuvres of Yasn and Ahûrmazd. At this time when he is just departed the ceremonials to be performed in 'Pav-Mahel' (consecrated sanctum sanctorum the fire temple) of Sarosh Baj on every Geh and Yajashne and Vendidad Sade in their prescribed Geh time for three consecutive days that the deceased Ūrvân remains in Geti - which ceremonials will help the white side of Nature to defeat Ghana and Satan and to recover the defiled Aîpî from their hands sanctifying the same and disconnecting the line of communication between Druj Nasu of the body and Ghana and Druj Nasu from the north leading the armies of black side of Nature.

Sachkar means dressing of the dead body after having been bathed with Taro particularly - the dressing being of prescribed clothes and of prescribed bonds, the bathed and dressed body being located in a talismanic rink drawn with a nail by the three times recital of Ahûavairyâ - when a dog is brought near who instinctively throws his sight (Sagdid) on the body when by such manoeuvres an artificial Vasi of 50 doors is being built in the exact copy of the one in the body which is destroyed by death meant to be composed of vantage ground which will try to mortify the Druj in his embryo thus delaying his birth and hampering him in his growth and attack on all the four directions.

The 'Khurdeh Yastgân' is the recital of Manthra prayer before the dead body for 3 days in an allocated requisite area of ground quite separated from that of ordinary daily use by washing it thoroughly first with Taro then with water wherein a lively burning fire is kept alive by sandalwood and benzoin accompanied by small lamps of vegetable oils taking strict care of the usual discipline of not allowing anybody of alien faith there. Here the dressed dead body is securely put in the above said talismanic rink near which Manthra chantings are kept up for three days, the dressed dead body not being touched by anybody except the Nasesalar i.e. corpse carrier of religious reputation (i.e. one who can subdue and lord over the Druje Nasu). By these above mentioned steps the Sachkar Kriya is completed which is a miniature copy of Vasi. It helps the Ūrvân to keep his Nim-Hosh i.e. unfolded consciousness. The Ūrvân with the help of Baodang will try to check the mischief to be done by the Druje Nasu of the body. The Druje Nasu from the Apakhtar regions has already entered the Aîpî and has so to say impregnated the separated Vohun of the anasars which will give birth to the Druje Nasu of the dead body. The Ūrvân and Baôd try to abort the embryo of the impregnated Vohun and to disconnect the Druje Nasu of the North Apakhtar from the dead body. But if the embryo grows into a full fledged Druje Nasu they try to frustrate the Druje Nasu in its plan of attacking them and the mother Keherp and the Gav munificence. The Druj of the body naturally is connected with the Druje Nasu of the Apakhtar. The Ūrvân and Baôd try to weaken the connection which becomes successful on account of the Sachkar. Thus the hold of the Druje Nasu both of the body and that from the north becomes quite insecure in the Aîpî and the de horsed Baôd and Ūrvân get ample facilities to mount the Harbarez and to bind the Druj of the body and ease the position of the Mother Keherp in the body with the Gav munificence and redeem the Aîpî from the Druj pollution.

The above said Sarosh Baj and Yasn and Vendidad ceremonies in the Pav Mahel complete the work begun here, controlling the Ghanamin and Druje Nasu of the north in their evil intent and driving them to Apakhtar and binding the Druj of the body thus consecrating the desecrated Aîpî and dead body by Druje Nasu. The dead body is not allowed to be touched by anybody but the Nasesalar.

(2) The second being big Yast Gân when Ahûnvad Gatha is recited in the prescribed way before the dead body - when the above said shell is broken to pieces - the Aîpî is again conquered. Druje Nasu emanated from the dead body is reduced to nil and the Druje Nasu from the north is forced to retire to the north his abode called Apakhtar. The above said ceremonies of the Baj and Yajashne and Vendidad in the Pav Mahel greatly aid the above said ceremonies of the two Paya.

(3) The third being 'Dokhme Nashini' and Paidast i.e. orderly procession on foot upto Dakhma the procession, headed by a dog who throws out powerful magnetic currents from his eyes making the leaking of Druje Nasu from its bonds impossible or perchance if Druj leaks out making its communion with AHI minded satan impossible thus taking extreme care that contaigon and infection do not spread in the atmosphere and in the breaths of the living creation. By Dokhme Nashini and Druje Nasu the body is allowed to perish when his ashes will be rejuvenated into Gav beneficent powers. By Dokhme Nashini the mother Keherp with Gav munificence called Baten Anasar are released from the body laid in the talismanic rink of Dakhma by Bago-Bakht Khoda who was hovering upon them after he had left Fravashî accompaniment of the living Aîpî waiting there only for the last fourth part of the obsequies ceremonies to be finished i.e. waiting there for 72 hours after death. On the dawn of the fourth day i.e. during the seventy third hour of death when Ūrvân and Baôd and Farohar seated in the divine Keherp soars high towards Chinvat crossing the Adairi Dakhiu, he (Khoda) too with the

mother Keherp i.e. Baten Anasar that are released from the dead body will soar to the Chinvat to give the custody of the Baten Anasar to Daham Yazat. The Ūrvân will go to the Daz in the lower part Chinvat and the Baten Anasar will be given to Daham Yazat who will keep them in Vantar situated somewhere in the lower part of the Daz.

It should be noted the matter is quite different in the case of those who are buried or cremated. In such cases Farohar and Baôd detach the divine Keherp from the body and the mother Keherp and separate themselves from the body. The mother Keherp and the Gav munificence and the Ūrvân are so to say imprisoned in the ashes of the dead body or in the slowly disintegrating tombs. The burnt body or slowly disintegrating body takes an unseen phantom shape - a likeness to that of the living body in which the mother Keherp and the Ūrvân are imprisoned. The Khoda of the dead person never leaves the phantom shadow and hovers over it giving courage and fortitude to meet the ill-fated event. The shadow first is bound to the grave or place of cremation slowly rising to the Arvahi Alam Dakhiu named Pairi where it is put to untold difficulties - his only solace being the company of the Bago-Bakht Khoda who hovers upon him though separated from him. The phantom body with Ruvan is powerfully earth bound. The Ūrvân in the phantom shadow finds himself like a man in the jungle hungry and thirsty and in great disparaged disappointed and desperate conditions of weal and woe. The comrades of such a Ūrvân viz. the Bago-Bakht Khoda and Baôd and Farohar pray by chanting Gatha to invoke help for his freedom from such conditions which can be easily likened; to the simili of infernal fire of Pluto. Besides these immediate unpleasant woeful consequences of the burial or burning of the dead the further onerous responsibilities of desecrating the fire-air and earth elements are awaiting to visit him in the rebirths that shall take place hundreds of years after the present ill fated contingencies. We shall make a note lower down about the fate of those who by the dictate of their religion are buried in ground or burnt in ashes. Such an account does not apply to them. It is only true for Baste Kustian as such.

(4) After making these hints though a digression still showing the antithesis of the organized event of Dokhme-Nashini leading to damnation from that of redemption, we shall revert to the last fourth division of the obsequies ceremonies. These ceremonies of four Paya help in the final distribution of the once joined nine-fold constitution of life of the entity into three main aspects of separation keeping between themselves the clear line of communication. The fourth Paya ceremonies are the Afargan of Sarosh Yasht performed in the 36 minutes after the Sun set and Baj ceremonies of five Yazat done in the Pav Mahel in the Ushahin Geh of the third day. They are Rashne-Aastad, Ardafravash, Sarosh and Meher in the case of males and Mohor in the case of females and Dhup-Sarna ceremony performed in the last hundred minutes of Ushahin Geh of the third day. The Afargan of Sarosh is performed in the beginning of the Aivisruthrem Geh. This time is named as the time of Gashak i.e. time of dark side of Nature. During the day time due to active Sun's rays Ganamin's dark forces called Gashak-Tirae Gohar could not be so attracted to the dead body as to attack the Ūrvân and disturb the work of Ūrvân Baôd of binding the Druje Nasu of the body. But after the Sun-set this Gashak is fully attracted to the dead body which attack and disturbs the Ūrvân in his work. At this time the Afargan of Sarosh disperses the Gashak thus easing the work of Ūrvân. In the last hundred minutes of the Ushahin Geh the Ūrvân is fully conscious and in the deep meditation. The Druje Nasu of body is conquered and bound, the Aîpî is sanctified and the Druje Nasu of Apakhtar is driven away. The Ūrvân now is at ease and in deep meditation with Baôd. The Baj ceremonies of above said five Yazats help the Ūrvân in getting full consciousness. The last hundred minutes of the Ushahin Geh of the third day the Ūrvân bids good bye to his relations and prepares for the homeward journey on the Chinvat Daz in the due time of the rising morn of the fourth day 36 minutes before the Sun rise when the Afargan of Daham Yazat is performed which will help the Bago-

Bakht Khoda to take the Baten Anasar to the Vantar part of the Chinvat as said above side by side the homeward journey of the Ūrvân-Baôd and Keherp. These four Paya ceremonies of the first four days of the death distributes the nine fold constitution of the living body into three main parts in between this Geti living earth and the Chinvat realms keeping attraction to the South which indicates heavenly attractions. The three separated parts of the once living body of the nine fold constitution are first the divine Keherp with Ūrvân-Baôd-Farohar and the Panje Zarvikash keeping itself above dead body in the case of virtuous persons and keeping itself paralleled to the dead body in the case of the sinners.

The second is the mother Keherp with Gav munificence under the care of Bago-Bakht Khoda in the precincts of the Dakhma ground.

The third is the disintegrated physical body in the talismanic Pavi of Dakhma being eaten by vultures. In those four days ceremonies of four Paya, those of the first three Paya are mostly performed on the first day of death. The ceremony of the fourth Paya i.e. the Afringan of Sarosh in the beginning of the Aivisruthrem Geh is mostly performed on the first three days. But if death happens in the evening of the day the Ruvân will get the benefit of the Sarosh Afringan of the Aivisruthrem Geh for two days only. The Baj ceremonies of five Yazat and Dhup-Sarna are always meant for the Ushahin Geh of the third day. The Baj ceremonies of Sarosh Yazat should be performed in the Pav Mahel for the first three days in the first three Geh. Sarosh Yajashne should be performed on the first three days. If the death happens in the first second Geh Sarosh Yajashne can be performed on two days. On the morning of Chahram Ardafravash Yajashne is performed. The Vendidad should be performed on all four days except death happening in the night-time.

Out of the three separated parts after death of the nine fold constitution of a Baste Kustian the part of the divine Keherp containing Farohar-Ūrvân-Baôd and Panje Zarvikash crosses the Adairi Dakhiu and reaches either one of the two Daz (Gangdaz and Kangdaz) situated on in the lower part of the Chinvat Pohol according to his deeds. These Daz are immense in extent. There are three planes of each Daz. The planes are inhabited by such Ūrvân in their special family groups. The newly arrived Ūrvân goes to his family group. The family groups of the virtuous or sinful predecessors can be found existing in all the three planes in pleasant or unpleasant sites. The fresh new comer goes to his family group on anyone plane in the house of his predecessor either on the pleasant or unpleasant site according to the deeds. All these family groups recover the messages of Ardafravash always on certain occasion according to the deeds. These messages are useful to liquify the Bad Kerdar which is clung around about the Divine Keherp. The ascent from one plane to the higher one of one Daz and from one Gangdaz to the second higher Daz named Kangdaz happens according as the liquidation of the Bad Kerdar in which the worldly ceremonies give much help. Each Ūrvân in the divine Keherp remains earth bound called Seshab for certain time (say for our earthly understanding during the night time) and gets Anushahe i.e. immortal consciousness for certain time (say for our, earthly understanding during the daytime).

In about 57 years the Ruvan fully gets Anushahe condition for all the times when the Bad Kerdar round about the Keherp is all dissolved and the Ūrvân leaves Kangdaz for the higher region of Varzamkard where the Ūrvân in the Keherp body prays to get his mother Keherp body with Gav munificence with the worldly purified body called Vizvao Tanu. This is the Rastakhez incident for the Ūrvân.

***ABOUT THE SECOND SEPARATED PART OF THE MOTHER
KEHERP WITH GAV MUNIFICENCE***

This part is called Baten Anasar. They are in a custody of Daham Yazat on the higher plane of Vantar situated below the Daz area of the lower Chinvat. Every time the Ūrvân in the Keherp body gets elevation to reach to Varzamkard as said above, this mother Keherp also is elevated and gets freedom from the attraction towards the Anasar of the material body. The mother Keherp gets purification from the impurities she had to put up within the living existence when she had nurtured the living body, the impurities she had to put up with in the living existence when she had nurtured the Vasi and the material body. The Vasi element and the elements of life circuit - all are more elevated and kept in connection with the mother Keherp. The third separated aspect of physical disintegrating body in Dakhma presents two aspects one of dry bones and the other of fleshy rotting parts, the latter mainly devoured by vultures and so digested that the Raethva unseen part is ejected out from the birds faeces which (ejected Raethva from faeces) are drawn up by sun's rays in the same way as water is evaporated by the same. Some other possible remanent of the rotting part which if it is not devoured is directly acted upon by sun's rays who will disintegrate them slowly thus separating out the Raethva invisible part and evaporating the same as above. But the other aspect of bones are to be thrown in the well built in Dakhma when they will be crumbled to dust, the possible Raethva (invisible part) in them being drawn up in the same way by the evaporation process of the sun's rays. Thus the Raethva portion will be slowly evaporating up and entrusted to Daham Yazat the Bago-Bakht Khoda acting as an intermediary. The Raethva will be kept on a lower level to that which locates the mother Keherp but in direct communication with it and thus with the Ūrvân near Chinvat.

Thus the obsequies ceremonies of four Paya help nature to separate in the three aspects, the once living body of nine fold constitution, the great feature of which is that the Ūrvân will regain his consciousness more and more closely and steadily until he gets the whole which he had attained at in the former Aonghairya Zarvan. Hence the progress will be onwards, fast in the case of those with good past deeds and slow in the case of those with past doubtful deeds; the ceremonials only speeding accelerating the rate of progress imparting at the same time new energies to put up with the punishment that are to befall, with a thanks giving attitude of optimism as explained in the phrases of Patet one of which one is 'Azanai Khurshand Hom' cherish in this 'Anai' difficulties as they are justly given with the good intention of my progress. The death problem solved in this way by nature with the help of the first four days obsequies ceremonies are rated as a progress in the case of both the Ūrvân called as Pade Farahe Sesab.

Thus we have drawn a short account of what happens during death and of the events of the three days that Ūrvân is on the earth and of the immense usefulness of the ceremonials divided in four parts which are the four pillars of the onward progress of the once living nine foldedly constituted human being, which now by death separated into three different separate aspects of which the one of Ūrvân is the chief and leading one. What is damnation for the Barjisi Varne is not for the other Varne - the description of which is given below. Now we shall speak on the varieties of death whether it i.e. death has happened in a way leading to progress or otherwise, the death being then named as happy in the former case or ominous in the latter case. Life deeds determine the happy or ominous solution of death which ultimately determine the rest of the events of Thvash enumerated above.

DEATH, ITS HAPPY SOLUTION.

Death is called happy in more or less degree when the *Ûrvân* who has attained consciousness in some degree remains progressive in the attainment of the same upto the maximum point determined for him. He thus is happy up and doing seated in the divine *Keherp* with *Baôd* and *Farohar* remaining attracted to the earth for three days only (the attraction of the three days being called *Akshfan Raokshan* as explained below) when all the other two aspects belonging to his once living body will get the same kind of happiness and vigilance they being in perfect communication with the *Ûrvân* aspect, ready to soar high on the dawn of the fourth day to reach their destination. *Ûrvân* having his destination on the *Chinvat* realms will reach there on the morn of the fourth day, and the other aspect of mother *Keherp* having her destination on the *Vantar* part of the *Chinvat* in the charge of *Daham Yazat* will reach there also on the fourth day; and the third aspect of the dead physical body lying in the talismanic rink of *dakhma* will take a pretty long time to reach their destination on the *Vantar* part of the *Chinvat* on a lower level than that of the mother *Keherp*. The dead body in the talismanic rink of *dakhma* will either be eaten by vultures or be disintegrated by Sun's rays. In both cases the end results will be the reappearance of the original *Raethva* condition from which the living body was created during the past life. This *Raethva* is of a finer make than that of ether, quite unperceivable by our senses. It will take more than fifty years for a physical dead body to attain this *Raethva* condition which will then be evaporated by the Sun's rays, and entrusted to *Daham Yazat* who will deposit it on its proper place. It should be noted that though the principal body is in the talismanic rink, it is in perfect communion with the other two parts of the divine and mother *Keherp* i.e. with the *Ûrvân* and *Baôd* and *Farohar*. The dead body as in the case of the mother *Keherp* from some time after death is guarded over by *Bago-Bakht Khoda*. But both of them on the dawn of the fourth day are given in the charge of *Daham Yazat* who from that time onwards keep a strict watch on them saving them from any evil genius pertaining to the time that they are in the earth's atmosphere. This strict watch on them is taken as a progress from them.

Such a description denotes a happy death or happy solution of death, the *Ûrvân* becoming more and more conscious about the unseen worlds. We shall now speak about *Akshfan* and *Raokshan* called *Sesab* and *Sedosh*. The three days that the *Ûrvân* stays on the earth are called *Sesab* or *Sedosh*, *Sab* having the meaning of night and *Dosh* having the meaning of day. These two terms have technical sense in them. We have said that if the deceased person is of good past deeds he remains on the globe for three days only when on the fourth day he reaches *Chinvat* breaking all earthly worldly attractions and attachments. For the three days that the *Ûrvân* is in this earth the idea of getting at the greatest pleasure of being admitted in the great white brotherhood, the end all and be all of his life mission is uppermost. *Ûrvân* feels his responsibility of settling the affairs according to the laws of justice for the sins or short comings that are committed in the life that is passed by the mind. *Ûrvân* can if he likes raise his consciousness of whatever type that he has come at, to heavenwards only - not getting it entangled in the earthly affairs but *Ûrvân* being the purest worshipper of the shrine of the laws of justice and limitations would not out of the purest sense of equity do it he (*Ûrvân*) taking himself responsible for the sins done in the world by his mind. Thus for the three days that his consciousness is earth bound he has to remember many events that are punishable with *Pade-Farah* i.e. a punishment which can be borne with patience and forbearance and optimism raising him in progress. The earthly affiliations of ours is taken as of *Akshfan* i.e. of darkness of ignorance as our reasoning sense being much circumscribed many events in life seemingly paradoxical are not solved at all by reasoning. But when a man is raised to a standard called *Ash* his reasoning powers got into the orb of *Baôdang* when he can understand many a problem. To him everything is lit with reasoning powers affiliated to faith. His worldly activities then are not taken as of *Akshfan* but of

Raokshan. When such a man dies he is attracted to such of his deeds called deeds of light Raokshan as he has not committed any of those which come into the group of Akshfan. The 72 hours of death that he is in this earth are computed as the hours of broad day light i.e. his consciousness as such is taken as going ahead of light i.e. heavenwards though he is still under the gravitating effect of earth. When he was living his Ūrvân had already shaken off Band-darosh and attained at consciousness, he at death attaining at it more and more - seeing more and more of light and seeing through darkness ignorance. But when an ordinary good man who has not attained at Ash powers whose connections are that of Akshfan ignorance dies his three days of death are called Sesab the 72 hours being computed as the hours of the attraction towards darkness, his Ūrvân infolded in life just beginning to unfold evolves out consciousness slowly and slowly from that moment acting most scrupulously according to the laws of justice taking the acutest note of all that is committed by the mind, thus the light of knowledge is allowed to be accompanied with the darkness of ignorance which slowly and slowly will get illuminated. In short the consciousness of Ūrvân is entangled in the earth i.e. the consciousness is in the process of evolution, not already evolved.

So much we have said about the terms Sesab and Sedosh. Now we shall revert to the happy death of a good man i.e. a virtuous man of the earth who is not called Ashvan as Ashvan are much superior being, they being in the know of nature having attained at spiritual powers of great moment.

When on the dawn of the fourth day all the three separated aspects of the once whole body - in perfect communion of one with another (the communion being established by a blue line) shall soar high and reach their respective destination, they will have nothing to do with the earth, they cutting away their earth bound condition of the first three days completely. Thus the death of a worldly good man and the death of an Ashvan both are happy. But the death of the latter is happier for he has not to fight darkness at all, his first three days' attraction being called Sedosh while that of the latter being called Sesab. The Ūrvân will remain on his respective plane for 57 years only (the length of the year need not be only that reckoned from the sun's movements in the Zodiac they may be computed according to the other's planets like Saturn or Mars or Mercury's movements in the Zodiac according to the past deeds of the deceased) after which he (Ūrvân in divine Keherp) will reach Varzam-Kard as described above - the mother Keherp and the Raethva substance also rising higher on their respective planes of Vantar. Ūrvân shall be attaining at higher and higher consciousness and the mother Keherp also advancing in the same way and the Raethva substance will be blessed by the former two they thus controlling it and educating it. At this the Rastakhez event takes place so he the Ūrvân again his body will begin his journey on the high Chinvat realm. Progress in the death event is attained only and singularly when the Ūrvân keeps itself fully conscious and getting more and more of the same leaving the earth on the fourth day with his two aspects. This is only possible when as above said the once living form of the united nine fold constitution is separated in three groups in direct unhampered communication with one another. This is only possible when all the four parts of the obsequies rites are fully and correctly carried out. But if anyone of the technique is meddled with, the Ūrvân does not advance in consciousness. Thus conscious condition of the Ūrvân is the chief momentum for the progress to the next stage. If Sachkar part, - Geh-Sarna part or Dokhme-Nashini part are not performed he being burnt or buried - the death problem is not being worked out in the proper way.

DEATH, ITS LESS HAPPY SOLUTION, BUT STILL ON PROGRESS

Death is called less happy though full of optimism when he advances slowly and much below the proper estimate in the further attainment of consciousness which he is supposed to reach at in certain acceleration in a certain, appointed time. He is still happy the slow rate of the attainment is called as Pad-Farah chastisement i.e. chastisement put up with willingly and with thanks giving. He also remains on the earth for three days only. Starting on the dawn of fourth day with his other aspects of Mother Keherp to their respective places as said above the communion between them having been maintained rather with some lapses - the service of communication being late only. When they will reach their destination they will not be able to cut off entirely the earth bound condition which will be maintained for the 57 years that they are there, cutting it (earth bound condition) off only entirely when he will get Rastakhez condition to mount the higher Chinvat. The dead physical body in Dakhma from the beginning will be slow in evolving out Raethva from it - still all the same will be in progress. The physical body now taken as a property of Daham Yazat will be guarded by the Bago-Bakht which shall never be coveted by any Adh Manthra practitioner for his Adh Manthra practices. Bago-Bakht will prove himself quite competent and successful in not allowing the dead body to lapse in the hands of any Adh Manthra practitioner (a sorcerer) or any material scientist, for their respective Adh Manthra or material practices, nor allowing it to be an object of necessary exhibitions in their respective laboratories. On the fourth day after death the deceased Ūrvân in divine Keherp will enter the home of his deceased earthly ancestors in the Daz situated in the lower Chinvat according to his worldly merits as said above, being there for 57 years. Ordinarily the years are taken as solar ones, being the time taken by the Sun in completing one turn in the Zodiac the time being of twelve months only. But there are in the same way Mercury - Mars, Saturn years also, the time whereof is computed according to their respective sojourn in the whole Zodiac. In this case the time will be considered not from the stand point of Sun's movement in the Zodiac but of the movements of Saturn or Mars in the Zodiac. The Ūrvân will remain all this while more or less attracted to his earthly connection helping - admonishing them when invoked. In short, the same description is good for him as above said except that (a) the consciousness of Ūrvân is slowly attained at, (b) their earth bound condition persisting for 57 years of the motions of Mars or Saturn in the Zodiac, the earth bound condition being not intense but occasional and light and providential; (c) their homes situated on the less favourable sites on the Daz and the extra instructions of Sarosh in the PairiDaz that he visits daily being occasional only.

What is this extra instructions of Sarosh ? What it has to do with here? It should be noted that when the Ūrvân in divine Keherp on the fourth day reaches his destination for the Daz in his ancestor's home situated in the site resembling paradise (and this is what is called paradise) in the case of the deceased of partly good deeds and the opposite in the case of the deceased of past bad deeds, he of good or bad past deeds does not stay in his respective residence all the time. But some considerable time is allowed when he of good or bad deeds is taken to a place called 'PairiDaz' which is included in the Gaas Zarathushtra where he of good or bad past deeds receives necessary pertinent instructions at the hands of great Ūrvân i.e. that of Jamasp-Peshotan. But these Ūrvân of good past deeds remain in direct telephonic connection with the white brotherhood of Arda Fravash far up in Mînô-Karkô which showers upon the Mantraspent blessings which fructify in bringing before him Sarosh who gives him extra instructions. This extra service of Sarosh in the case of the Ūrvân of bad deeds is scanty and occasional though efficient in resolving the Ardafravash and in getting more and more of Anushahe conditions.

***THE DESCRIPTION OF THE DEATH OF AN ASHVAN
AS BEING THE HAPPIEST AFFAIR***

When an Ashvan dies, the activities of the Ūrvân who already is conscious in life is more elevated. Druj Nasu though is born is nipped in the bud Ūrvân in Keherp and the second aspect of mother Keherp and the third aspect of the dead personal body all reach their destination on the fourth day, their three day's attachment being of Sedosh events as said above. He has not to stay for 57 years on the Daz plane of lower Chinvat where a good man has to go, but he getting Rastakhez condition straight away goes to higher Chinvat as what is to be acquired in the 57 years on the higher plane is already attained at in life. But in some exceptional case of an Ashavan of three Karsh he may have to live in the plane of the Daz before he getting Rastakhez condition steps on the higher Chinvat, the 57 years then being of the extent as we understand them to be i.e. Solar years. During these 57 years that he will be on the highest Kangdaz plane he will not be earth bound though he will send Manthra-Spent blessing on his relation if invoked whole heartedly. He getting the Rastakhez condition passes the Pohal straihtway and then getting his second death i.e. he the Ūrvân separating himself from his Keherp, and body he and the Keherp and the body all fall to deep meditation after which they shall slowly pass on to Dadare Gehan being clad in Tan-Pasin body from whence they will enter the Keshvar and work to attain at Khaetvodath event.

***DEATH -ITS UNHAPPY OR HAPPY SOLUTION
DEPENDS UPON CERTAIN FACT***

(1) In the simplest term death is the resolution of life. Life is the manifestation of the glory of the Nature of the Vasi of fifty doors. The Vasi fort of Azd, the laboratory of Vasi Nature when is destroyed - the resolution of life take place and the man dies, his mind himself getting resolved, mind being taken as a horseman or being taken as a president of a cabinet made up of the entities of good and evil intent called as Gospandi and Kharfastra Tevîshî. Thus in the terms of Daen death is the resolution of the Vasi of 50 doors or the resolution of Azd heralded by the unseen event of the activities of the divine Keherp and denoted to us by the stoppage of heart and respiratory functions. Just when the Vasi fort of Nature is done away with the preparation of an artificial one is taken in hand by the Sachkar priliminaries anticidents etc. Thus the resolution of the Vasi is common in each and every case of death.

(2) The next most important event occurring in death is the lifting of Band-darosh from off the Ūrvân. This happy event is common in each and every case of death. This event is happening when the divine Keherp gets ample time to communicate with the mother Keherp informing the latter about the impending death and infusing the same with the requisite necessary ardour and enthusiasm and wakefulness for the same.

Baôd the everlasting comrade of Ūrvân is of the Varne of Yazat gifted with Yazat powers. He has been accompanying Ūrvân for the last three Zarvane Akarne epochs himself now being in the fourth one for the progress of Ūrvân i.e. for the advent of Chîthra (general salvation). He is not responsible for the sins of mind, but he has voluntarily, out of the acutest sense of duty towards Ahûrmazd, made himself a partner with Ūrvân. His consciousness is highly elastic. What does this mean? He himself being a unique worshipper of Ahûrmazd, is invested with what is called Saroshem authority i.e. the authority to act in unison with Sarosh the great Yazat, the great conscious momentum of Payu and Thvoreshtar Yazat. He himself being Sarosh in miniature is the guard of the laws of justice and limitation, the emblem of his

guardship appearing in having the possession of the just spear of authority namely 'Darshidru'. He himself being the guardian of justice has the authority to wield the sphere Darshidru in accordance to the laws of limit. He (Baôd) knows full well how far how long to keep his consciousness in limit and how and when and how far to unfold the same, all in the interest of the advent of Chîthra of Ûrvân and Chîthra of the globe. Such a power of his consciousness is described here as an elastic consciousness. At the death Baôd always takes off the Band-darosh from himself wielding the authority to do so according to the laws of justice. He having evolved out the consciousness or speaking in ordinarily terms getting awakened from the sleep of life sees his first duty to be discharged in getting the same to some extent for the Ûrvân. Ûrvân is thus awakened from the sleep of forgetfulness so called as Ûrvân's sleep of life is not the same as that of Baôd's. Thus Ûrvân of a man at once becomes semi-conscious and falls in the above mentioned condition of Sesab taking the acutest note of all that is committed by mind in life. Thus Sesab or Sedosh events happen respectively in the case of each ordinary Mazdiyasni i.e. man without Ash powers and an Ashvan. Baôd thus after cooling his own consciousness sees that the Ûrvân has also evolved the same atleast to a certain extent. The evolving of the consciousness is compared to an awakening after a deep sleep. The sleep of Baôd in the living body is not the same as the same of Ûrvân in life. The sleep of Baôd is like a Sezda engagement i.e. a sleep that can overawe any body just in the same way as an awakened condition does. It is not the sleep of forgetfulness. It is remembered and adored in Visparad Karda I as 'Khfrname Mazdadatam Yazamaide'.

The sleep of Ûrvân is a sleep of forgetfulness, his consciousness really infolded in the strictest sense of the word. This event happens to a more or less degree in the case of all Barjisi Ûrvân. The Ûrvân of the Varne differ in their conduct from them which we shall see below.

(3) The next great duty to be performed by Baôd is to help the Ûrvân that is dishorsed to get remounted again. Ûrvân and Baôd in life are seated in the tenth Chakhra situated in the Divine Keherp. This tenth Chakhra is called the capital of the body. At death the divine Keherp gets separated from the mother Keherp which (mother Keherp) so to say jumps in the dead body for the protection of Gav elements against the raid of Druje Nasu; they (Gav elements) were lent to her for the creation of the physical body. Whence does, Druje Nasu appear? It appears as a result of the destruction of life. How in which manner does, Druje Nasu appear on the scene? First of all we shall take a note that Farohar and Bago-Bakht Khoda (a deity appointed on every entity for its guidance) both reside in Aîpî. First of all Farohar who resides in Aîpî during life now at death rather just before it leaves it (Aîpî) and takes possession of the outcoming Divine Keherp leaving the Aîpî open to the raid of Druje Nasu of the north who from outside invades it and at once captures it, destroying the life of each and every already disorganized atoms of the body by separating the last vestige of the bond of union between Raethva and Gav munificence which form the unseen constitution of the ions and atoms. The bond of Raethva and Gav forms the very life of the ions atoms. Ions and atoms are called Vohun. Thus Vohun with the bond of Raethva and Gav is all-important for life and its energies. When this bond is done away with the whole body is entirely disorganized. When Aîpî is ransacked by AHI all the ions and atoms and molecules in short Vohun are disorganized as said above, the two main substances Raethva and Gav having been separated. The separated Gav is at once shielded by the Mother Keherp but the separated Raethva is impregnated by AHI minded Druje Nasu of the Apakhtar, his name sake, Druje Nasu is born of it. Rather say AHI minded Druj of the north helps Druj of the body to be born sooner. As soon as Druje Nasu is born he is instructed by AHI minded Druj of the north as to what steps should be taken for the work of all round destruction. Farohar after taking possession of the out coming divine Keherp contracts it, taking the tenth Chakhra situated at the heart region in the orb of the first four Chakhra situated at the scalp of the head. Just at this time

both the Ūrvân and Baôd both had taken their seat in the tenth Chakhra during life have to come out of it, the outside being formed by the above said Aîpî. Thus they are so to say de horsed, the tenth Chakhra being taken as their horse. They alight on the above said Aîpî in possession of AHI i.e. in possession of Akshfan darkness. Akshfan is dark nature otherwise called Tirae Gohar the evil genius of which is called Kersani or Shidan of AHI mind otherwise called Ahiriman. They both are thus jeopardised finding themselves in the midst of those who are their dire enemies. They thus situated in the most unnatural surroundings are to be quickly conducted in the natural elements i.e. the contracted Divine Keherp in possession of Farohar where Saroshem otherwise called Panje Zarvikashe Baten (the unbounded wealth earned by Ūrvân in he previous births that he had taken in the present i.e. fourth Daedoisht Zarvan of the adoption of the Tanomand body), is being safe guarded by Farohar who (Farohar) forthwith locks it (Divine Keherp) up in such a way as to escape the notice of the Druje Nasu and AHI minded Druj of the north taking it (Divine Keherp) out of the focus of the observation of them. In short they Ūrvân and Baôd are to be remounted*

The Bago-Bakht Khoda now at this juncture at once recedes from Farohar and reaches the field of the action of Druje Nasu who is heavily attacking the mother Keherp shielding the Gav Anasar, hovering above them exhorting the, mother Keherp not to budge an inch in the noble duty that she was performing, putting her in mind of the fact that, that was nothing but the manifestation of the glory of Ahûrmazd as everything happens according to the sanction of justice and that final redemption is sure it being noble to withstand the calamity whole heartedly.

(4) Just when Ūrvân is de horsed and Druje Nasu getting juvenile attacks on the four directions getting stronger by the help of Akshfan from the Aîpî, the circuit of Atare Vohu-Frian exhorted by Bago-Bakht, in company with the other three circuits of windy motions and water vapours and earthy enthusiasm, forms a rink at the topographical

* **Footnote** :- In all cases of Baste Kustian however sinful they be where Sachkar is performed and other steps of the ceremonies of the first four days performed the remounting takes place. In the case of good honest men of the worldly sense even in the absence of the obsequial ceremonies the remounting take place after undergoing a great hazard. But in the case of Mazdiyasni of all shade, of apemi bereft of the obsequial rites the remounting is very much delayed the Ūrvân being taken a prisoner by his own Druje Nasu reinforced by AHI minded Druje Nasu of the north - Ūrvân thus becoming a prey to the unhappy solution of death. Ūrvân with his Rai sufficiently expanded willingly submits to the calamity being confident of the fact that nothing happens which does not manifest. His glory i.e. everything happens according to the sanction of justice. The Keherp No. 1 propelled by Farohar is separated who then are engaged in getting for the Ūrvân his redemption from the prison.

situation of the heart region where during life the tenth Chakhra was situated, now at death having been contracted to the head region. The above said rink wait with determination to withstand a powerful attack of Druje Nasu who thinking the tenth Chakhra with Ūrvân and Baôd being still there was sure to launch a powerful attack at that topographical place, (Druj) having been quite ignorant of the fact of the contraction of the tenth Chakhra into the orb of the first four Chakhra situated near the head regions Druje Nasu launches most powerful attacks on all four directions and corners. Druje Nasu finds it comparatively easier to lead an attack on the outside atmosphere and in the breath of the creation via Aîpî in possession of Akshfan. Its most determined attack is on the mother Keherp surrounded in the dead body just in the cradle of his birth for the purpose of the protection of the Gav elements (Baten Anasar). The mother Keherp is helped by Bago-Bakht Khoda who is found hovering on her (mother Keherp's) head exhorting her to stand fast and optimistic. From here Druje Nasu is instructed to lead a more powerful attack on the above said topography of the heart regions. But just the next moment he Druje Nasu is called over to the field of Aîpî where Ūrvân Baôd are found alighted after having been de horsed, and were trying to mount it again.

But just here in this attack the Druje Nasu's nerves are shattered he being unable to respond to the call of Akshfan as Druje Nasu now finds himself ensnared in the above said rink of Atare Vohu Frian, which is now helped by the Bago-Bakht Khoda who now presents himself in this field of action, reverting from over the mother Keherp who is now a little bit relieved by the reversion of Druje Nasu's attack from thence to the topographical region of the heart as said above. Druje Nasu tries his best to break the rink, he (Druje Nasu) getting disappointed not finding the ever coveted tenth Chakhra with Ūrvân and Baôd being there, fretting over the mal judgment of Akshfan who so to say misdirected him, rather brought him (Nasu) in hotter waters. Just when Druje Nasu's struggles against the rink rage most powerfully, Druje Nasu having been occupied whole heartedly in getting relief and just when the Akshfan army of the captured Aîpî runs to the succour of the struggling Druj-Farohar taking advantage of this profitable situation of the Aîpî being relieved of the Akshfan hordes and the force of attack opens the closed doors of the contracted divine Chakhra and admits in the Ūrvân and Baôd who were uptil then engaged in resisting against the Akshfan hordes in Aîpî. Ūrvân thus remounting his horse lodges a powerful attack on the Druje Nasu and the Akshfan army from the 'Harbarez' the pulpit of the contracted Chakhra forcing back the Akshfan hordes back into the Aîpî and mortally wounding the Druje Nasu who now found himself deserted by the Akshfan army is forced to submit against his will to the powerful attack of the reinforced Harbarez.

(5) Akshfan army has to recede by raising the siege into the Aîpî as the fresh attack of Ūrvân on Harbarez has nearly destroyed the passion ring (Shabna Mithra) that was formed round about the Aîpî by the last worldly thought of the resolving mind who then thought only of the world not resigning himself to Zarathushtra and his Daen and Ahûrmazd. After taking Druje Nasu as a prisoner kept as such in the rink Bago-Bakht Khoda now flying upon the pulpit exhorts Ūrvân to expel the Akshfan fiendish army from the Aîpî taking the advantage of the nearly broken 'passion ring' round about it which formed a bulwark of defence and attack of Aîpî. The Akshfan force is thus thwarted out relieving thus the contaminated Aîpî restoring it to the original good order of the nine parts. The three Yajashne and Vendidad are performed as a help for this last feat. Ūrvân thus becomes victorious upon the Druj conditions, he being thus put in his original suitable conditions will conduct the work of progress for which he has sacrificed so much. Druje Nasu now will be entrusted to Armaiti of the Zam who with her Hamkar will transmit him to Gav condition.

- (6) Thus the happy events of death are summarized as under:
- (a) Ūrvân with Baôd and Farohar and Bago-Bakht Khoda and his long earned wealth of Saroshem (Panje Zarvikashe Baten) are seated in the Divine Keherp Tevîshî Ūshtân woven together, acting as their vehicle, which (Keherp) is surrounded by the recaptured and purified Aîpî of nine parts ready to go to the Chinvat realms, Ūrvân's destined house, the passion Mithra rink having been all broken and absorbed by the Zam.
 - (b) The mother Keherp in possession of Gav elements of Azd and of the cells Vohun of the dead body is ready to go under the charge of Daham Yazat.
 - (c) The dead physical parts in the Daham having been devoured by vultures get resolved to Raethva conditions are slowly evaporating up in the charge of Daham via sun's rays. Ūrvân may or may not be bound to the earth. Such an event more or less happens in all cases of men however sinful they be provided the artificial Vasi is constructed according to the dictates of Zarathushtra i.e. the first four days rites are performed. No matter if they i.e. all the bases of the rites are said above are performed less rigidly - as they even are sure to help the de horsed Ūrvân to remount again, which if happened, the progress, however, slow is sure, the train journey of the fast progress giving place to slow cart service open to the attack of the robbers and beasts of the jungles from whence the cart is passing, confident of withstanding any 'dare-devil' amongst them.

It is the gift of Zarathushtra to every Baste Kustian to which every Baste Kustian is entitled due to his being of Barjisi Varne - Zarathushtra's gifts to those of other Varne are presented to those of the particular Varne through their respective leaders 'Fratema' who themselves are being led by Zarathushtra. It is just like nature's gift in the form of the health giving blessings of the high altitude and balmy weather which can be equally enjoyed by a saint or a sinner provided they present themselves at the place of resort. It cannot be too often remembered that man as such is an entity in the great monarchy of Nature of Nîstî where the white and dark sides are constantly opposed, the dark side trying to rise in rebellion every moment thus jeopardising the great work of Frashogard. Man is supposed to be on the side of the white Nature. Every thought, word and deed howsoever insignificant they be mayor may not disturb the balance of the said sides. They are compared to the relation of a farmer tilling the ground and Nature helping to grow the corn as said above.

During death which is a very great event in the Thvash, nature demands the cooperation of man in the shape of rites of obsequies, just in the same way as she demands cooperation for the growth of corn. In the time when materialism is rampant, when the mystic side of religions are unheeded, the dead who have earned the fruits of the fifth Gahambar fully i.e. those who have finished with the worldly births and deaths establish of their own accord, just in the unperceivable vicinity of the palpitable earth an institution from whence they can help Nature in the solution of the problem of death, just as the living on the earth does according to the special rites of their religion. All the religions of the four Varne of Mercury - Saturn - Venus and Mars have specially prepared such institutions of their special built for such a time when famine of the occult belief is raging to the extreme, on the globe. Nature of her own accord can grow grass and some fruits only for animals in which also she demands human cooperation in the shape of good thoughts, words, deeds which exhilarate the growth and keep the animal and vegetable and mineral instruct on the proper level. Man cannot live on grass only; he cannot alone live on the

fruits only. Man living on grass will descend on the level of an animal. Man living on fruits only either is a sage or a person of discipline or a savage. The former pays his debts to Nature by the dint of good propitious deeds who do respect the religion; the latter is only an animal a variety of Ūrvân of Kharji Varne the description of which is quite special and cannot be opened in such short essay. Thus death if allowed to happen as such unaided by obsequies rite is incomplete. We shall now only talk of Baste Kustian.

But if the obsequies rites are withheld the man dying in some far off place or they are refused by the interference of some non-believing relation then every thing depends upon the strength of the rink of Atare Vohu Frian and the help it receives from Bago-Bakht who will only act according to the laws of justice and limits. It should be noted that binding of Padan on the dead body as an element of Sachkar is useful as it (Padan) does not allow the Vanthvo-Frado, naturally coming out from the eyes of the mourners to get near the rink formed by Atare Vohu Frian through the dead eyes and face, which might slacken the agility of the rink or loosen the discipline ardour and vivacity of the rink. It is just possible that the Frado of watery part of the rink arrayed in rigid discipline using their huge momentum in the up keep of the rink naturally get attracted for sympathy towards one of their own Kith and Kin in the living form when there may arise occasions of the ardour and discipline of the rink getting loose and perturbed.

It is hence that in the deaths which occur during the active Druj state i.e. during menses or delivery the Padan addition of Sachkar should be considered imperative as the rink formed during such deaths becomes relatively more easily vulnerable due to the fact that the circles of disorganized Jan made of Âtar and Baad and Aab and Khak always get weaker due to the impregnation of Druj conditions. Crossing the legs in the Sachkar regime is useful from the stand point of Druje Nasu attack and mother Keherp defence. By crossing the legs the Druje Nasu takes a longer time to be born and when he takes birth and begins to grow it looses the ardour of his youthful vigour getting weaker in personel and confused in his dire intention. Also by crossing the legs the mother Keherp is put in a better condition and position to collect the Gav elements let loose in a scattered condition from each and every ion of the body during death. Thus the mission of the mother Keherp gets help by it (i.e. crossed legs) because each and every Gav element of the innumerable Ions is to be protected by reclaiming them in her (i.e. mother Keherp's) arms of defence. Also the field of the Aîpî becomes more and more unsuitable for the stabilization of the Akshfan army and becomes comparatively easier to be regained from the possession of the Druj. Sachkar regime is one by which an artificial Vasi is erected which in herself is competent enough to baffle the Druj the enlivened evil genius of the Raethva born of Druje Nasu of Apakhtar of evil intent). It should be remembered that Ahiriman after having entered our globe and all its habitation has done immense wrong specially to the human race as humanity more than often looses its mark becoming a prey to the machinations of Ghanâmîn. Humanity in this age of Druje Deman can do best by using the free will power for the sake of the white side of Nature. But here he is nearly always defeated he falling in the snare of Ghana every often and then his flesh deceiving in the nick of time. But still he has got a powerful means at his command to reach at the happy end which is nothing but the possession of the heart and its conscience. He has only to listen to its call and say out the truth and mourn heartily for the same, when Ghanâmîn will be in the end defeated. This is the real confession and mourning. Man if mourns for himself and for the world and tries to eat his own passion, he is sure to help the white side. The Girda on the Sudreh the first mark puts him in mind of the same. Man in his span of life is governed by certain general universal domination of the planets. Every man after 50 receiving certain effects from a certain fixed planets, becomes naturally a mourner of the above type. But the beginning is rather very very poor which can by practice of Tarikat be augmented immensely. The one great feat of remaining on the white side of Nature is to keep unflinching

faith on the religion of birth and birth only which is apportioned to him according to the Varne of his Ūrvân. By keeping unflinching faith he is sure to receive the benefits of the obsequies rite of the first four days and the solution of death will be on the side of easy progress i.e. on the side of Spenamin.

A man can only keep the unflinching faith on the religion of his birth and earn the full benefits of the same when and when only he learns how to heartily respect all the other religions of the other four Varne, keeping at a respectful distance from them according to the dictates of the Veh Din, observing the laws of Pavi and Kat. The practices of the black side of Nature is to be shunned. No man has got any right to hate the religion of the other Varne more less to destroy the sanctified institutions of the same. No prophet has ever encouraged such an action. Nobody has got any right to sneer at the obsequies rites of the particular religion without knowing the real import of the same. It is highly sinful to suggest any omission in the list of the obsequies rites as every step is precautionary and taken for the rapid progress of Ūrvân who has sacrificed and has been scarifying so much for the body. It is the duty of every Baste Kustian to do his utmost to please his Ūrvân - he himself being the exponent of the mind only. Hence it is that our own Ūrvân is often adored in the scriptures, one instance of which can be cited from Khurshed Nyaish where the worshiper adores his own Ūrvân. There in the prayer it is revealed that he who offers this homage to the great luminary arid thus helps him (the luminary) in the great work of Chîthra that he, the luminary, is engaged in, adores, pleases his own Ūrvân i.e. awakens his own Ūrvân lying dormant in his body, being in the sleep of forgetfulness by illuminating the sense (i.e. the body which is dark because of the sins of flesh) through the luminary shrouded in his body i.e. by the kindling of the dormant lamp (dormant Sun, Meher) of Atare Vohu Frian of his body. This Atare Vohu Frian is the main impelling force of the Jan circuit manifesting potent qualities characterized as the force of character such as Manashni-Gavashni-Kunashni-Veer-Hosh-Kherad. In short by illuminating his own dark body by the light of 'Meher' i.e. truthfulness, love, sympathy and union with Yazat through illumined free will power, the Ruvan is awakened from the sleep of forgetfulness who considers the rising Sun as a miniature event of Frashogard. Here the word Yazamaide is used which can be ordinarily translated as 'adored'. But the real inner import of the word is much deeper. It presents the meaning of being in tune with the opposite party, being of the same Kith and Kin of the opposite party which denotes and connotes that the Ūrvân is not the same as 'I', that Ūrvân should be awakened and the 'I' should be of the same tune as those of the luminary and the Ūrvân. Thus the word 'Yazamaide' requires the body to be illumined and the Ūrvân to be awakened. Thus the progress of Ūrvân is the 'be all' and 'end all' of our Thvash, the life section of which forms only the third part of the whole.

It is thus that the matter is to be sacrificed for the spirit. Hence it is revealed in Patet that: Agar Tash Azha Rasad Ke En Tan Ravanra Bae Avayad Dâdan Badeham. If it comes to this urgent point i.e. if contingency arises that for the betterment of Ūrvân my body is to be sacrificed I am ready to do so. Here also the 'I' is shown to be quite different from Ūrvân a subservance agency of Ūrvân who should be awakened to the sense of his duty to Ūrvân.

The observances of the obsequies rites of the first four days in their full extent of four bases as said above are all in the interest of Ūrvân to whom we are by birth bound to be an obedient worshipper because the Ruvan has given great sacrifices for creating 'I' in the material body i.e. Ūrvân has brought us to such a condition of humanity i.e. of being half Yazat. From this one lesson at least is to be learnt and taken to heart that it does not pay at all to be all materialistic deriding the spirit as it (materialism) denotes that man (i.e. transformed drâvâô) has again reverted to the original crude condition of drâvâô ignorance not believing in Divine Law and its potency - a condition existing three Zarwane Akarné ago, when for the first time he was

ensnared in the love of 'Nov Ghena' i.e. Fravashî, a condition existing before the creation of the universe of Hasti and Nîstî.

We have seen above what progress means in the case of Ūrvân. One refuses progress to Ūrvân of the Barjisi Varne when he the living heir knowingly or unknowingly, fully does away with all or anyone or more of the four basis upon which the obsequies rites of the first four days are based. To refuse this promise of Zarathushtra i.e. the birth rite of the Ūrvân is not only a gross dis-service to him (Ūrvân) but a great injustice to him (Ūrvân) as he the living who refuses belief in the unseen affairs and promise of Zarathushtra in the shape of the rites, out of his pure distrust in the Daen because of his being bred in materialistic shallowness (as materialistic depth of knowledge also can at least lead to a belief out of its logic of erring on the safe side etc.) cannot out of the reasoning of even the reasoning powers of common sense respecting long drawn customs as sanctified withhold the above said promise i.e. rites from the deceased Ūrvân, no matter even if the deceased Ūrvân's living personal had willed the otherwise out of the shortness of even the deep materialistic thinking about the situation, as the will of the living person of the deceased or the caprice of the living unbelieving man has no right in interfering with the great problem of the unseen nature of which the living mind has not an iota of an idea. If one only takes care to differentiate between himself as such and his Ūrvân and tries to know about the mission of both he will out of mere common sense lead to a belief of the promise of Zarathushtra in the shape of these rites.

When a Ūrvân after he has been out of the Keherp during death cannot again reenter the divine Keherp, he will be estranged from the divine Keherp and the constituents in it viz. Farohar Baôd etc. the Ūrvân then shall have to surrender to the Akshfan armament. But the Bago-Bakht Khoda will always keep himself near his (Ūrvân's) vicinity so to say hovering upon him uptil his redemption from the Akshfan's possession. Such a condition happens when all the steps of the obsequies rites are withheld from the Ūrvân especially if he the deceased man is a great sinner a practitioner of Adh-Manthra a licenciate of first number. If a good man dies far off in some jungle where no rites are possible Bago-Bakht Khoda with the help of the aid of the great Dilpat sages and with the help of Nature outside will so strengthen the above said rick that Druje Nasu can be humiliated and Akshfan army can be set back in Aîpî loosening the passion Mithra ring to a great extent. But even here the progress will be comparatively very slow. This is an exception to the rule. This is not true for a recalcitrant sinner as shown above. To such a sinner if the obsequies rites are offered which are a birth right of the Ūrvân as such - the Ūrvân is bound to be in the Divine Keherp sojourning on the fourth day towards the Chinvat realms there remaining in Sesab condition for a long time, his Chinvat journey happening after the decades of years being very full of atonement, he taking a rebirth again on the globe. But if the obsequies rites are all withheld from such a Ūrvân whose personel was of the above description then the de horsed Ūrvân is sure to be captured by his own Druje Nasu i.e. products of his own sins - he being led in the earthly globe as a phantom by the Akshfan only accompanied by his Bago-Bakht who will keep hovering upon and instructing him. After one or two or even more centuries the Ūrvân will get freedom from the Akshfan hold by the great efforts of his Baôd and Farohar seated in the Divine Keherp who will manage to get all help from the deceased forefathers in the Chinvat realms. After getting redemption from the passion ring and Akshfan hold the freed Ūrvân will be taken in the divine Keherp and led to the Chinvat realms and the earth bound mother Keherp with Gav munificence relieved and given in the charge of Daham and the physical body relieved from earthly possession and rendered to atomic condition of Raethva and be made to evaporate in the charge of Daham Yazat.

Just as a man is expected to return home after a day's service the deceased Ūrvân is expected on the Chinvat realms in the house of his deceased worldly forefathers of his type of character on the morn of the fourth day of his death. But if he does not do so great anxiety is caused to those of his deceased forefathers of the Chinvat realms who will soon receive the real information about him (the deceased) through his separated Divine Keherp. He (i.e. the Ūrvân) in such a captured condition will be led and shut up in the mother Keherp who has kept in her defence the Gav elements of life, the munificent gift of Nature given to her for the up keep of the life of the deceased as a loan lent to her hence very sacred needing great protection even at the cost of life. This mother Keherp in which the Ūrvân is forced to enter after his capture by Akshfan is surrounded by the Aîpî now in the command of Akshfan which (Aîpî) is embarassed by the constricting passion Mithra ring helping the Akshfan in her hold of the Ūrvân in Keherp. The passion rink which is formed of the last worldly thoughts of the deceased mind i.e. made of the confused mentality pertaining to the earthy attachment called Kharfastrî Tevîshî gives the Keherp a look of a phantom which will behave according to the promptings of the Kharfastrî Tevîshî i.e. the last worldly anxious wishes of the deceased greatly nurtured and developed by Akshfan Nature.

The forefathers of the deceased Ūrvân shall have to expend much of their virtues (in the shape of the mystic Yasn that they themselves do under the patronage of great divine teachers like Peshotan and the sons of Zarathushtra and other great disciples of Zarathushtra posted as masters on the Gaas of Upairî Dakhiu their Yasn having been strengthened by the similar ones performed on the earth by his relation's order) for his redemption after which the Ūrvân will be able to reach the long expected house of the good meaning parents and forefathers as said above.

If all the four bases of the obsequies rites are performed no matter if short comings may have happened in them to some extent, the Ūrvân will be able to reach his destination on the fourth day though he will long remain earth bound i.e. in Seshab conditions. If the deceased after Sachkar and Geh-Sarna rites is buried or burnt the fate of the Ūrvân will be ominous though not so much as that of the Ūrvân who is refused any obsequies rite. In the case of burial the mother Keherp with Gav munificence will have remained in the buried dead body while the Divine Keherp with Ūrvân and Farohar and Panje Zarvikash will try for the relief of the Ūrvân. Thus the Ūrvân though more secure not in the possession of Akshfan but often being attacked by Akshfan is kept bound to the dead body by the passion Mithra rink which gets strong again by the omission of Dokhme Nashini and surrounds the Aîpî and girdles the Keherp. Thus the passion rink which was shattered by Geh-Sarna is again strengthened by the burial or cremation procedure. The Ūrvân thus is quite unable to reach the Chinvat realms hovering roaming in the way much molested by the dark powers. When such incidents happen in large numbers as are happening today when burial has become common the meritorious deceased forefathers get permission from Nature to build for them a Gang Duz containing some rescue houses in the lower Dakhiu from whence the help can be lent to such Ūrvân enabling them to reach their destination on Chinvat. It nearly takes a century for them to reach the Chinvat region which under ordinary conditions can be reached at on the morn of the fourth day. Ūrvân all this time remaining in contracted conscious vision is so to say left out of the job of progress, he the Ūrvân suffering the punishment of what is called Tazeshne Tâvâe Din and not Padeh Farah. Padeh Farah is a kind of punishment which impels Ūrvân to go on the progress line with optimistic determination while Tazeshne is a kind of punishment which disheartens Ūrvân making his vision of consciousness contracted instead of deleted making no progress whatsoever, when pessimistic disappointments visit him though he is put in mind of Patet Mithra by his comrades. Just as in journey a man keeps unoccupied of his special work which can be begun only by reaching the destination - in the same way Ūrvân in this condition of remaining outside his

destination is busy doing nothing undergoing toils special to him. When a body is burnt or cremated instead of buried - the burnt physical body is then changed to an unseen counterpart as nothing is destroyed but it only changes form - the physical seen body with mother Keherp now gets an invisible form of Raethva more potent with Druje Nasu more strengthened with passion ring more augmented in which the mother Keherp is more securedly surrounded by Akshfan armament. Such an unseen Raethva form is seen in the atmosphere of cremation floating there in the atmosphere. Farohar-Baôd-Panje Zarvikash in the divine Keherp try their best for their salvation.

Thus we have finished with the account of what happens at death in the case of an entity of Barjisi Varne who is invested with Sudreh and Kushti. This is not verbatim true for other Varne. We have seen that Ūrvân is divided in five Varne. We have seen somewhat detailed accounts of the same. In short it is to be noted that Ūrvân of Varne of Mercury or Saturn or Mars or Venus have not been fortunate to get back to themselves and or most parts their particular tenth parts living as animals, vegetables and minerals. Ūrvân of the Barjisi Varne is fortunate to get to himself much of them. It is not the direct result of his (Ūrvân's) manoeuvres. It is the gift so to say from their nine- tenth parental parts. Why should they only get such a gift is a subject in itself, which we shall omit. Hence it is that Barjisi Ūrvân is of greater intensity and possessing greater responsibility to those of the other four Varne. The Rai luminicence of such a Barjisi Ūrvân can emit produce a power of action which is measured as 72 Aspandi i.e. of so much 'Asp power', 'horse power' - the least being 72 rising to hundred and ten and above. Such a Ūrvân is youthful vigorous who is invested with 'Zarenumant Sur' armours of defence and offence for his golden i.e. just protection. He is a horseman indefatigable and nearly invincible possessed of Baôd comrade as good as a Yazat. The Ūrvân of the other Varne are young babies or lads whose 'Rai' though entirely altruistic is not so sharp on account of the fact that much of their Rai is distributed in the Ruvans of the nether world thus being out side him the Ūrvân. It should be noted that we do not talk of bodies or mind but of Ūrvân the difference between which is stated above. It should be remembered that the materialistic rise of a nation is appropos to the intensity of the Rai of the Ūrvân of that nation. Mind and body is entirely from Raethva which is blessed with the Gav munificence a loan given to them for the upkeep of the body fit for action. If a materialistic nation is shining in their materialistic cult and civilization having power over other nations, it is not due to the Rai of the Ūrvân of the nation but it is all in all due to the Gav munificence in abundance furnished to the Raethva of the Ūrvân (Raethva being very dull hence require much Gav) where with the bodies and mind are formed. Hence the kind of Ūrvân in a man cannot be judged by the materialistic grandeur and polish of the person which grandeur is all in all due to the Gav munificence borrowed to his Raethva. The more the Raethva hard and dull the more of G.M. munificence it requires for the formation of the body and mind fit for action, action in their case being very complicated, they requiring more mental power to cope with the same. When their action get less complicated Nature withholds from them Gav munificence in proportion when the nation become less agile and less shining but having less complication of the worldly affairs to set right, becomes more and more faith abiding and dull towards matter - showing hence less agility of worldly sense, hence becoming easy to be conquered and dominated over. So much will be sufficient for the relation which consists between the material grandeur of the nation and the Rai munificence of the Ūrvân they being in the inverse ratio.

We shall now revert to the description of Ūrvân of other Varne. Such Ūrvân during the event of the death of their body form and mind are always put under the parental protection of a particular deity nominated for the purpose. Thus when a man dies his Ūrvân does stay for three days in the world but he is not molested by Druje Nasu. His passion ring (Shabna Mithra) gets

stronger in the case of the Ūrvân of the Varne the particular deity takes him to his dead ancestor's house with the help of the rink and takes care for the Ūrvân and sees to his progress getting further. Everything is automatically done by the particular deity set apart for the purpose. The dead bodies of the deceased of the other Varne do not become so powerfully contaminated by Druj as those of the Barjisi Varne for reasons of their own which we better suppress here for want of space. Hence it is that their bodies are more free from Druj's hold, their Aîpî being from the onset of death protected by the deity, Akshfan seeing no profit accruing to him from the invasion of the same as Druje Nasu is initially not very powerfully born - all due to the particular deity specially working for them as the Ūrvân is quite boyish. Hence it is that Vendidad states that the bodies of men other than those of Baste Kustian are more freer of Druj hence less amenable to the contamination of Druj.

It is to be noted that the passion rink is not to be destroyed in their case as the deity takes it as his handle to work the necessary charges of the first four days. Ūrvân thus easily gets his Band-darosh fully open through the deity his Sesab conditions being quite different and always of Pade Farah optimistic. This is all true for an entity of the other Varne who is a believer in his own Daen of birth and who has led good life. Those of them who had led bad lives but have believed in their masters will also get the benefits of the deity. But those who are non-believers in their Din will not get help of the deity so soon, the matter there getting different which we shall not dilate upon. But we have noted above that the meritorious leaders of the Varne get for such unfortunate souls new institutions to be built up from whence they can get help.

It is, therefore, that these entities of other Varne are taken away to their deceased worldly fathers' place on the fourth day with the exception of the unbelievers and mockers of the religion and their powers and authority. Barjisi Ūrvân himself being of 72 Rai power able to manage for himself and gifted with the Baôdic comrade ready to stand with him in all hazards is gifted with the Mino armours of defence and offence who hence are not given the help of a deity directly, the Baôd and Farohar of the Ūrvân acting as his deity leading him to the Zam of Zarathushtra. Hence it is that the Ūrvân sings during death 'Kam Nemoi Zam' to which Zam i.e. to the Zam of Pavi and Kat of Zarathushtra. 'I send my salutations, as I need the help now. 'Kuthra Nemoi Ayene'. Kuthra which place i.e. to the place of Pav Mahel i.e. in the protection of obsequies rites 'Ayene' I have all rights to go. I must go. I request according to my right that I should be led for Namô for prayer for good arrangement of my dead body. Such a demand is demanded of those Ūrvân only whose bodies have not as yet attained at Ash powers full of Ushta. These Ūrvân use imperative form in the verb 'Ayene' i.e. they justly demand the gift which Zarathushtra has set aside for them to be used in the time of need i.e. time of death. But those Ūrvân whose bodies are 'Khathrvat' i.e. full of light do not need the outside light i.e. do not need a loan. Such a Ūrvân then sings 'Ushta Ahmai' to him is assigned Ushta i.e. to me the Ūrvân is assigned Ushta 'Yahmai' to whom i.e. to me the Ūrvân it was assigned through a right - 'Ushta Kahmai Chit' who now assign it i.e. Ushta to Kahmai Chit the other one i.e. my dead body. Everything in the world is different from one another, no two things being alike though things are arranged in genuses and species to whom one law applies generally. The same rule applies in the case of Ūrvân they two being not of one power though arranged in five genuses of which there are many species, each species and genuses being thus under the control of one common law only. Thus the Ūrvân of the Varne of Barjisi has a common law which cannot be applied to the other Varne. Making these remarks we shall now go a step further in the description of the Thvash.

We have enumerated all the different steps of the three parts of the Thvash. After death we have seen the earth bound condition of the first four days called Sesab or Sedosh the different import of the same being explained above.

Ûrvân has to remain on this earth for three days when he is supposed to dispose of his once living body of nine fold constitution in such a way as to be of help to him in further progress. These three days are called the days of Sesab and Sedosh import, when the nine fold constitution of his once living body falls into three separate groups each joined to one another by a blue thread one group being of Divine Keherp being surrounded by the Aîpî of nine parts which is now free from the constricting and oppressing passion Mithra rink (Shabna Mithra) quite bereft of Akshfan authority - nearly possessing the powers that he had during life. This divine Keherp is as said above accompanied by or is carrying the Ûrvân-Baôd-Farohar-Bago-Bakht Khoda and Saroshem. (miniature Sarosh of the deceased otherwise called Panje Zarvikash Baten i.e. the power that gives him capacity to extend his thinking power to Zareh Vouru Kash and still yonder which is the product of the virtues that he has accumulated in all the ages - his most valuable wealth guarded over by Fravashî).

(2) The other being the mother Keherp protecting the Gav elements of Azd and the physical cells which had caused his physical body to live and grow.

(3) The third being the dead physical body made bereft of Druje Nasu, thus causing it important to spread containg and infection of Druje Nasu, kept in Dokhma for Khurshed Nagirashni getting devoured by the vultures which (dead body) falling to atomic condition are reduced to Raethva invisible form which Raethva then is being evaporated by Sun's rays. Here we shall make a note that the deeds good or bad done by him has a separate description which we have left off. The good or bad deeds of men may be cognisant or incognisant to the living but in Nature's working the good deeds are recorded in Zareh Vouru Kash which will present themselves to the Ûrvân in Keherp as a fine beautiful maid on the Chinvat. The bad deeds will be separated in three sections. The worst Margarzani deeds (i.e. deeds which settle for him birth and death events inevitable) are deeply moored in the Zam of his residence which will be a fulcrum for his rebirth. The next worst deeds leave their impress on the Khoreh part of his Aîpî and some are moored in Apakhtar unperceivable region of Pairi Dakhiu. These deeds of the different grades will present to the deceased Ûrvân in Keherp as an evil form on the Daz Chinvat. We shall only touch the subject pertaining to different grades in which bad deeds are classified by saying that they fall in the four main groupings viz. Margarzan-Farodmand-Manideh-Aze each of which show many sub-groupings Margarzan being one group which admit of no remittance the others can be made nil by Yasn i.e. service to self and to the world, service meaning labour to achieve Chîthra advent.

In the first three days of death that Ûrvân with his nine fold constitution is in the globe, Sesab or Sedosh condition is said to have prevailed when the first life part of the Thvash comes to an end, the Ûrvân with his two separated (still linked together with blue threads) parts of mother Keherp with the Gav elements begin to go to their respective destinations. The Daz of the Chinvat realms is for the Ûrvân in the Divine Keherp and Chinvat Vantar for the mother Keherp. The Ûrvân in Divine Keherp in the early morn of the fourth day ascends the Daz of Chinvat. There on the fourth day i.e. on his Chaharum day he the Ûrvân is made to know who he was in the beginning of time, who he is and who he will be in future by getting his Rai consciousness expanded riding over the time and space for the time being only, as just after he the Ûrvân has seen his Chaharum i.e. has come to know what is in store for him (i.e. has been made cognisant with the judgment that will be passed on him) his expanded Rai consciousness on the fifth day is again restricted to what it had been when he first ascended the realms. This Chaharum event happens in the case of each and every Ûrvân no matter if he is even in the Aghot condition i.e. in the possession of Akshfan. The mother Keherp is entrusted to Daham Yazat on the very dawn of

Chaharum fourth day. Mother Keherp means not only Keherp but Ūshtân and Tevîshî also that have been woven with her. This mother Keherp side by side the ascending Ūrvân in the divine Keherp is led by Bago-Bakht Khoda to the Vantar part of Chinvat and entrusted to Daham Yazat on the very same Chaharum day. The physical dead body given in custody of the talisman of Dakhma is very much slower in its evolution as the physical body if at all is entirely devoured by the vultures or other animals, will be first of all reduced to Raethva conditions by the digestive powers of the vultures or animals - the Raethva wholly having been transmitted in the faeces will be ejected out. The ejected faeces containing the Raethva invisible part will get evaporated by the Sun's rays who will entrust them to Daham Yazat to be repositied in their (Raethva) natural place - all this taking a long time extending over half a century. The digestion of vultures are best suited for the reduction of Raethva from the dead body - other carnivora being inferior to them in the task i.e. taking a longer time to evolve out Raethva from the devoured food of the body. That part of the dead body which is not eaten gets reduced to atomic condition by sun's rays, the atoms being brought with Raethva - evaporated by the same agency of sun's rays as said above and entrusted to Daham Yazat as before which will take a still longer time. The fleshy tendinous or fluid parts of the dead physical body should not be thrown in the well of Dakhma i.e. buried in Dakhma because the Druje Nasu which is bound and which is to be assigned to Armaiti of Zam for elevation will get loose which will hamper the work of Armaiti of Zam in keeping the fruitfulness of the same to a standard and also will hamper the work of Govad Yazat in the atmosphere of the ground by spreading its infection and contaign and thus letting up an untimely epidemic. It is to be noted that those soft dead parts that have become the haunt of Druje Nasu are not to be buried for the obvious reason said above the Druj being prone to attack the Gahambar munificence stored in the talismanic rink of Armaiti. But those dead soft parts who do not become the haunt of Druje Nasu where Druje Nasu is nearly nil as is seen in the case of Varsiaji and other animals and birds like parrots they can be buried in the Zam as the Druj is not present there to do any mischief i.e. Druj is not present there to attack the Gahambar munificence so urgently required for the fruitfulness of Zam. But the hard bony parts are to be thrown in well where they get crumbled and reduced to atomic dust which contain the Raethva - Raethva being then evaporated by the rays to be entrusted to Daham Yazat taking thus a much longer time than what is said above. Thus the physical body takes at least 50 years to be wholly reduced to Raethva condition. But the main point is to entrust it to the talisman of Dakhma which talisman then will see to the early reduction to Raethva conditions when only it can be evaporated and entrusted to Daham. Those bodies which are burnt or buried are not reduced to Raethva conditions such as can be evaporated so soon fit to be given in the charge of Daham - they remaining as such alive with Druje Nasu either in the ground or in the atmosphere hampering the Mino work of Spent Armaiti and Govad Yazat sapping the Gahambar munificence allotted for the place. Such bodies take centuries for their reduction. The life first part of the Thvash of these buried or cremated deceased persons does not end on the fourth day as Farohar-Baôd in the divine Keherp are out to find means for the captured, engulfed Ūrvân in the mother Keherp surrounded the phantom form of toe burnt body who is surrounded by the Bad Khoreh which has taken the form of Aeshm Daev and surrounded by the Shabna Mithra i.e. passion rink such ghostly body is being much pestured by evil genii of the Arvahi Alam or even captured by them. The only solace is the accompaniment of Khoda hovering over him. In such cases the nine fold constitution of the deceased are with the evaporation of the divine Keherp wholly reduced to the above said phantom body taking the devilish appearance of his Kharfastrî Tevîshî. The first part of the Thvash in their cases will be delayed for nearly a century or much more the progress of the Ūrvân being at naught for the time being - Chîthra i.e. general salvation delayed in proportion of the human spiritual progress being at stand still.

The second part of the Thvash : It begins only when the Ūrvân is freed from the devilish phantom which is divided in three parts as said above. The Ūrvân meeting his Baôd and Farohar and his Panje Zarvikash is seated in the divine Keherp and goes to his destination of his deceased forefathers on the Daz of lower Chinvat and the mother Keherp is assigned dedicated to Daham and the phantom form arisen out of the cremation or burial process is broken and assigned to sun's rays. The importance of this second part of the Thvash lies in the further unfolding of the consciousness of the Ūrvân, Band-darosh getting more and more loosened. In this second part the Ūrvân remains somewhat earth bound i.e. to be in Sesab conditions. But all ordinary men good bad or indifferent having had all the advantages of the obsequies rites do remain in the Sesab condition i.e. earth bound condition in a way for the reasons considered as above. It should be noted that the moment death takes place and Baôd does away with Band-darosh on him and gets it lifted for the Ūrvân bringing the Ūrvân also in the unfolded condition of Nimhosh i.e. making Ūrvân remember the great task that he has undertaken the Ūrvân is dubbed as Anusheh i.e. ever happy and blessed because of the conscious knowledge accruing to him that the ultimate event of Chîthra is sure to happen which is being reflected in his condition what ever it be whether of Sesab or Aghot i.e. being a prisoner in the devilish phantom. It should be remembered that though the Aghot Ūrvân is quite infolded as regards his consciousness he does get some consciousness on Gahambar days and in the time of moon's phases and other religious occasions and on every sun rise. The unfolded condition of the Ūrvân i.e. the condition of Nimhosh i.e. the condition of the evolving consciousness is based on a solid rock of unflinching faith, the Ūrvân praying 'Az Anai Khursand Hom' I cherish in difficulties and hardships as everything is bound for Rastakhez and Tan Pasin conditions. In short the particularly limited or more advanced conscious condition of Ūrvân that must happen during death is called Anushae condition i.e. the waking condition when he the Ūrvân once more lays his shoulder to the wheel of the progress for drâvâô. All Ūrvân after death get such a condition more or less no matter if they be even in the Akshfan's hold as Bago-Bakht Khoda ever inspires him with the same on holy days thus keeping his evolved consciousness to a standard or arousing it if all unfolded. All Ūrvân on Chaharum on Daham on Siroj on Seshmah on Saal on Rozgar on Gahambar occasions and other Upyan events i.e. events of enlightened Roshni raining on earth and on his anniversary and during Mukhtad times get and enjoy the pleasure of their conscious Mithra i.e. consciousness riding over time and space and coming into talismanic connection getting in unison with their Ūrvânic and worldly forefathers and Yazat and great Saoshyant and others. In short they are given permission to dress in their consciousness and attend the great Anjuman of the white brotherhood called in Gathas 30-9 as 'Aa-Moisna'. How elevating it will be for us to remember them during these events of their enjoyments as well as forbears and sending them praises of adorations by Yasn ceremonies. What happens on the second part of the Thvash is shortly noted above.

(1) The journey commences about which we have spoken above. We have noted the time taken by the Ūrvân in Divine Keherp to ascend up the Chinvat realms which is the shortest i.e. the time of the early morn of the fourth Chaharum day. Ūrvân on that very day of Chaharum on the Chinvat realms is made to see what is coming to happen etc. The line taken by the other two parts of the once one living body being longer as said above.

The events of the second part of the Thvash beginning from the journey of the separated three parts going to their respective distinctions as said above.

A	B	C	D	E
<p>Rising upto one of the three Daz on the lower Chinvat in one of the three planes of the particular Daz on the particular site of balmy air (i.e. Bahesht) or slumbs (i.e. Dojab) where his earthly fore fathers of good or bad deeds possess a castle or a slum the deceased being drawn to either according to his i.e. the deceased person's merits - thus entering the house of his worldly parents of suitable nature</p>	<p>Having the pleasure of going to the particular Gaas. Going to say the particular college to be associated with great masters getting instructions to dissolve the Bad Kerdar and ascend the Varzam Kard region forgetting the Rastakhez event.</p>	<p>Chinvat journey Chinvat is the Pahol passage which inspire in the Vidvaotanu deeply mourning for his sins experiencing Geran Pahol - he so to say walking bare footed on the sharp edge of the sword as he sees his Kerdar in the living from being repugnant he determining to undo the same by future rebirth forming Kherad or he experiencing the promise of future hope of Tan Pasin when his Pahol is that of Pade Farah - he seeing his beautiful Kerdar enveloping round his Keherp-Rashnu of the Pahol embracing him, the Sag of the Pahol directing him to Pul Chin Chakati in Dadare Gehan</p>	<p>Close of the Chinvat journey; reaching Themvarkard of the south or of the north - getting real death i.e. Ūrvân coming out of the Keherp Ūshtân-Tevîshî i.e. Divine Keherp and staying there; close of the second part of the Thvash giving place to the beginning of the third and the last.</p>	<p>The account of the Particular Ūrvân of Geran Pahol or Pahol Pahed Farah and their particular evolution and formation of Asne Kherad etc. etc. taken by Rashnu and presented to the court of Ahûrmazd in Hvræ in the case of male and Maonghe in the case of female by the great Sag the Hamkar of Rashnu appointed on Pahol.</p>

We shall see the first heading **A**

The Ūrvân of the Baste Kustian if on the Path and truthful and Ashoi will make his earthy life as of paradise who after death on the morn of the fourth day will ascend on the Chinvat Pahol he having no necessity of rising upto what are called Chinvat realms of Daz lower than the Chinvat Pahol for dissolving the (Bad Kerdar) as he had obtained Asho powers in the earth. In his case therefore, the headings (a) and (b) are done away with. But if the Baste Kustian is not so staunchly on the Path or is not on the Path he has to begin with the events described in the heading A and B.

It should be noted that all Ūrvân do not go in the plane after death. Every Varne has his special plane. We have described above how and why the last part of drâvâô i.e. Daev Vidatoo of faint Ūrvânic light is classified in the main five Varne and how and why each Varne is affiliated to certain Asm on which they undergo Daseme treatment. We have seen that all the four Varne are like concentric circles drawn on the centre of the fifth particular Varne which is called Naman i.e. Barjisi Varne. From all these concentric circles through their radii of Tarikat (being on path) can be reached in the Naman i.e. the centre. But if the radii are not used then the progress to the Naman is impossible until such time and opportunity when the radii are sought

for to reach there. In short the point is that the mission of each of the four Varne through their respective religions is to lead to the centre Naman i.e. the Barjisi Varne. One Ūrvân of a Varne is gifted with the Staot (i.e. food for good actions) of the particular Asm dedicated to the Varne and the material body that will be formed will also be set with the impression of the Asm the impression being in the form of Atare Vohu Frian of four different aspects which will be shown below. When that Ūrvân in the earthly existence manages to ascend the next concentric circle i.e. Varne the Ūrvân then gets the particular Staot of the Asm affiliated to the newly acquired Varne, his body also getting the impressions of the same. But some times rather many times in the age of Hashem it happens that the Ūrvân just has ascended Varne i.e. Ūrvân has just begun to get the Staot of the higher Asm – the body still lagging behind i.e. being still under the impressions of the original Asm. In such a case the 'T' i.e. the physical body and mind still believes the religion of the old Varne though the 'T' then becomes more particular to tread on the medium Path of the Daen. What happens to such a Ūrvân after death is stated below.

It should be noted that this mundane earth resembles a bazaar where everybody has to go for making a bargain. It is the home only that settles whether the bargain is good or bad. Bazaar is general for all but the homes are special to each one. Each one after the day's toils goes to his own home to enjoy the company of his dear and near ones. Ūrvân attired in the body visit the world as we do in a bazaar where the body mind the 'T' makes bargains. It is only when the Ūrvân reaches home in the second part of the Thvash i.e. after death that it is settled how much the bargain is profitable. Ūrvân settles for the mind the profit and loss who teaches the same not to commit such mistakes hence in future. The chief point to note is this that entities after death do not go to one common place like our earth as we in life are born in it i.e. one common earth. Earth is a common market place of life the houses pertaining to each one of the earth are situated in the different planes of different Dakhiu containing many such worlds like our where only each can go after day's toils to rest i.e. after death. Death world is not a common one like the world of life. Our world situated in the Aîpî Dakhiu and also some what in its Zamrir is a common place for all living men who are broadly divided in five Varne. Entities if one Varne after death rises upto one particular Zamrir nominated for the Varne only. Thus there is the common world for all the dead of our globe life. Zamrir is the transitional place between the Dakhiu as well as the transitional spaces between Dakhiu's seven planes containing Daz worlds. Entities of Barjisi Varne have got the Chinvat realms of Daz to ascend after death situated just below Chinvat Pahol i.e. between the Upairi and Adairi Dakhiu i.e. in the transitional place called Zamrir of Upairi and Adairi Dakhiu. In this Zamrir there are seven planes, each plane contains worlds containing cities where the sites are not uniform there being bad as well as good. On these sites residences are erected all being of unperceptible elements. Those who are honest men have a residence on the good site, those who are dishonest have the same of the bad site. If the deceased is an honest moral man he goes to the residence of his worldly honest ancestors who own a house on the good site, if the deceased is a dishonest immoral man he goes to the house of his immoral worldly ancestors who own a house on the bad site.

The Ūrvân of Varne of Mercury is bound for the Zamrir of Adairi Dakhiu i.e. the transitional place between Adairi Dakhiu and Pairi Dakhiu. One Varne of many religions. All the idolatrous religions are affiliated to Varne of Mercury. The Zamrir of Mercury Varne has got seven planes each plane containing many centres, worlds. Each centre has within it many cities having good or bad site. The different religions of the Varne of Mercury own one of the seven planes affiliated to that particular religion of Tarad Varne by the Mino manouvres of the leader and his followers of the religion. The Ūrvân of Mars are bound for the seventh plane of the above said Zamrir of Adairi or in the first two or three planes the Zamrir of Pairi Dakhiu i.e. the transitional stage between Pairi Dakhiu and Aîpî Dakhiu. The Ūrvân of Saturn and Venus own

the above said Zamrir of Pairi Dakhiu in its lower four or five planes. These Zamrir of Dakhiu and centres and cities and houses all are of unperceptible element much beyond gaseous or etherial state.

It should be noted that the deceased rises to the plane of his accepted faith. Just as Ūrvân of five Varne, their bodies are also specially adapted to the particular Varne as seen above. Thus a Barjisi Ūrvân has a body adapted for the Barjisi Varne. But it is not always so. It happens that Barjisi Ūrvân has not attained at a body which is affiliated to Barjisi Varne, he may have still got the body of some other Varne in which Ūrvân once was. The body and mind always follow the faith of their elemental Varne and not to the faith of Varne of his Ūrvân. Hence it happens that the body and mind are affiliated to one Varne while Ūrvân may be affiliated to some other Varne. After death then Ūrvân first of all ascends to the plane of Varne of body and mind as the faith that was believed in was affiliated to that plane. But after some time Ūrvân is sent to his own plane - Ūrvân thus has to work upon the planes of two Varne, one being the Varne in which Ūrvân was affiliated in some former ages which now he has left. Thus if the plane is appropos with the Varne of Ūrvân all is well and good. But if the Varne of Ūrvân is not appropos with the belief believed in by his living mind the Ūrvân after death first ascends to the plane of religion that was believed in by his body and mind - Ūrvân then after a time is sent to his proper plane.

We shall now see how the body may be affiliated to one Varne as the Ūrvân. It is broadly stated that human physical body is governed by heat energies keeping the balance of life. Heat energies are named as Atare Vohu Frian. Atare Vohu Frian is a collective Atash of four Atash viz. Mînô Karkô - Vazhishat - Urvazhishat and Spaenist. Thus in every cell of the human body the heat energies belong to the sum total of Mino-Karko-Vazhishat-Urvazhishat and Spaenist. These four Atash combine in four ways presenting to view four aspects of Atare Vohu Frian. One aspect shows Atare Vohu Frian in which Mînô Karkô has a predominant authority. The other aspect shows Atare Vohu Frian in which Vazhishat has a predominant authority. The third aspect shows Atare Vohu Frian in which Urvazhishat has a predominant authority. The fourth aspect shows Atare Vohu Frian in which Spaenist has a predominant authority. Each one of these four aspects of Atare Vohu Frian is affiliated to the five Varne of Ūrvân. The Ūrvân of Barjisi viz. Ūrvân of Baste-Kustian always should be affiliated with the first aspect of Atare Vohu Frian in which Mino-Karko has the authority. Each and every physical cell of his body shows that aspect, in which case the mind and body of the Baste Kustian is taken as appropos with the Barjisi Varne. The authority of this first aspect of Atare Vohu Frian is reflected in the investiture of Sudreh and Kusti. A man having such Vohu Frian in his cells will never do away with Sudreh and Kusti and Yasn. But if Ūrvân of Barjisi Varne happens to get a physical body in the cells of which the second grade of Atare Vohu Frian of the authority of Vazhishat is located the mind does not remain as a staunch Baste Kustian his mind not so acutely believing in Sudreh Kusti and Yasn and Druj Parhez procedures. He mainly attaches his faith to the Barjisi Daen being very indifferent whether he has Sudreh Kusti on or no. His conscience does bite him about the utility of the long drawn usages but he remains inattentive to the same. Thus we have seen that the bodies also pertain to one of the five Varne as the Ūrvân does. The Ūrvân and the body both should advance in the Varne aproposly which can only be done by observing the cannons of the Daen in all its Mithra-Manthra-Yasn aspect. By keeping homogeneity between the Varne of Ūrvân and body, the rise of the nation is sure, otherwise the nation as such falls to the nadir and comes in the ridicule of the world.

Now we shall take the second heading **B**: -

We have seen above that every Varne is assigned to a Zamrir where the entities go and live after death. Every Varne possesses also one Gaas i.e. alma mater called Pairi Daz situated there for the use of all the Ūrvân of that Varne no matter if they had believed in different shades of the religion of that Varne. In this Geh great master of Tan Pasin bodies act as teachers who are called Ratu Ustad. To learn at their feet gives an unique feeling of joy - the disciple experiences the balmy effects of real love passing in him making him really dote on the great Ratu. Their instructions are exact laconic to the point and so impressed as to be fixed in the mind. Every deceased entity of the Varne living in good or bad site of the city is entitled to the alma mater from whence they are sent on the Chinvat Pahol for progress - a kind of examination i.e. for experiencing the force of the instructions, where everybody passes and becomes successful. There are five great Pairi Daz alma mater for five great Varne; One alma mater is fixed for all the religions pertaining to one Varne. The Geh of Barjis Varne is near the Chinvat realms of Daz where Peshotan and Jamasp and other great disciples of Zarathushtra and sons of Zarathushtra are the teachers. Sarosh also takes one class in the Geh to which (class) though all are entitled but the wicked ones only are allowed in the intervals of religious days.

In these Chinvat realms the entities live for 57 years, the years being computed according to the length of time taken by Sun or Mars or Saturn or Mercury in passing the Zodiac. The wicked take 57 years computed according to Mars or Saturn revolution in the Zodiac. Naturally the Ūrvân should be less attracted when in the Chinvat realms of Daz, but the Ūrvân pertaining to the wicked mind are attracted in some respect. At the end of 57 years the Ūrvân ascends Varzam Kard and attains at the Rasta Khez body.

Now we come to the heading **C**.

We have described this event above Chinvat is a kind of Behesht in as much as every entity here becomes self conscious of the good and bad that he may have done. Chinvat is the place which is permeated with Baôd i.e. all knowing sense of Yazat which is being guarded by Rashnu making it full of justice and Sag i.e. making it a guard who shows proper direction to all. Any entity here becomes self illumined and becomes really penitent. Chinvat Pahol is world in its self where a man's families of ages meet and conduct affair most exemplarily as that which is to happen in Chîthra. Here real Kherad is ingrained. Here real death happens. No body can take rebirth unless she or he has not passed here and gained Kherad and obtained real death and listened to the real judgment for her or him.

Now we go to the heading **D**

It depicts the close of the journey to Chinvat, how real death takes place here and how Ūrvân comes out of the Keherp and how Keherp goes to lower regions in case of the wicked and how Ūrvân obtains its fullest consciousness going up to Ahûra in Hvae in case of males and Ahûra in Mah in case of females.

Now we come to the heading **E**

The honest entity remains full of joy on the Pahol but the dishonest entity becomes very penitant from his heart. Here they gain Kherad which will be ingrained in them according to which they will act in the future life be it anywhere. Rashnu of the Pohol takes the account of the Ūrvân fully from his very inception of the body formation to the last day on the Pahol i.e. the

account of which he has done in this present Daedoisht Zarvan in all the Varne that he has passed through uptil the time of his Ūrvân receding from the Keherp. The account is checked by Sag of the Pohol and dedicated to the court of Ahûrmazd in the Hvrae or Maonghah Havyaon according to the sex of the Ūrvân. After the Ūrvân has come out of his Keherp and extended his Rai to its fullest extent the third part of the Thvash begins.

The third and the final part of the Thvash :

In this part Ūrvân regains his or her full consciousness that he or she had gained in the Aonghariya Zarvan when the Raethva had been removed from his or her Rai when Ūrvân had invoked Ahûr Mazd for the salvation of Raethva promising to pay whatever sacrifice that was required for its redemption. Ūrvân at this stage becomes fully conscious of the great hazard that he or she is undergoing for the Raethva. The Ūrvân stands quite obedient before Ahûrmazd to undergo the burden for the redemption of the drâvâô most willingly.

The third part of the Thvash. Ūrvân has left his Keherp and has extended Rai to Ahûrmazd, Ūrvân is all in all Ravanghah full of Umede Behi enthusiasm ready to begin the Thvash again according to his judgement for which Ūrvân stands hand folded. In short the day of judgement for the Ūrvân.

A Ūrvân on the Varzamkard of the North.		B Ūrvân on the Varzamkard of the South	C Ūrvân on the Varzamkard rather more on the North than on the South.
Male Ūrvân extending his consciousness uptil the Havyaon of Hvrae where Ahûra has his Gaah chanting of Frestuye and Hanemacha	Female Ūrvân extending her consciousness uptil the Havyaon of Maonghah where Ahûra has his Gaah chanting of Frestuye and Hanemacha	Ūrvân still within the attraction of Dadare Gehan and bound for Vahishtem Ahûm and Khaetvodath Ūrvân and Keherp both pass Pul Chekat to attain at Tan Pasin achievements	Ūrvân still within the attraction Apakhtar his fate
Shifting of the Keherp-Ūshtân Tevishi on the Vantar a region on the lower most side of Chinvat where the Raethva Anasar are guarded by Daham. Connection of the Ūrvân and Keherp and Raethva Anasar all situated on different level, Ūrvân's consciousness and prayer echoing in them, they acquiescing in every syllable of the Ūrvân. Then after a time judgement through Bagobakht Khoda is listened by Ūrvân and made known to the Keherp and Raethva - rejoicing for the same. Ūrvân now again enter Keherp-Ūshtân-Tevîshî-investiture ceremonies of Sudrahe and Raethva - preparation for Tanasak.			

In the case of Ashvan, Êrvân comes out of the Keherp-Êshtân-Tevîshî occasioning real death. Here Êrvân and Keherp both remain in the same plane of Varzamkard of the South in Rad Padvand. They go together cross Chakati Daiti Pohol. Both become full of highest Kherad. Chakat Daiti Pohol begins from the end of Chinvat and cover Vahesstem Ahûm. Those Êrvân who have to go towards Dadare Gehan and who are not again to be bound in the gravitatory effect of the Nîstî universe but those who are to ascend near Ahûrmazd lay their foot on this Pahel of Chakatdainsi. From this Pohel the feat of setting right the fifth Gahambar can be best accomplished. Not a single atom is allowed to be left in Geti or Nîstî so potent as can exert its gravitation influence on the consciousness of Êrvân and his Keherp Tevîshî Êshtân and Raethva also. This Pahel leads towards Dadare Gehan which is a door from which Hasti realms can be reached. Really speaking this Pahel is the same as Chinvat with the exception that it only admits Êrvân and Keherp who are bound for Hasti while Chinvat part of the Pahel can be used by all of Nîstî bound for Nîstî or Hasti. Chinvat is situated in the Zamrir of Upairi Dakhiu i.e. between Upairi and Adairi while Chakat is in the Zamrir of Aa Dakhiu i.e. between Upairi and Aa Dakhiu. The material bonding of the Êrvân is all transformed in the form of Gav i.e. in the form of the highest kind of Anasar fit to be fixed in the 'Êshtân Àp' body. Thus the whole drâvâô is now transformed to Gav condition manifesting in Keherp-Êshtân and Tevîshî forms. Êrvân by this time has given away the Raethva of other Êrvân that had been incorporated by his body in food or in any other way. Êrvân we know owes his one-tenth part in the nether world which are divided as animals - vegetables and minerals. On Pahel of Chakat Daiti Êrvân gains them all and at the same time assigns any particle of Êrvân in his attraction pertaining to other entities concatenation to his real 'Pati' master, he only becoming the Ratu of those who are to be fixed in him, thus becoming a Pareratu of his flocks, Yasn of Nirangdin and Hamayast and such other helping them in this process of evolution. In short Êrvân here on Chakat Daiti finishes the fifth Gahambar so as to be ready for the sixth in the Keshvâr where Khaetvodath is to happen. The Pahel of Chakat Daiti leads to Dadare Gehan which is the door of Vahesstem Ahûm. The main object of passing Chakat Daiti Pahel is to complete the fifth Gahambar when Geti Khared import takes place i.e. all the Akshfan attraction of Geti are done away with. After having completed the fifth Gahambar of Sarad, after having given to other Êrvân their remaining due and after having received all his own, leaving nothing that may draw him to Apakhtar i.e. to Geti and the remaining Nîstî i.e. after completing Geti Khared events, after completing buying away Geti i.e. making Geti his obedient servant he not being attached to Geti as a servant on the Pahel Chakat Daiti, he then enters Dadare Gehan to bring about Rastakhez event i.e. to rise in a resurrected condition. The Keherp-Êshtân-Tevîshî containing the transformed elemental body and his Panje Zarvikash-Saroshem wealth all now get merged and form a uniform Keherp body which is called as Erete body i.e. body bereft of, empty of all Raethva impediments i.e. Huviat drâvâô conditions. Such a Keherp is called resurrected Keherp. In such a Keherp, Êrvân-Baôd and Farohar take their seat. Êrvân-Baôd and Farohar all being of one Uru standard i.e. of one homogeneity having Duraesuk powers i.e. powers to reach Yavech secrets. This event is called 'Ereshte Khez' event i.e. an event when Êrvân and the body are resurrected i.e. freed from all drâvâô, drâvâô being changed to Gav having been merged in them. The result of Erete Khez event is the appearance of Tan Pasin conditions. Êrvân-Baôd-Farohar all in Hamvaz conditions are seated in the finest and last body otherwise called resurrected body. The male Êrvân or the female Êrvân both together or separately thus attaining at Erete Khez event attains at Tan Pasin conditions i.e. the male or female Êrvân rises in resurrection. The resurrected Êrvân i.e. Êrvân in Tan Pasin now enters Vahesstem Ahûm. If both male and female Êrvân have attained at this condition of Vahesstem Ahûm, they then will start their journey in Keshvar for Khaetvodath i.e. to get united in union and thus becoming whole when real Hamvaz events will have taken place, real marriage of Êrvân will have been solemnized. But if anyone of the Êrvân entered

Vaheshtem Ahûm, the other one male or female being still within the attraction of Apakhtar, the Tan Pasin Ūrvân shall have to wait in Vaheshtem Ahûm from when a Tan Pasin Ūrvân will send good Tofiat instruction to his or her fellow mate bound still in Akshfan shackle. All Yasn help in such notable conditions. The great Saheb Dilan Magav finish their fifth Gahambar in Geti instead of Vaheshtem Ahûm, Geti its Aivi Threshva becoming their Vaheshtem Ahûm. When they in Geti attain at Tan Pasin body then they fly away to Chinvat as their Tan Pasin body cannot remain subject to the laws of gravitation. This event is taken as that of 'Vikhiz' or 'Nafse Mavaleda' - a kind of unique death in which the whole body disappears from view.

Thus the Demavand Koh of the notable Karsh is Vaheshtem Ahûm of Geti. Here they begin their sixth Gahambar of Khaetvodath for which the great Yasn of 'Pasupach' is so eventful. They may finish the sixth Gahambar on Geti or they may finish it in Keshvar. Ordinarily Saheb Dil layman finish their fifth Gahambar here in Geti and they complete the sixth in Keshvar - they after death mounting on Chinvat on the fourth day, passing Chinvat Pohol and Chakat Daiti Pohol straight away and entering Dadare Gehan. Such a death march of theirs is bound for what is called the Avval Manzal i.e. entrance to the door of Hasti the door being of 'Star' Paya Behesht. From Dadare Gehan they enter Vaheshtem Ahûm. If one of the pair i.e. either male or female has reached this stage he then waits for the other's return to this stage. But when both the pair reach in 'Vaheshtem Ahûm' they then start for Keshvar where they both will unite into one, the event being called that of Khaetvodath. After becoming Hamvaz i.e. attaining at the real marriage of Ūrvân they enter the Avval Manzal i.e. 'Star' Paya Behesht when the sixth Gahambar is said to have completed.

In the 'Kuhe Demavand' there are two classes one Khaas special, the other Aam common. The members of the special class mainly attain at Tan Pasin conditions in this Geti - their death coming within the range of one of the 33 ways of Nafse Mavaleda. The members of the common class also finishes his fifth Gahambar in Geti but he attains at the Tan Pasin body in Dadare Gehan he doing as an ordinary man does. This is a very deep subject and we shall leave it here.

The fifth Gahambar event has the force of justice by which the give and take affairs are settled, therefore, being called that of Sarad, the Gahambar being called Maidyarem i.e. giver of youthful vigour, giving full youth to Ūrvân i.e. making the Ūrvân meet all the parts that had been taken out divided on Daseme principles during their creation thus making the Ūrvân youthful.

The sixth Gahambar event has the force of truthful procedures by which everything is so set aright as to be considered fit to be admitted in Hasti realms, the force being called 'Aereto Karetan' the doing of what is right, the Gahambar being called Hamsapath Maeden i.e. making open the Path to march on Hasti realms.

The events under the heading E : The account of the Ūrvân suffering Padefra is even. Such a Ūrvân is not to be born in the earth yet Ūrvân is in the attraction of Apakhtar. Ūrvân does not lay his foot in Chakat Daiti but takes birth in what are called 'Tanasak Markaz' i.e. unseen globes as the fifth Gahambar is not fully settled he having only to settle matter with the unseen forces of Arvahi working out the Apakhtar regime. This Ūrvân has not come at the stage of being a Paseratu i.e. the master of the flocks to be fixed in him. His flocks are still out of his influence, which are now being brought under his influence. Once he attracts them all to him, he is said to have nearly completed the fifth Gahambar. He cannot attract his flocks in possession of others unless he exchanges theirs in his possession for his in their possession when only the give and take affair will be settled. After the Ūrvân has drawn to himself all his flocks (i.e. Ūrvân that are

in the animal, vegetable and mineral worlds) he becomes a Paseratu. Unless he does not become a Paseratu he cannot be a Dahyupat i.e. king of their population. Unless he does not become a Dahyupat he is not fit to tread on Pul Chakat. Ūrvân in the stage of being still in the attraction of Apakhtar i.e. having still to settle matter with those bound to Geti and Nîstî cannot be taken as 'Yuvanem Humnanghem' a youthful Ūrvân with Humat i.e. with consciousness of a Yazat a stage which can only be attained after the fifth Gahambar has been squared. Such a Ūrvân does not attain at Tan Pasin condition as his Raethva of the last one-fourth part is still not entirely changed to Gav conditions. Hence it is that Tan Pasin body is said to be 'Darzhihashan' in Dinkard. Darzhihashan means prepared out of the addition of a long account. Tan Pasin is a body which is got ready after the addition of a long account.

It is to be noted that just as the event of death requires Yasn, in the same way all the above said events after death require Yasn procedures. Satum is a Yasn which provides the Ūrvân in Sesab condition with the proper Gav food which makes the Ūrvân think and dwell upon the ultimate goal of Umede Behi i.e. of Chîthra to come, making the Ūrvân thus all enthusiastic and optimistic. Afringan is a Yasn which does away with the Sesab attachments of the Ūrvân for the time being, Ūrvân raising his conscious from the earth and directing it to Yazat joining them in the thanks giving to Ahûrmazd thus successfully tackling the Akshfan bonds, thus gaining great enthusiasm glorying Him even in the worldly attachments. Ūrvân gets at Pade Farah events in which Ūrvân does not feel the onus of the Akshfan conditions.

Farokhshi is the Yasn which does away with the embarrassment, if any, felt by the consciousness of Ūrvân, Ūrvân taking his condition and consciousness as to the best that can be meted out to him; Ūrvân ever remembering to be thankful to Him to act as a Fravashî.

Baj is a talismanic Yasn done by Yaozdathregar only, which slowly and steadily does away with the worldly attachment and the attachment of bad deeds forming bad forms hovering in the atmosphere of the North Apakhtar.

Yajashne is a Yasn done by Yaozdathregar which relieves the Sesab condition and helps the Ūrvân to rise to the Chinvat realms pass it and be infused with the Kherad.