

Essential Origins of Zoroastrianism.

Some Glimpses of the Mazdaysni Zarathoshti Daen in its Original Native Light of Khshnoom the original native exposition of the Daen mentioned in the Gathas.

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Preliminary useful notes.

The original teachings of the Zoroastrian Religion as current in its *Empire Days* are shrouded in oblivion. The present day exposition of the Religion as explained by the Western methods is much off the mark. It is apparently known to the world that everything Zoroastrian, but the meager existence of the *Parsis* in India, is lost to the world. Though the great Zoroastrian Empire and Nations are non-existent, the Great Zoroastrian sages called "*Sahebe-Dilan*" are still in existence in the mountain recesses of Persia, as *Kuh-Demavand* and other peaks, having the old religion and its teachings intact with them. These sages have kept themselves secluded from the rest of the world, and are unapproachable by any human being, as they have created round about their places talismanic rings called "*Karsh*" in the Avestaic lore. It is said that these sages send their emissaries every three years to the outer

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world to purchase for themselves some necessaries of life in exchange for some articles, which their own people produce. The special Zoroastrian Clan (*The Saheb-Dilan*), of which I am speaking, consists of about 2,000 members, in which 72 individuals, called *Maghav (Magi)* are of the highest rank. The rest the laity are all righteous and truthful, living in perfect obedience to their master called "*Sroshavarz.*" and remaining engaged in prayers, and spend their prescribed time in the pursuits of agriculture and the production of the bare necessities of life as understood by them.

Our late Ustad (*Guru*) Mr. Behramshah Navroji Shroff, a Parsi resident of Surat, was induced by them, at the age of 18

Zoroastrian
religious
knowledge
called *khshoom*
introduced by
our Mr.
Behramshah N.
Shroff

years by some inexplicable Law of Nature, to accompany them to their talismanic residence, where he was allowed to stay with them in their bountiful influence for three years and

was I taught about the Religion. Mr. Shroff kept himself unknown for some years after his return from Persia and was out with his knowledge only in his last days. The knowledge of the Religion called "*Khshnoom*" in Avesta was taught by him, which helped to explain the religion in its highly mystic development. The blessed word "*Khshnoom*" is found in the *Gathas*, where it is venerated as the Word of God taught to the great prophet *Spitman Zarathushtra*. The subject-matter here, therefore, is presented in this new light of "*Khshnoom.*" The Western mode of study has hardly enabled students to understand the Avestaic language,

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which abounds in words pregnant with technical interpretations, specially adapted to the special text, much less its philosophy and other mysticism.

Really speaking, there is nothing like Avestaic literature with the Parsis, except some Pahlavi writings, which are a sealed book, as the Meagreness of the Zoroastrian literature of the present day with the Parsis. decipherment of the words is difficult, and the language with the technical mystic connotations and denotations is hard to understand. Some

students of the Avestic literature entertain a belief that the Pahlavi versions of the Avestan Nasks are of later growth. Dr. West, the best Pahlavi Scholar of the West, has more than once in the Sacred Books of the East Series edited by Prof. Max Muller reiterated the idea that the Pahlavi versions and explanations of the Avestan Nasks existed from the advent of the revered prophet Zoroaster, and were specially preserved in the Daz or fortified strong-holds of the Royal Treasury of King Vishtasp. In fact the Pahlavi Versions of the Avesta Texts, if elucidated with the Key of Khshnoom of the Gathas, help the student to understand the Avesta in a far better and rather proper way than the imaginary speculative theories applied by the Avesta students according to their own present-day ideas of life.

The following are only two of such views held by Dr. West about the richness of the Pahlavi Versions of the Avesta, from which it is also seen that the Pahlavi contains even more of the lost Avestic texts for the better understanding of

Opinion of Dr.
West the eminent
Pahlavi Scholar

about the richness of the Pahlavi
Versions of the Avesta, from which it
is also seen that the Pahlavi contains
even more of the lost Avestic texts for

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of the ruinous condition of the grand edifice of the 21
Nasks: -

“We may fairly claim that a tradition of interpretation

About the nature of
the Avestaic text in
possession of the
Parsis. of the Avesta has existed from the
first, and that we have portions of it in
this mass of comment before us.”

“The Avesta texts relating to the facts about Zoroaster
and his marvellous achievements have been for the most
part lost, whereas their Pahlavi versions remain for us.”

The Gathas and the rest of the Avesta cannot be called
literature in the strict sense of the word. They do not

Difference
between the
present text
and the real
Zoroastrian
literature. form an essay reading with a sustained sense
intelligible to us by our present method. The
religious specialities, called *Khordeh Avesta*,
Vandidad, *Yesna* etc., are religious pre-
scriptions, which are to be utilised for the redemption of the
soul-the different returns inserted in each appear to the
uneducated eye as diverse and strangely put together, one
having nothing to do with another, tempting the hasty to seal
them as an aftermath. Just as Doctors write prescriptions
which are only intelligible to the medical men and are to be
used by the laity with perfect faith and confidence without
any why and wherefor, the rationale of which can be known
from *Materia Medica* and sciences affiliated to the *Medica*, in
the same way the Avestaic religious specialities are
talismanic prescriptions to be used as such, the *Materia
Medica* and other sciences which explain

those prescriptions forming the Avestaic literature in its true sense being quite different and requiring special studies.

The sciences, philosophies and theologies-the

What is meant by Zoroastrian literature

actual Zoroastrian literature as such have been called *Farhangs* and the expositions have been called *Nikiz*. Of all these *Farhangs*, *Staot Yasna*

is the most prominent. Mr. Behramsha N. Shroff, our *Ustad Saheb*, was not inclined to explain all these in detail for reasons of his own. He however gave us some bare

The Source of the present essay.

outlines of the *Nikiz*, explaining the essential origins of the religion, which are being written in books called *Nikiz* books. Two

such volumes are already out in the Gujarati language, and the rest are awaiting publication, which will require some time. It is in this pure original Zoroastrian line as depicted by the *Saheb-Dilans* the great sages and adepts, that the present account is written, which has nothing to do with the present day notions about the Zoroastrian Religion, which are mere speculations, irrelevant and inconsistent with the original expositions and ideas of the Zoroastrian Law.

I can write with some confidence, and claim some indulgence, as I talk to the Theosophists who I believe take

Knowledge can be imbibed by the head and the heart: their difference and explanation

the great truth that the human understanding however acute is quite incompetent-nay merely meagre-to understand Nature, and that the religious

leaders have been inspired men, having been gifted with the knowledge

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of the heart, which helped them to see Nature in her actual working far more extensively than the knowledge of the head and its rationalism. Head -learning is a mere receptacle of water, which remains stagnant, compared with the knowledge of the heart, which is an ocean unfathomable, which owes its origin to the Great Unseen. Nature and her secrets cannot be divulged satisfactorily by the knowledge of the head. Hence there is an urgent necessity for the knowledge of the heart. It is therefore that the great sages first of all get their disciples to develop the brain powers and then the heart powers. The knowledge that can be grabbed by the brain powers is easily attained. But the secretes of Nature cannot be perceived through the developed brain agency. In order to give insight into Nature's secrets, the disciple is elevated spiritually by Manthras and other ways and is so prepared as to see the Nature's working with the elevated vision in what is called '*Sezda*,' a visualised spiritual cinematograph. What is seen is grabbed in the developed heart and can be communicated to the brain and translated into speech in a moderate way. Our Ustad Saheb Mr. Behramsha Shroff was thus elevated in both the brain and heart powers and was taught about the religion in all its aspects and mysticism.

Zoroastrian lore in Nasks, Their varieties and applicability to the different epochs of time.

Nature has in her working *Mithra*, i.e., the plan of the creation and its redemption; *Man-*

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thra, i.e., the basic foundation of the plan and its fulfilment;

Three main principles, viz Mithra-Manthra-Yasna, upon which nature builds up the Universe-the knowledge of the same given accordingly in three parts-each of seven sub-parts, viz. Gathic-Datic-Hadamanthric.

and *Yasna*, i.e., the creation of the Universe according to the above plan and on the above basis, and its motion and manifestation in all its diverse aspects going on amongst us most mysteriously, - seeming often as though Nature were heedless, cruel and unjust Zoroaster through *Haoma*, i.e., Knowledge Divine of *Ahura Mazda* inspired in him by *Ameshaspend Behman* and *Sarosh Yazat*, had devised according

to the '*Sasna*' (Divine teachings: Divine Wisdom) 21 Nasks, consisting of three parts of seven each-each part treating of the *Mithra* (Planning Power), *Manthra* (Sifting and arranging Power), and *Yasna* (Moving and Erecting Power) of Nature consecutively, as explained above, otherwise known as *Gathic*, *Datic* and *Hada-Manthric Nasks*

Different varieties of the Literature : nature of those writings & methods of digesting them.

respectively, the whole bulk having been composed of '*Staot Vacha*,' capable of being understood by the developed heart powers with consequent growth of the third eye

seeing and understanding the matters running as they do in the *Sezda*, of the above said import. Authorised disciples and successors of the Prophet Zarathushtra called Zarathushtrotemo and Rainidar and Saoshyant brought the *Manthra* of such 21 Nasks of '*Staota Vacha*, called

Importance of Sezda heavenly cinematograph set up by sages.

Fashusho-Manthra into 21 nasks of the talismanic Avestaic language called *Manthra-Spenta*, the main-part of which was written in

Razengs to be understood by their ex-

position called *Nikiz or Tavit*. These 21 Nasks written in the Avestaic talismanic language in the Razeng (cypher-codeword) style was meant only for the select few. The important part from these 21 Nasks called Nasks of Manthra Spenta was selected and put in the Avestaic language, together with its Zend explanation in three parts of Mithra-Manthra-Yasna, capable of being understood by the laity, after the preliminary knowledge of the theme of the lore known from *Nikiz or Tavit*. It was in this way that the sacred literature was current in its Empire days.

The current *Mithra* part of the literature of the laity consisted of all *Farhang* (Sciences and their explanations-

Literature for the laity- its three aspects-its Practicality	<i>Nikiz</i> -and other profane & secular literature). The Manthra part of the literature of the laity consisted of
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Laws divine and other things, The Yasna part of the literature of the laity consisted of special formulas to be used for the redemption of the soul, the ceremonials etc. All these Mithra, Manthra and Yasna parts of the current literature of the laity were rendered and explained in the Pahlavi language in the Empire days. The Parsis presently have got only a part of the

Literature for the laity-its three aspects-its Practicality.	Yasna part of the current, literature for the laity and some remnants of its Pahlavi rendering. The 21 Nasks of
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Fshusho-Manthra and Nasks of Manthra Spenta were kept unrevealed even in the Empire days, -they being considered to be grabbed only after an *Ashavan* i.e. an adept had reached a certain

stage of *Nav-Karsh*, which was an impossibility even in those days. Where were they and where are they then ? The Pahlavi rendering always pertained only to the current literature for the laity and kept profoundly silent on the other special homologues of the same. This current

The Meaning and importance of the Words 21 Nasks : its application to the different aspects of the literatures.

literature for the laity was also in 21 Nasks,-the 21 Nasks denoting the fulness of the useful knowledge that can be had by a human being and connoting the

opposite forces working in nature. Thus it is that the main part of the Nasks was beyond the ken of ordinary understanding by the common developed brainpower, which knowledge was ingrained in the votary by the special SEZDA method as said above, but the gleaning of which can be had by *Nikiz*,

About Ustad Saheb Behramshah's knowledge: the way in which it was imparted to him and about patha, tariquat enjoined in Gathas.

Our Ustad Saheb was destined to remain only for 3 years on the talismanic land of the Sages. This 3 years' time was not sufficient for the full knowledge of all that is written above. It was then found necessary to endow the Ustad with powers, in order that the brain and

The Measure of the knowledge of Mr. Behramshah our Gooroo. the part imbibed to us.

heart powers could be tolerably accelerated. The main *Farhang* called '*Staot Yasna*,' was thoroughly instilled in him, which gave him a fair knowledge of the exoteric (profane) side and the *esoteric* spiritual side of the literature and the *Nikiz* of the

Veh Daena i.e. *Good Religion*, and the secret of Nature's working was shown to him in the *Sezda* theatre as much as was possible. He was ordered to show to us only a part, of which a fraction only he hesitatingly divulged to us. The present essay is based on what he has explained to us.

The knowledge which is quite intelligible by the brain powers is taught first after developing the brain

About the developed heart powers powers, after which the heart development is attended to. The method of developing heart powers is quite different

from that of the head. The developed heart which synchronously beats with the Ahunavar Music of Ahura

Meaning of Ahu-Daena-Baad. Mazda and His Nature is called *Daena*, and the stream of knowledge that constantly flows through it from the *Great Unseen* is

called *Baad*, and the resulting nature of such a person is called *Ahu*, who sees nothing in himself but all *Khud-Paresti* i.e. self-appraisement and faults and iniquities, presently subdued in his flesh and threatening to overflow at any opportune time. Such a being is ever humble, his

Qualities of a person with a developed heart power his abilities and capacities. genuine humility breeding out of him a *Shakti* -a Power which becomes affiliated with *Frarashi*, the great Immutable Power of the Divine Wisdom the giver of Eternal and

Universal consciousness. Such a man is ever under the watch of that Super-divine Messenger the *Fravashi*, and can subdue in argument any acutely intelligent but doubting theist or atheist to a belief in the immutable powers of the *Great One* working in Nature on

the Laws of Justice and Limitation. Such a highly intelligent and highly logical argumentator, who can set aside any acute theist in his theosophical arguments, is called '*Naidyaonghahe Gaotemahe*,' the disprover belittling the

powers of *Gava* i.e. Soul-advancement and service to humanity. Such a highly intelligent being is brought to a belief of His Powers and obeisance to Zarathushtra by a man with *Daena* and *Baodic* powers, who has by his side the Divine Helper the Fravashi. Hence it is said in the Fravardin Yasht that by the aid of Fravashi even the '*Naidyaongh Gaoteme*' i.e. the superbly intelligent and most incorrigible doubter is defeated in his arguments and brought to a proper belief. Such are the powers of the heart knowledge, which are always attached with *Ahu-Daena-Baod* and *Fravashi* as explained above. Such great souls are

Holy men
guarded by
Fravashi: their
appellations.

recognised in the Avestaic Scriptures
as *Paoiryanam Tkaeshanam*
Ashaonam Ashaoninam and
Nabanazdishtanam Ashaonam –

Ashaoninam superbly holy men and holy women who know and follow the Divine Law to the letter, holy men and women who by their observance of the Divine Law have approached the Great Unknown. These great souls, whenever and wherever they are remembered, are always shown to be associated-nay amalgamated-with *Ahu, Daena, Baod & Fravashi*- i.e. such great souls are gifted with *Ahu-Daena-Baod* power and accompanied by active *Fravashi* furnishing them '*Asno Urvan*' i.e. eternal and universal consciousness meaning Heart know

ledge and its resultant powers. Such divine men are depicted in Gatha 30; 2, as possessing *Geushaish Vahishta* i.e. many divine ears which are flooded with the rhythm of the holy *Ahunvar*, the music of eternal universal consciousness and as possessing *Soocha Manangha* meaning all illumined mind in tune with universal consciousness i.e. heart-knowledge. There in 30, 2; Ahunvad Gatha, Zarathushtra says "*Sraota Geushaish Vahishta*

Main classes of holy men guarded by Fravashi-Fravashi meaning divine Wisdom of eternal consciousness full of obedience to Him ever ready to bring about the divine decree doing the work without a fault regularly in opportune time.

meaning Listen to me with many best ears i.e. highly developed *Keherpa* with elevated *Chakras* meaning developed heart-powers in tune with eternal

consciousness; *Avaenta Soocha Mananghha* meaning see with illumined burning knowing mentality i.e. with the

developed third eye see what I show of Nature's working in the Sezda, i.e. experience the eternal-universal consciousness. (How is all this possible ?) *Avarenao*

Meaning of *Geushaish vahishta* *Soocha Mananghha* *Vichithahya Narem, Narem Khakhyai-Tanuye:-* *Vichithahya* meaning prescribed sanctioned and accepted, *Avarenao* meaning faith i.e. *Patha* meaning tarikat meaning canons to follow to be

taken on faith for the time being (are prescribed); *Narem Narem* meaning separately for every man; *Khakhyai Tanuye* meaning suiting to his own bodily weakness, *druj*, meaning iniquities. (This *Avarenao* faith-*Patha* path treaded on upon the Prophet's word will develop in him *Geushaish Vahishta* meaning many best ears which listen the divine Ahunaver music of eternal

universal consciousness and *soocha mananghha* meaning illumined mentality in tune with eternal universal consciousness i.e. the third eye which can see the Nature's working). *Para Maze yaonghho Ahmai Sazdyai Baodanto Paiti* : *Baodanto* meaning possessed of *Baod* divine wisdom and sense i.e. heart powers which receive baod from on high, becoming in tune with all consciousness (as seen above in the Farvardin Yasht), *Paiti* fully, circumscribingly i.e. having become the master of the same i.e. fully illumined and wise master (that he has become because of his treading on the path shown by me); *Ahmai* meaning for him, for such a believer, *ne sazdyai* to be conversant from us about *para maze yaonghho* meaning mighty events of all seven tenses i.e. Nature's working (is a proper right). Thus the *patha* tarikat is quite essential for the onward progress of man towards the Creator.

When in the course of time and running of aeons materialism and ignorance of the spirit become

established, the Saoshyants meaning the future regenerators, authorised *Raenidars* meaning spiritual leaders of Zarathushtra will reestablish the daena by

the strength of the *Patha* which is called in Gatha 53-2 '*Erezush Patha*' i.e. the path of righteousness which is also called '*Pathao yo Ashahe*.' The religion

which is to be established in future by the Saoshyant is called '*Erezush Pathao yam Daenam Saoshyanto* -the daena of Saoshyant which consists of

tarikat, the path of Asha Gatha 53; 2 reads: '*Erezush*

The Work of the future revivers of the religion according to Gatha 53-2.

Meaning and import of Erezush Patho.

Patha yam Daenam Ahuro Saoshyanto Dadat' meaning Ahura prepared for the future regenerators of the Religion the daena (religion) consisting of *patha* of *Asha* i.e. *Tarikat* called the daena (religion) of the Saoshyant. Thus we see that the religion enjoins on its votaries the duty of following the path prescribed, and not the path that one chooses. Certainly our mind is possessed of *druj* iniquities, which is blind in matters spiritual-which cannot find out a way for it self. Hence the Prophet is so ardently advocating the path as shown in Gatha and Avesta.

Thus then methods are devised called patha tarikat, by which the lower self, the carnal desires are subdued and the higher powers in the Self (called Keherp and its Chakras, the invisible counterpart of the seen body and its mystic organs otherwise called Geushaish V-

The importance of Patha = Tarikat, prescribed canons and their unfailing result.

ahishta i.e. many ears attuning themselves with the divine music called Ahunavar) are developed, which concentrate in a talismanic rink formed in the heart called *Daena*, a divine mirror which helps to see and feel the micro and the macro cosmos i.e. the eternal universal consciousness. Thus is developed the heart power i.e. the limited consciousness of man manifested from the heart gets *Urvinaiti* powers i.e. powers of far-off vision He is so to say provided with a divine spectacle wherewith he can come in tune with the eternal-universal consciousness. Such a heart becomes the reservoir of divine messages. Such men develop a third mental eye which has the power to see and understand Nature. i.e. to become in tune

with the eternal universal consciousness which is described as ' *Vasa yaona*' the literal as well as the esoteric meaning of which is to be 'at-onement' with

according to what should be desired i.e. Ahunvarya dictates. The sight of such a third eye is described as '*Duraesuka*' meaning far-illuminated vision. The occult heart powers and the consequent

development of the third mental eye situated on the *Hara Berez* i.e. highest mount of Keherpa (the unseen counterpart of the seen body) are not attained at except by the practices of the Patha-tarikat stated above The carnal desires and the invisible emanation due to the working of the carnal senses of the human body called *Druj* obliterate the attainment of the occult head powers and the spiritual unfoldment of *Keherp* benumbing the powers of faith and accelerating the doubting capacities of brain and reason. As long as *Druj* is triumphant in our body *Khud-Parasti*, self-worth, self-recognition, self-appraisal, considering own's reason competent enough to believe or disbelieve religious concepts of his birth,- are prevalent in it with success, utterly forgetting with bleached out faith the all-importance of *Ahu-Parasti* i.e. the Recognition of the One without a Second as the only Goal of the whole Universe,- being opposite of self-worship and utterly forgetting the real recognition of the utter frailness of self. Going on the prescribed *patha-tariket* provides the only railroad of easy access to conquer the *Druj* and attain at the real recognition of self disabilities and faults. The prescribed *Patha-Tarikat* is arranged on the rail of *Asha*, which is quite singular and unique, inasmuch as it shortens the length of the journey. Hence the aphorism runs in the Avesta: *Aevo pathao yo*

Ashahe i.e. the path *Tariket* of Ashoi is quite unique and singular, the only one of its kind- *Vispe Anyesham Apantam*, meaning all the rest having no rail of *Asha* are not efficient of ready service.

About the ingrained faults of flesh and the feat of protection against the same; care taken in the hayday of Zoroastrian suzerainty for the practice of the feat; The understanding of infection and contagion of the physical, mental bodies and the cure for the same.

The human body consists of complete frailties of flesh, described in the *Ardibehesht Yesht*, as *Yeska- Tbaesha*

The uncertain condition of the body, ways and means to keep it under control.

etc., ever active to pounce on the human mind and devour it. The body is thus a field of war, a place of insecurities. Thus a votary has to go about with the mailcoat of arms known

as *Zarenumant Sura*-the golden protection or shield, the talismanic armours of *Sudra*, *Kusti*, *Pevand* etc. In all thoughts, words and deeds these *Tbaesha* frailties of the body- the *Druj* activities are active, which are to be guarded against by going on the '*Pathao yo Ashahe*' meaning 'druj-parhej tariket,' the prescribed path. By going on this path, the mind is kept serene and the *Urvan* who in the living body is naturally under *band-darosh* i.e. infolded -unconscious is kept conscious of the great work that he has ventured on. It is thus that the frailties of the flesh-the *Tbaesha* and *Druj* of the body, the different mental, moral, physical, psychical diseases of the body, the mortal bond, are conquered, and the body becomes *Khathravatish Tanvo*, full of attraction towards the ever lasting light of eternal consciousness,

the mind becomes *Shato Manao*, all happy and rejoicing and content and satisfied as it has conquered the evil, and the soul becomes *Vahishta Urvano*, i.e. the best of his kind i.e. fully conscious of the eternal, universal consciousness; that is, finds that the greatest hazard that he had undertaken is at last successfully brought about and the knowledge that he and the world have one day to return to the Almighty i.e. *Frashokereti* is to come, the everlasting kingdom of immortality is to be established, the *Vahishta Angheush*, the everlasting life of goodness to be aspired after is to be attained and shall be attained-becomes a reality in him i.e. he sees mentally fructifying before him.

So anxious was the authenticated Zoroastrian priesthood about this, that is to say about the observance

Legislation of Pathatarikat in Empire days, the reasons and usefulness of the same having been verified when 50 years before the downfall the pathatarikat was rather shirked from the view point of amity and union.

of the '*Pathao yo Ashahe*,' the tariket, that they solicited and urged the emperors to legalise them, which were obeyed by the Zoroastrian world wholeheartedly upto the close of the Zoroastrian suzerainty except that fifty years before the downfall the one fourth part of its (tariket) basis namely the basis of "Hamkheshi-ba-Aek lakh i.e. the basis of sterling fraternity and

amity was disturbed.* They proclaimed on the scriptural authorities that the benefits resulting from

* It is to be noted that the Tarikat as such was not set aside by the Persian and the other affiliated races centuries after the downfall of the empire though they had become Mohomedans, thus separating themselves from the whole Mohomedans mass.

it are not only the benefits limited to the observer only but are left in heritage to their descendants (who would inherit the same qualities from their *Bunak*), and also left to the elevation of the rest of the world. This may seem to an unacquainted listener strange and full of exaggeration, but the close study will verify the claim to the hilt. It was thus that the fervent prayer with talismanic power and absorbing

<p>Meaning of Bunak- Pasbini: its import.</p>	<p>interest and full of blessing from on high, is uttered in the mantras '<i>Chithrem Buyad Ahmi Nmanem</i>' = In this house of the body,-in this actual house of the family,</p>
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and in this house of all religions i.e. the vast world may the *Bunak* heritage of the father on the real path '*Pathao yo Ashahe*' ever remain active, being transmitted to progeny and community,-nations and nations of the world. The '*Pathao yo Ashahe*,' the path-the tarikat improves the self and elevates the same and forms the very essence of the body, making the lineage superior and superior as it descends, which is called *Bunak-Pasbani*=improvement and betterment of progeny of Zoroastrian ideals.

The mission of our Ustad Saheb to the present day Parsis from the sages.

This was the great mission that our Ustad had brought with him and served to us. How the "*Patha*" works, what is its rationale, what are its bases, how it is beneficial to self, to progeny, to community, and withal to the nations of the world in general, are taught to us in the light of *Khshnum*, the word of *Ahuramazda* revealed to Zarathushtra and left

in heritage to the great sages, Saheb-e-Dilan. The Parsis
Reason why Parsis left Persia. came to India of their one wish. They could have remained in their fatherland if they would. But the great Sages

revealed to the chief *Neryosang Dahyupat* that the *Bunak-Pasbani*, the actual Zoroastrian ideals will be sustained in a better way by the exodus to the destined place. Our

The knowledge of and responsibility of the secret trust which every Parsi bears-Dangers staring in face for the very existence of Parsi qualities. Ustad Saheb was requested by the great *Saheb-e-Dilan* to remind the present Parsis of the original truth why their forefathers had left their fatherland, and to be true to the trust which their forefathers have bequeathed to them. The Parsis should go on the '*Pathao yo Ashahe*,' for which their illustrious forefathers had sacri-

ficed everything and have left them as their descendants of distinguished traits of former Zoroastrian glory able to remain as such, a drop in the mighty ocean of myriads of men, not allowing to be fused in the ocean but remaining as a distinguished community. The appeal of our Ustad had been reverberated among the Parsis for nearly 20 years and he has bequeathed the same to us. The materialistic trend of the times is doing great havoc in the world and so amongst us, with the result that the Parsis have nearly exchanged the '*Patha-yo Ashahe*'=the railroad of easy access for the materialistic '*Apanta*' of woes, worries and disasters, which will extinguish from them the glimmering light of the qualities of their illustrious forefathers, and will submerge them in the great ocean of oblivion, in which 30 crates

of their kinsmen, have already been submerged 10 to 13 centuries ago.

Where in lies real freedom, real independence of humanity? Difference in the Avastan and the present ideas about the same.

The human mind is beset with *Druj* activities. It fails in the nick of time. The human reason is also duped more than once. If the human mind and reason could have thought for themselves properly, then why should they have been born on this mundane earth? To allow it (the mind) to act as it

The human mind and reason need Patha. wills shows only the allegiance to *druj* meaning the faults of the flesh, called ignorance and passions A young man or

woman free to act as he or she wills is only allowed to be powerfully and unremittingly imprisoned by conceit and

The all powerful hold of *Druj* on humanity. Patha tarikat the only method of mastering it. defects. He falls an easy prey to *Druj*, becoming its abject subject But treading on the prescribed path and acting most scrupulously accordingly, purchases for him a

friend, known as *Khaetva* (i.e. freedom from the shackles of flesh, independence from the yoke of the faults of the flesh.) Such a free man meaning Saheb-e-Del, meaning Delpat,

The real meaning of a free man: its import in the Avesta meaning of Khaethwadath meaning Parsamard, meaning Nara-Ashavan, as he is properly called, becomes '*Vahishta*' selfless, working for the redemption of his own kith and kin i.e. kinsmen, (from not only the human but also from the three nether kingdoms of the animal,

vegetable and mineral ones) getting and purchasing for them such '*Khaetva*.'

They then combine one with another according to Ahura-dat becoming whole, the event being called that of

The difference between the notions of freedom of the present day those in the Avesta.

“khaetva-datha” and approaching the Creator to get permission and strength to work for the ‘*Khaetva*’ of humanity at large. The event of *Khaetvadatha* allows

‘related druj-free entities-souls’ to become united in one whole, when only i.e. in the united condition of ‘*Khaetvadatha*’ the soul can return back to the Father in Heaven. The present idea of independance allowing one to think and act as he or she wishes is entirely faulty, subjecting one most vehemently to the oppression of the faults of the flesh. But the treading on the prescribed path of *Asha* most scrupulously according to the letter of the Law leads one to the ultimate victory on the faults of the flesh, and the real freedom and independance from the yoke of matter and ignorance i.e. redemption from hell properly called *Drujodeman* -the residence of Druj. A *Bhakta* who is called *Haomayo* in Avesta is one, who is

Haomayo a bhakt and a disbeliever a Karap; their final retribution according to Avesta Gatha, a 51-14.

on the prescribed path; his solicitations and desires, which he urges before Him called *Bhakti*, are selfless which get a response in return. We, ordinary men, who are not on the path or are just on the

path, are not *Bhakta-Haomayo*; our prayers, solicitations are for Self. Such prayers are not ‘*Bhakti*’-they do not elevate us; they only show our cravings which are of faults. Therefore to go on prescribed ‘*patha*’ and recite the manthras are the only way to redemption from *Khudparasti*. One who does not follow the *Patha* but acts as he thinks

proper, is called a 'Karp' in Gatha 51-14, whose end is in disaster i.e. births and rebirths. *Noit Urvatha Datoibyascha Karpano Vastrat Arem* : *Datoibyascha*=men working according to the prescribed law i.e. going on the prescribed 'patha'=tarikats are '*Vastrat Arem*,' the tillers of truth, spiritual agriculturists of the progress of the soul, while *Karpano* the *Karps* not following the law, going against the law, doing what they think best, *Noit Urvatha*='are no friends of the above men.' '*Yeish Sengho Apemem Drujodemane Adat*' ; *Yeish Sengho*,=such ideas of theirs i.e. of the *Karaps*-discarders of the law and *Patha 'Adat'*=will create for them '*apemem*'=the final result *Drujo Demane*'= in the residence of *Druj* i.e. in births and rebirths on this earth the abode of *Druj* i.e. weakness as of flesh.

**The great import of Humata, Hukhta Hvarshta
the most commonly accepted principles
of the Daena, explained upon the inner
meanings of 'Numbers,' their impor-
tance and magnitude.**

After making such preliminary remarks on the essential command of the *Daena* and its Lord *Ahu*, Zarathushtra, as taught in Avesta as shown above and illumined before us by our Ustad, we shall try to see in short the essential origins, which will verify what is said about the Path. The most commonly accepted principles of the *Daena* are *Humata*, *Hukhta* and *Hvarshta*. Really speaking, the choice essential originals can be enumerated according to the integral import of

The most commonly accepted principles Humata -Hukhta-Hvarshta.

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the numbers 1 to 10, which can be conveniently expanded to zero and minus preceding number *One*, and 11 to 40 (which are succeeding number 10). But of all these the most prominent principles pertain to the import of number (3) *three*, which circumvallates all the rest and will help

Science of Number; its relation with the choice essential origins of the Daena i.e. essential origins of the Daena explained by the import of the Science of Number.

them to reach the goal. The import of number 3 inculcates the responsibilities of a father-a master-a husband for the welfare of the trust, entrusted to him. The father knows about the *Dravao* i.e. ignorance, and knows about

Taromaiti i.e. arrogance, and chaos i.e. *Aka*, associated with it (i.e. the *Dravao*), expands it, then weaves it in the formation of the Universe by his *Asha* powers, allows it to behave according to its nature, and finally improves it and

Import of Number three.

makes it enlightened. That is, first the universe is evolved out of the *Dravao*=ignorance and its chaos *Aka* by

the help of '*Asha*' order divine, of which a part attains immortality called Haithyeng Stui '*Hasti*' and a part which cannot do so. Secondly, the latter (not attaining immortality) is evolved into the most materialistic condition and allowed to spend energies according to its nature, and to subject itself to chastisement and ultimate remodelling to a betterment, and thirdly to evolve it out to immortality *Frasho-Kereti*' devoid of all faults and woes as throngs of death, to be modelled in the ever lasting happiness, *Ushta* of immortality. Thus the Great Lord *Ahu* the Master by His talismanic power of No.3 works out the salvation

Frasho-Kereti for the dravao=immutable ignorance. The import of number 4 denotes divine energies (*Atash, Khathra, Zarvan, Uru, Staot*), which work with the import of number 3 as its helpmate for its great plan and its construction. That is, the *Asha* powers of the Great Lord have these energies, which evolve out the *Dravao*=ignorance with its *Aka* i.e. chaos and *Taromaiti*=impudence, first into a Universe attaining immortality, with a part left out which is unable to reach the goal. Secondly, to take the latter part to the most material shape with its working and rewards, and thirdly to take it to improvement and immortality. Number 5 denotes the Universe of immortality, the outcome of numbers 3 and 4, i.e. the Lord and His helpmate-a son

and obedient servant to follow the dictates of the parents. These are the *yazata*, the heavenly immortalities, the obedient servants of the Lord remaining at the bidding of the Great Father. Number 2

Import of numbers other than Number Three.

denotes the 'Great Deified Edict,' *Vairya* of the Lord *Ahu* called '*Ahunavairya*' and the Deified 'Loyalty' *Fravashi*, which latter (i.e. Loyalty=*Fravashi*) is invested with (1) *Yaon* meaning relation with *Ahu*, (2) *Rashnu* meaning right behaviour and consequent knowledge of the arrangement to be made, (3) *Armaiti* meaning extreme respect, meaning humility and servitude towards the Great One, *Ahu*, who is One, the only One Unknowable=*Anamantvao*, and Unfathomable=*Afrajyant*. The number 1 denotes the ultimate goal that the Universe has to reach, i.e. to be submerged in the One without any compeer, Unfathomable, Unknowable. Zero denotes the helplessness of

even Fravashi to fathom the Great One, and the sign ‘(-)’ minus denotes the One and the Only One,

who is beyond the domain of Law,

Import of Num-
ber Zero and Minus
and Plus signs and a
Circumference and a
Centre.

Whom the thought of even Yazatas can never reach. The sign plus denotes the outcome of the Universe of both the immortal and mortal

types. The symbol of circumference with a centre and a radius O denotes Zarvane Akarne i.e. energies without limit possessing deified powers, called *Khshathra*. This Zarvane Akarne is the authoritative genius of each one of the immortal seven tenses having deified import as good as that of Yazata who are the deified 'harmony-cloak' of Ahuramazda. This Zarvane Akarne leads to desired end, all possible 'times and spaces' conceivable accruing from it in the most frugal manner, rotating and working upon the centre of Asha according to the principles Asha i.e., Order

=Endlessness.
“Zarvane
Akarne”

Divine with radius i.e. power uncontested. This symbol of Zarvane Akarne is taken also as the symbol of the power of the Yazata the immortal beings

affiliated to Ahu who with their power of this zero like circumference of Zarvane Akarne say that they know nothing about the Great *Ahu*, i.e. they know zero about Him. But this zero of Zarvane Akarne instructs them that they have to go by the Divine Edict-*Ahuna-Vairya*-and the associated Loyalty-*Fravashi*-to work out the *Razeng* the mystery associated with number 3, i.e., to evolve the mortal Universe, take it to the extreme end of rigidity, mortality, materialism and then turn it back to immortality and the Great One after due

improvement. Thus the Yazatas, who denote the import of +plus, i.e. who are the outcome of the Great One are invested with Zarvane Akarne powers to work out the mysterious number 3, mysteries of number 3, in order to take it to the mystery of number 9. The Heavenly Servants of number 5, the Immortals-Yazatas are invested with talismanic power of number 2, having both the 'Divine Edict', and 'Loyalty' as their guiding Genius. Number 6 denotes the power of Yazatas to create, destroy and remodel, i.e. , powers of 6 Gahambars to model the Universe and sustain and redeem it according to the plan

"Frasho-Kereiti"
i.e. final
redemption and
consequent
everlasting
happiness our birth-
right explained by
the Science of
Number.

of number 3. Number 7 denotes the working of number 5 with the powers of number 6 according to the dictates of number 2. Number 8 is the result of the working of number 7, i.e. creation of *Nisti-perishable Jagat*, i.e. modelling of the Dravao=

ignorance into a mortal Jagat and its (Jagat's) working according to its nature, its punishment and reward. Number 9 denotes the ultimate redemption-*Frasho-Kereti* which means Evolution of Freshness, Evergreenness, i.e. Perfection out of woeful burning heat of imperfection, i.e. , the merging of the *Mino* (heavenly leader) of *Angra* (i.e. shortcomings of the *Dravao* nature, i.e. ignorance and consequent woes, sorrows and throngs of death), called *Angra Mino* into the *Mino* (heavenly leader) of *Spenti* (utter submission to Ahunavairyra the Edict and Fravashi the Loyalty, resulting in the Eternal constant singular Happiness called *Ushta* i.e. evolution towards the causation of Frasho kerati) i.e. Spana mino.

Such is a short outlook of the essential origins of the Daena Religion, in which the number 3, i.e. evolution,

Varieties of the fixed Laws of Nature as known in Avesta and their application to the universe, their mission and success.

involution and re-evolution, is the main theme. Evolution i.e. formation of the Eternal Universe of Yazats, the Hasti, is subject to *Ahura dat* meaning Eternal Laws themselves deified, and Involution i.e. formation

of the fragile Temporary Universe, subject to birth and rebirths, is subject to *Mazdadat* meaning Laws of the Almighty, wise full of justice, allowing things to reach their proper limit and not allowing them to transgress the same. And the re-evolution i.e. the bringing back of the involuted Universe i.e. fragile, temporary Universe to Immortality is subject to *Date-Zarathushtra* meaning Laws to be evolved by

the eternity of Zarathushtra from *Ahurdat*.

Zarathushtra and the riddle round about him

The word Zarathushtra denotes an Eternal Immortal Power, a Yazata and also denotes an Emis-

sary of the same, who appears once every 81,000 years i.e. *Daregho-Khadata* in the human form on this earth. That Zarathushtra is an Eternity, and that this Zarathushtra near

The secret about the Zarathushtra shown in the declension of the third & the first cases.

Ahura i.e. the Immortal Zarathushtra is *one* and that his Emissary the prophet of that name is another is corroborated by the extant Avesta. In the prayer entitled *Hoshbam* it is stated that '*Hakhshya Azem Chit yo Zarathushtro* meaning' *I Who am*

Zarathushtra (prophet) will lead *fratiman Nmananamcha, Visamcha, Zantunamcha, Dakhyunamcha*=all the leaders pertaining to *Nmana, Visa, Zantu, Dakhyu* i.e. all religious

leaders of all possible religions working in this world or on the higher realms, *Anghao Daenayao Anumatayaecha Anukhtayaecha Anvarshtayaescha ya Ahuirish Zarathushtrish* i.e. according to ideals-words-deed ceremonials of this daen (religion) which pertain to that Zarathushtra who is with Ahura (in *Garo-Nmana*).

The immortality of Zarathushtra as shown in Avesta. Here the mention of 'I' Zarathushtra quite distinct from the immortal Zarathushtra is clearly made out. As for the immortality of Zarathushtra, we read in *Khordad Yasht* thus: Real happiness

can be attained from khordad Amshaspend i.e. after attaining wholeness of the soul (*Khaetvadath* as explained above). Further up it is said: *Yo te Jasaiti Ameshanam Spentanam*-he who reaches or attains thee (*te*) Zarathushtra of the *Amesha Spenta* Eternities- *Yatha, Jasaiti Ameshanam Spentanam Vohumano, Ahem Vahishtem, Khshithrem Vairim, Spentam Armaitim, Haurvataoshcha, Amerataoscha*, i.e. will also reach or attain Vohuman, Ardibehesht, Sherevar, Spenta-Armaiti, Khordad and Amerdad, constituting the Ameshaspend Eternities. Here Zarathushtra is taken as one of the Ameshaspend, meaning eternal powers.

Also we read in *Yazashne Ha* seven thus *Ashaya dadami haomemacha par haomemacha Khshnumaine Zarthushttrahe Spitame Ashaono fravashae Aokhto namno Yazatahe*. I dedicate in (the fountain head of) *Ashoi* (i.e. in the *Asha* of *Yazata* the immortal entities) this *haom* and *parahaoma* in the celebration of the *Fravashi* of holy *Zarthushttra* who is well known as a *Yazat*. Here *Zarthushttra* is distinctly shown as a *Yazat* an immortal being worthy of adoration.

The essential origins of the *Daen* denoted by *Humata Hukhta-Hvarasht*.

Now let us take the main principles of the daen viz. Humata-Hukhta-Hvarashta. Do they really mean good thoughts, good words, good deeds of men only ? Are the meanings of the words so limited ? Does the Religion of Zoroaster contain nothing but this moral code? Every human being, -be he a saint or a criminal, -has in him the instinctive knowledge that a man must think good, speak truth, and do selfless deeds. What new then is revealed to Zoroaster part and parcel of the great Immortalities, of whom the Gatha sings:- *Yanim Mano, Yanim Vacho, Yanim Shyothanem, Ashaono Zarathushtrane, Fera Amesha-spenta Gathao Geervain Nemo ve Gathao Ashaonish: "Inspired from on high, so worthy of grabbing as to be rewarded by them is the thought, word and deed of holy Zarathushtra. The ameshaspents*

Effort to show
The teaching of
Zarathushtra of
Humata-Hukhata
-Hvarashta apropos to
the high Praise of the
Prophet given in
Gatha,

advocated and held forth the Gathas to to the world. Homage be to you the Gathas :" Gatha 29-8 says: *Aem moi ida visto ye-ne aevo sasnaao gushata zarathushthro spitamo'* = "He who is known to me (Ahura) as having listened to my

(Ahura's) teachings in the world is Zarathushtra Spitama alone. Were these singular teachings that could be attained by Zarathushtra alone and none else were good words and good deeds only as we ordinarily take them? If so, then certainly the whole Avesta including Gatha is full of exaggeration, i.e. is far from truth, full of human

failings. To think like that, -nay even to doubt about their veracity for a fraction of a second, is heinously sinfull. There is not a word of exaggeration and self-praise and derision of the worthy associates in the whole Avastaic lore. It is only the myopic eye that sees so. In the absence of real knowledge, it is unscholarly and untheosophic to speak against Avasta the revealed Word. What then are the meanings of Humata-Hukhta-Hvarashta? How are they meant in the Avesta? Avesta says: *Vispa Humata, Vispa Hukhta, Vispa Hvarashta Baodo Varshta; Vispa Dushmata, Vispa Duzukhta Vispa Duzvarshita noit Baodo*

Meanings of those
three words as
depicted in the
Avesta.

Varshta. "All humata all hukhta, all hvarshita are worked out by baoda the powers of Yazata the divine eternal wisdom; while all dushmata, all duzukhts, all

duzvarshita are not worked out by baoda the divine wisdom and sense of yazat." *Vispa Hukhta, Vispa Hvarashta Vahisstem Anghuim Ashaeta. "All Humata-Hukhta-Hvarashta will lead to Vahishta Anghu i.e. best existence, heaven."* From here one can easily see that Humata-hukhta-hvarashta are the thoughts, word and deeds of Yazatas, i.e. they contain within themselves all the activities of Nature current in the whole universe of both the permanent and mortal types, which are meant to bring about the ultimate goal of Frasho-Kereiti.

In *Yazashne Ha 19* the connotations of the words *humata-hukta-hvarasht* are given. All the activities of *Yazat* in the whole Cosmos whether of the immortal universe known as *haethyanga-stisha* or the mortal universe known as *Astavat* are there denoted by the words, *humata-hukhta-hvarasht*. The question is asked:

(31A)

'*Kat humatem* what is *Hamata*? The answer is given *ashavanem manas paoerya* the first holy thought (i.e. the thought of *Ahu* the Lord known as *Ahunvairya* the great plan of the universe which is being grabbed and contemplated over by *yazat*. In short the thinking of *Yazata* is *Humata* in which the thinking of holy men is included only).

Kat hukhtem what is *hukhta*? The answer is given *Manthro-Spento* i.e. *Mathra spent* is the *hukhta*. *Mathra spent* is the creative word of *Yazata* which is inculcated in the avastaic *Manthra* (i.e. the creative word of *Yazata* which is all truth is *hukhta* in which the truth of holy men having the power of doing virtue as that of mother Nature is included only).

'*Kat hvrashtem*' what is *hvrasht*? The answer is given '*Staotaishcha Asha paoeryaishcha damebish*.'

Staotaishcha the prayers leading to (the creation of this globe) the prayers being of *Ash* the holy and *Paoeryaishcha* the first foremost and excellent '*damebish*' creation with the entities, divine beings there in. (Here the *hvrasht* is taken as the work which is fault-less and selfless and altruistic having been performed by the excellent holy faultless beings in which at the most holiest of holy men are included as well as the right and lawfully and righteously performed *tarik* i.e. the procedure on *Patha* as prescribed in the *daen*, can be included). From such connotations of those words one can easily see that *humata -hukht -hvrashta* are the creative thought word and action i.e. the thought word and deed of *yazat* or of men having reached that stage. Further more in the *Patet* is said: *Astuan hom Humata pa Manashne*, with mind-thought I am ready for *Humata*;

Astuan hom Hukhta pa Gavashne-with speech I am ready for *Hukhta*; *Astuan hom Hvarshata pa Kuneshne*-with the deed I am ready for *hvarshata*; *Astuan hom pa Gavahe Dine Mazdayasnan*, 'I am ready for the selflessness of the *Mazdayasni Daena*.' Here the real import is that when by treading on the prescribed patha=tariket, I shall reach the stage of *Humata* i.e. seeing the Nature and Yazats working in *Hasti*, the eternal realms, my thought will have attained the highest purity i.e. I shall be able to think in a miniature way as Yazats do in the eternal Heavens. When by treading on the prescribed patha=tariket I shall reach the stage of *Hukhta* i.e. listening to the music of the Yazats and be advised by them (a stage lower than the first) my speech will have attained truthfulness such that whatever I presage must happen ultimately. When by treading on the prescribed patha=tarikat I shall reach the stage of *Hvarashata* i.e. doing things in exactly the parallel manner in which the Yazatas perform their work in this mundane earth i.e. selfless work, my deed will have attained the utter selfless nature (a stage lower than the second *Hukhta* stage). Then only the bidding of the *Mazdayasni Daena* will have been accorded to, and followed in its real essence by me. The ordinary rendering, that with the mind I am ready for good thought, with the tongue I am ready for good deed, is utterly incomplete and off the mark, because the mind, speech and deeds are more or less working together. When the mind is ready for good thoughts, it is equally ready for good words and deeds. There is no practical sense in

relegating the mind with good thought, the speech with good words and the practice with good deeds I rigidly as they all overlap.

3. The very fact that Avestaic words *Humata-Hukhta-Hvarshta* are set in *pazend* treatise speaks for itself that the Avestaic words have wider connotation than the

Arguments for the wider connota- tions of those three words in <i>Patet</i> i.e. an authorised <i>Pazand</i> Prayer.	supposed similar words of the <i>Pazend</i> language. <i>Humata</i> does mean good thought, but here ' <i>Hu</i> ' denotes the dictates of <i>Ahunavar</i> = the edict of the great Lord. Only the
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immortals can grab the great *Vairya*=edict of *Ahu*. If man had the power to do so, he would not have been born in the corporeal sinful body. There is a gulf of difference between the human thinking and the *Humata* thinking, i.e. thinking according to the edict-which is the feat only to be accomplished by the immortals, who have the powers of *zarvane akarne*. The great edict *Vairya* of *Ahu* is always associated with "Loyalty deified" i.e. *Fravashi*. The immortals only are loyal to *Ahu*, so fit to grab the *Vairya* the edict. Man is not loyal to the Great one, as otherwise there was no necessity of his assuming the corporeal form. Man is full of doubts and ignorance and disbelief; hence his thinking is not *Humata*. *Yazatas* have *Zarvane Akerne* powers; hence their thinking according to the dictates of *Ahunvar* works in the marvellous way as befitting the working of the immortal Universe. Thus in quite a meagre comparison does the human thinking stand with that of *Yazatas*. In the same way *Hukhta* means speaking according to the dictates of *Ahun-*

5.

var. This means the celestial music which pervades the universe. Can a human being speak-sings like that? The '*Hukhta vacha*' of *Yazatas* brings into existence the ultraphysical *universe known as Nisti*. In the same way *Hvarshsta* means doing according to the dictates of *Ahunvar*. This means nature as we experience on this mundane earth.

How luxuriantly, bountifully, selflessly the vegetable, animal and mineral worlds present before us the bounty of Nature in their due season! Can all the boasted scientific feat of man prepare a grain of wheat in his

When can those three words be made applicable to men?	laboratory? <i>Hvarshsta</i> means such Nature forces of <i>Yazatas</i> working on our globe. Can man's deeds ever equal those of Nature's?
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But if man goes on the path prescribed and reaches the perfection, his deeds will be selfless. Therefore to go on the prescribed path is a part of *Hvarshsta*. In the same way to tell utter truths is a part of *Hukhta*, and to think in the highest way possible as to see the Creator in mind's eye is a part of *Humata*.

It is hence that the Avesta says that *humata-hukhta-hvarshsta* are *Baodo-Varshsta*, the working of *baod* i.e. divine wisdom of *Yazatas*. *Baod* does not mean human buddhi,

Further explanation of the matter said above.	intelligence. <i>Baod</i> means the eternal intelligence, the intelligence which is all-knowing. It is hence that in <i>Patet</i> i.e. repentance with an urgent
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desire to return ('*Paiti*' meaning 'back' and '*i*' meaning 'to

go') to Him-the devotee says *Astuan hom Humata pa Manashne*-I should be ever ready to obtain humata powers, i.e. the powers to see the immortal Universe working in its reality with mind's eye. *Astuan hom Hukhta pa Gavashne*-I should be ever ready to listen to the celestial music and sing like the same before my fellow-men that *Verag* renunciation be produced in them. *Astuan hom Hvarshtha pa Kunashni*-I should be ever ready to do selfless and bountiful and magnanimous deeds like Nature before us, so that the wicked can be ashamed of their selfishness. Thus the terms *Humata-Hukhta-Hvarshtha* are highly technical, which should be understood in their original sense, otherwise gross misunderstanding and inappropriate application and consequent injustice to the *Daena* (Religion) are the immediate consequences.

In the same way the word *Patet* is misunderstood. *Patet* does not mean forgiveness of the sins. The word *Patet* is derived from the Avestaic word *Paityogat*, which means to go against or to check or reward in return, to get prepared to receive coin for coin. *Patet* hence means a trial to stand against the evils that had befallen, by not committing those

<p>The proper meaning of <i>Patet</i> and its overwhelming importance for the mortals.</p>	<p>evils again,-thus to check a sinful life and at the same time to get prepared to receive coin for coin i.e. to get ready to suffer the punishment of the sin performed. There is nothing of forgiveness in it.</p>
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Nay, *Patet* means an urgent desire with a penitent sincere attitude to be invested with resignatory powers, enabling him to forbear the chastisement of

the sins committed, calmly, cheerfully, and ungrudgingly, with a fervent hope for the future i.e. with, heartfelt prayer to be gifted with *Asne-Khered* i.e.

The idea of real consciousness and character to withstand the temptations of the sins appearing again before him. This prayerful attitude is taken as asking for mercy in which the devotee is ready and willing to suffer the punishment for the sins is taken as a mercy as that will lead to *umede-ristakhiz* i.e. salvation.

Thus the evolution of the immortal Universe of Yazatas i.e. *Hasti* and its working is included in *Humata*. The involution of the mortal fragile Universe of *Nisti* to its

Proper meanings of those three words Humata-Hukhta-and Hvarshata.

ultimate material form is included in *Hukhta*, and the involution of this earth from nothingness to fiery form, to airy form, to watery form, & ultimately

to the present earthy form, in which the above fiery, airy and watery forms are found latent, and the advent of minerals, vegetables, animals and men fully formed with responsibilities on such a globe, the changing geographies and histories upon the earthy globe, the *Garodeman* condition and *Drujo-Deman* condition of the globe and the varieties of men living in them, passing of the revolution of the time in a circuit of 81,000 years called *Darego-Khadata* innumerable, the mineral-vegetable-animal and human creations called the populations of the earth inhabiting the globe being arranged in five

genuses (Av. 'varna;' Pers, 'jiram'), the appearance and emergence of different religions of each- *Varna* (jiram) at certain fixed times, the mysteries attached to the different religions of the 5 *varna* with 5 *verena* meaning faiths, their co-working for a goal, the interruption of the same by *Ahiriman*, consequent wars and fires, epidemics and ultimate slow redemption, - all these and much more than these are included in *Hvarshata*.

Thus we see that the formation of *Hasti* meaning permanent eternal universe and *Nisti* meaning temporary

<p>The working of the wider connotations of Humata-Hukhta-Hvarshata in Nature on certain lines of Tarikat-Marefet-Hakikat and Mithra-Barin : explanation of these words.</p>	<p>Universe – all the diverse activities in them for ages and ages until such time that <i>Frasho Kereti</i> approaches when <i>Nisti</i> will take a turn to go ahead towards <i>Ahura Mazda</i>-all these are included in <i>Humata-Hukhta-Hvarshata</i>. How all this depends on <i>Tariket-Marifat Hakikat</i> and <i>Mithre-Barin</i></p>
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fashion is systematically explained in the *Daena*. The procedure, the working proper, the actual events, the actual existence show *Tariket*. The agencies through which all the working is happening-agencies through which the actual existences emerge show *Marifat*. How and why and what for-upon which laws of justice and limits do these agencies bring about the working of Nature, i.e. why and how do these agencies evolve, emanate, create, bring into being existences, show *Hakikat*, and the ultimate final end and aim which leads to *Frasho-Kereti* shows *Mithre-Barin*.

In such *Humata-Hukhta-Hvarshta* of vast import including the first and the last final aim of *Ahura Mazda* i.e. in such happening according to *Vairya* i.e. the 'edict being executed by the 'Loyalty deified' viz. *Fravashi*, *Asha-Paityoget-Khaetva* these three principles play the main part. What are they? *Asha* denotes the blessings of *Ahu* the great Lord. *Paityoget* denotes the ingratitude or *Dravao* meaning ignorance, woven in the Universe, of which a fine pattern is that of a human being. *Khaetva* indicates the great mercy of the great Lord, allowing the Major Union of the two positive and negative selves into a Perfect Individual.

The three main principles of the working of the Universe namely Asha-Paityoget and Khaetva themselves the end results of Humata-Hukhta-Hvarshta.

In order to understand Asha one has to know something about the following subjects: -

Ahuna Vairya; Zarvane-Akarne; the Anamanthvao i.e. the Unconscious Merged state and the Hudaongh i.e. Conscious state of the Universe; Ahu and His relation with the Universe; the origin of Fravashi; Staot yasna; the attuned duality and the opposite; Origin of Athra and its relation with the universe; what is the egg of the Universe; presentation of the Dravao: its import, and such other related subjects.

In order to get an idea about Asha which is the basis of the Universe-the preliminary knowledge of the subject of Ahu the only one Lord and His Anamanthvao (merged) and 'Hudaongh' (conscious) evolutions covering Ahunavairya, Fravashi, -'duality unified'- 'trio unified,' their-relation with Ahunavairya, Fravashi, Zravane-Akarne, staot-yasn should be touched upon-when only can Asha be explained.

What is *Asha*? *Asha* ordinarily means order divine. This is a blessing from on high. If these blessings were not bestowed, the Universe could

never have been brought into being. The immutable ignorance, called *Dravao* with *Ruvan*, was seen. How it chanced to come there, nobody knows-but that it was there is a fact.

The great *Ahunavairya* has proclaimed about it that the *Dravao* ignorance, going revolving in the

affairs of endless count is to be marked

Ahunavairya out and modelled into illumination.
Zarvane Akarne: "*Ahunavairya*" is the great edict of the
their relation with Lord. "*Ahunavairya*" has two aspects-
Asha. one the bearer of

the "farman" Edict called Baga Ahunavairya and \ the other is the edict itself and the description of the same-called Ukhda Ahunavairya, the possessor of which rather the second -master of which is Mazda who is called Ukhda-Maenyesh in *Gatha Ha 32-7. The hold of the *Vairya* is one with the worker for the *Vairya*, i.e. *Fravashi*.

The *Vairya* says that endlessness Zarvane Akarne

The edict of the Great Lord is Ahunavairya; it points out that Zarvane is the main sheet anchor to work upon i.e. (please see the marginal note of page 41.)

will appear. This Zarvane Akarne has also two aspects: one -the baga meaning the power himself affiliated to the Ahu meaning the Lord, and his vast endless Zarvan energy unified in the shakti-power) Niru of Ahu, and the other-the souls and the spirit encompassed in the Zarvan,

the mystic Zemo, Zemin in the

* In one of the Mss. Of Gathas the word Ukhda- Maenyesh is written for Mazda in Ha 32-7.

fashion as described below. The *Vairya* says that there is a

The edict says some defect has appeared which is to be set right-the defect is lost in endless form whence it is to be found out requiring the merged condition to be brought to a conscious state when the defect will be presented in the fibre of the Universe.

beginning found, but it is lost in the end that should come, -hence an endless circle is there, which moves round to no purpose as the end is not reached at. What is this beginning and what is this end desired for? The beginning is that of *limit* i.e. insufficiency i.e. relative ignorance *Dravao*, which is entangled, lost in the end of improvement i.e. getting relative knowledge. This *Dravao* will ap-

pear, which will be lost in the described end of knowledge making an endless circuit i.e. a circle to

no purpose. Thus it is said the *Dravao* of endlessness i.e. beginning lost in its end will appear. Thus the edict talks of the endlessness appearing, which is to be unsoldered and brought to the desired end.

How the conscious State comes out of the merged one by Fravashi and Staot yasna is given below.

This Endlessness or Infinity shows no shore, no *Karana*, because the beginning of something is lost

in the end of finality. Therefore first the beginning is to be marked out, its weakness noted and then elevated to perfection. Thus an end of the weakness is brought about,

when the weakness will be elevated to strength and perfection. When the perfection is reached the

beginning will be as good as the end, and they will meet in a point; i.e. get merged in the “baga zarvane akarne” i.e. the illumined point affiliated in the great *Ahu*. When the perfection is brought about by the beginning meeting in the end, it attains the power of *Baga Zarvane Akarne* i.e. becomes ever ready to be fused in the *Ahu* unfathomable. Thus the great Edict which described of endlessness i.e. beginning lost in the end i.e. of endless circling to no purpose, wants first to mark out the beginning i.e. the *Dravao*=relative ignorance, so that it can be taken to its end, when it shall be in the end of finality, to be good enough to be fused in *Ahu* i.e. be invested with *Zarvane Akarne* powers. It was thus ordained in the great Edict, which thus proclaimed to single out the *Dravao* lost in the endless circuit, so as to be remodelled into illumination

The great edict
Ahunavairyā upon the
erection of the
Universe and about the
solution of its riddle.

by undoing the beginning from the end of the futile circles, when the *Dravao* will be separated out. Therefore *Dravao* will be separated out first and woven into the universe and improved. When

he is improved and merged into the great final being then the knowledge will be attained as to how he could have come into being, and not before then. Before that, to question about the same is violation of the commands of the Edict, therefore rebellion against the great Lord, therefore a sin. *Ahu* is *Afrajyant* meaning unfathomable, *Anamanthvao* i.e. unthinkable. He is the only One, -The Being Sole and Alone. There is no name to Him, He is only marked out that ‘*Ahu*’ there is, ‘The Be-

All.' Since he has no names, no attributes can be given to him. Since he is without a name hence without attributes,

Who is Ahu,
The only one Lord
and His relation with
the Universe: the
relation being
explained by the
ideation of
Anamanthvao
(Unthinkable
conditions) giving
birth to Chithra (i.e.
conditions as we can
imagine).

no Creator is above Him, He
is the only One, Unique. The
Universe which denotes and
connotes cannot be from Him,
because everything that comes from
him is like He i.e. full of
illumination, but universe is full of
ignorance or knowledge to a limit
or to the limit.

Such *A unique, the only*
One, the Unthinkable, the

Unfathomable throws round Him a Curtain
of mystery, which is the power which cannot be

The above subject
explained further how
the Universe i.e. the
defective fibre is not
evolved from Him, still
being His Creation.

penetrated through. This power is
called *Niru*. With this Curtain of
mysteries full of power *Niru*, which
is not fathomed at all, the great One
presents a manifestation called the
first Harmony, the first Trio i.e.

Trio which is also singular and unique, but this time with
powers known as *Niru*, *Aoj*, *Tagi*, and *Zor*. This power
sends out the edict *Vairya* of Him called the *Ahu* the
Master shrouded in the curtain of *Niru* or unfathomable
curtain of knowledge. The *Vairya* when proclaimed
becomes highly deified itself remaining unfathomable. All
this happens in what is called Nothingness, i.e.
Anamanthvao unthinkable sphere of the first 'Trio' i.e.
Trio known as *Yaon* because of its connection with *Ahu*.
This

Yaon is the unfathomable expanse meaning the

The expanse of nothingness of the first Harmony called *Yaon*, where the great Edict is being conveyed emerging out Nine Eternities from the merged to a conscious state; the manner of their emergence in which the laws of Had=Limits and Insaf=Justice work all in all; -an idea of Hudaongha'= Conscious state emerging from anamanthvao = sunya unconscious i.e. merge state.

unthinkable emanation from the mysterious *Niru* of the great *Ahu*. This nothingness is in a sleeping condition, that is to say, merged condition into the great *Niru* mysteries of *Ahu*. When in such *Yaon* unthinkable sphere of unthinkable influence *Ahunvairya* was proclaimed, Nine Eternities caused themselves to appear on the surface rotating in unfathomable circles to listen to the great Edict, rousing themselves from the great slumber of the merged condition in the *Yaon*. They could hardly keep themselves awake to listen to the *Vairya*, when they again fell into slumber. Nine times the efforts

were made to no purpose by them. Then on the tenth occasion *Ahu* from the mysteries of *Niru* showered the Manthra-Spenta blessings, giving rise to Justice and Limit in the great Unthinkable Expanse of *Yaon*, when only the Nine Eternities could come out of the Sleep of *Merge* into the wakeful condition, called *Hudaongh*, *Suddhi* meaning consciousness-finding themselves in a holy bond of union, one with another and with the great *Niru* and *Yaon* - the rationale of their wakeful condition.

Thus these Eternities, attuned one with another and with *Niru* and *Ahu*, could appear as *Fravashi* and could listen to the *Vairya* and understand and

follow it. This Vairya becomes Her comrade called as Baga Ahunavairya. The word of this Ahunavairya

Origin of Fravashi and her three manifestations:

(1) Yaon (relationship to Ahu); (2) Rashnu (knowledge of all truth); (3) Armaiti (practical side of the same).

is called Ukhda Ahunavairya. They all nine thus in the *Yaon* got connection with tile Edict-and the *Niru*, being then gifted with the knowledge of arrangement of the *Vairya* called *Rashnu* and utter submissiveness of working out the problem to a letter according to the Edict, called *Armaiti*. Thus Loyalty-deified *Fravashi*, the first pristine pure con-

sciousness, *Hudanogh* of utter submissiveness rose side by side the great *Vairya* by the Manthra-Spenta blessings generating Justice and Limit. These Manthra

Spenta blessings proclaim that all this is according to Justice and because there is the Limit i.e. the power not enough to reach *Ahu* i.e. some ignorance, which will ultimately come out and crop into a *Dravao*.

The first blessings of Ahu bring about the institution of the 'Limits' and 'Justice' which in their turn bring into existence Fravashi i.e. Hudaongha the conscious counterpart of the merged sunya condition of the Yaon expanse of Ahu called 'Tris' (i.e. trio).

Thus the blessings brought about the *Dui*, *Ahunavairya* & *Fravashi* the dual comrades in an attuned *Adui*, appearing one in the other. They i.e. the *Dui* of *Ahuna-*

vairya and *Fravashi* in an attuned *Adui* condition of

oneness, i.e. they two as one, were invested with the powers of *Yaon-Rashnu-Armaiti* (being the emanation of *Niru* containing within itself *Aoj-Tagi-Zor*) themselves in an attuned condition called *Asha*.

The primeval dual forces in an attuned condition-Source of Staot Yasna and Asha.

Thus *Fravashi*, i.e., *Hudaongh* counterpart of the merged condition of *Yaon*, is invested with *Asha*, *Fravashi* then

What is merged Dui viz. Adui? – What is merged trio viz. Asha? About their emergence and presentation.

denotes the *Vairya* of *Ahu* the great Lord and *Asha* connotes the *Vairya* of the great Lord, i.e. *Fravashi* will work out the *Vairya* plan of the *Ahu* according to *Asha*.

Asha then means Order Divine of the Great *Ahu* *Fravashi* now meditates upon the *Vairya* i.e. *Ahunavairya*, and

How is merged Dui worked out to a manifest Dui i.e. a Chithra condition (see below)

having been possessed of *Asha* within her, is impregnated within with an egg called *Staot Yasna*, in which the meditation of *Fravashi* takes a tangible form called *Chithra*, *Anahuma*.

This *Staot Yasna Chithra* (origin of the universe to be found according to *Vairya* in the nucleus of the egg

Origin of Athra: its relation with the Universe.

Anhuma), is thrown out of the *Fravashi* by the *Athra* energies in her which are spread in her from *Asha*, - *Asha* itself being the progenitor of the

divine *Athra*. This *Asha* has *Athra* powers i.e. powers to serve as a son -a servant of the possessor-burning out the ignorance; to re-appear in enlightenment. This *Staota Yasna* really speaking belongs to 'nothingness' Anamantvao condition, but the contemplation of *Fravashi* upon *Ahuna* *Vairya* worked this *Staota Yasna* out as "the Thing" called *Chithra* with *Zarvane-Akarne* i.e. Endlessness (meaning beginning lost in the end) and its limit-by unsoldering the endlessly revolving

futile rink, when the beginning which was lost in the final end was separated out i.e. the beginning of "Limits" confused in the final limitlessness which is the end of finality was assorted out. In this *Ahuna-*

About the 'Staot Yasn Egg' origin of the Universe. – Why the Universe is to be set afloat ?

vairya, we have seen there are the blessings of *Ahu*, generating *Justice & Limit*. This means that every event in this *Vairya* is according to Justice i.e. limits are brought according to Justice; the *Dravao*

that appears there due to limit formation is in accordance with Justice. Thus this *Staot Yasna* contains limits assorted out according to Justice-the beginning of

What is Anhuma?

ignorance-imperfection - *Dravao* being disentangled from the end of perfection. Such an egg is hatched outside on the *Ushyabamic Zemo* i.e. *Zemo* (ground), - which claims to have full knowledge of *Ahu* plan, by the *Athra* of *Asha* emanating from the bosom of *Fravashi*, which egg bursting presents from its '*Chithra-nucleus-anhuma*' the

Birth of Dui i.e. origin of the Universe.

duality: one -the limits with justice in the form of *Baodang* having faith on *Ahu*, recognising *Ahu* as the Over-Lord, and the

other-the limits alone unacquainted with justice in the form of *Urvan* devoid of faith in *Ahu*. Thus the egg, *Statot Yasna* (the egg of *Fravashi* from which the universe will grow), having the *Chithra* nucleus named *Anhuma* which is the product of *Asha* powers of *Fravashi* working according to the dictates of *Vairya* i.e. contemplation upon *Ahu*, presents or gives birth to *Baod* with faith ingrained with

the sincerity of the belief of the supremacy of *Ahu*, and

Presentation of the
Dravao i.e.
ignorance of the
Universe.

Urvan without faith possessed of
doubts and insincerity toward the
great Lord *Ahu*, evolving out of it
Dravao, which

ultimately takes hold of *Urvan*, and becomes the
obsession of *Urvan*. Such is the beginning of the first
manifestation of universe out of *Staot Yasna* the ovum
(egg) of *Fravashi*, which is called *Baga Staot Yasna-staot
yasna* of deified Powers of *Zarvane akarne*, to
distinguish it from *Staot Yasna* generated by
Zarathushtra.

Thus we have seen the origin of *Asha* and the
powers consigned-relegated to it in the manifestation of
the origin of the universe and the universe itself.

"How do these *Asha* powers work in the Universe,
Frashokereiti is attained, forms the theme of

Genesis-Asha-and its
grades.

Bundaheshna i.e. genesis, which is
a very marvellous subject. *Asha* is
the foundation of the

universe permanent or temporary. *Asha* is presented in
nine gradations, each having other eight sub-gradations.
Asha is a gift of *Ahura* to the *Dravao*, for which the
universe is set afloat. *Asha* is assigned to man as his

Various aspects of
Asha.

birthright. '*Yaozdao Mashiyai aipi
zanthem vahishta* :' Meaning the
splendid selfless '*Yaozdao Asha*

powers' are assigned to him before his birth. He has to
attain it by going on the *Path, Tarikat* prescribed,
speaking the truth and conquering the lower self and
resigning to His will entirely, taking the world as it
comes to him in a delightful way –

an known as *Azadgi* saintly life of self-denial prepares the ground necessary to reach the first step of the seventy-two steps of the ladder of Asha life. *Asha* is a power itself intelligent and selfless-it is not an abstract quality. Now let us trace *Asha*, how it works in the manifestation of *Hasti* i.e. the permanent universe, and *Nisti* i.e. the

Relation of Asha -
Paityoget and Khaetva
in Humata-Hukhta-
Hvarshata energies i.e.
in the Universe.

temporary universe, when we shall come across the ingratitude of human beings and their failure to work out the great trust given to him in parallel with *Yazata*. This will lead to violation of laws and consequent

responsibilities upon man, which brings us to *Paityoget*, the second important principle after *Asha*, where *Ghana* and *Spena* activities are to be considered, which will result in the third principle of *Khaetva* i.e. conquest of the animal nature and the victory of *Gava* meaning selflessness-which helps to draw near the occasion of *Frashokereiti* meaning the end-all and be-all of the universe working.

The first manifestation of the universe was quite unlike the present one-its description-what part Asha plays in it : Asha versus Acka i.e. chaos.

We have seen above that *Fravashi* in accordance with the dictates of the *Vairya* has borne *Staot Yasna* egg with *Anhuma* nucleus, which has bred *Baodang* and *Urvan* in whom latter the *Dravao* got the upper hand. *Urvan* was so to say under the sway of *Dravao*, which ruled supreme. The universe which came out of this

7.

manifestation, was entirely within *Dravao* control, in which there was nothing like progress, but everything was at a stand still. This is called in Avesta 'Afrashimant Gatva' i.e. unmanifest logos.* Mysteries of this riddle

Unmanifest Logos:
its import. Asha and
Acka at Variance, Acka
being successful.

are described in the *Fravardin Yasht* from 14 to 18 paras. What could uncontrolled *Dravao* meaning ignorance do is stated there. All the laws were kept at bay, stasis and inert conditions were the order of the day.

There was no control of *Fravashi* 'Loyalty Deified' in *Afrashimant Gatva* meaning unmanifest logos, i.e. *Asha* the

Nature of the
unmanifest creation i.e.
Chaotic creation: part
of Asha in it

birthright of *Dravao* was refused and *Aka* chaos took the place in that unmanifest logos. *Dravao* was entirely rebellious, the blessings hence had been stayed for the time being,

leaving the *Dravao* as such. We shall only take a note of this condition of the beginning of the universe, in which there was nothing like attraction-passions or divine love-*Frasho-Kereti* was an impossibility in such affairs; *Urvan* was entirely engrossed by the *Dravao*, and *Baodang* was not

Final success of
Asha upon Acka in a
measure aspiring to be
perfect in Frasho-
Kereti.

allowed a footing in the Universe. Complaint and remorse of the parent *Anhuma* became fructified in the appearance of the blessings of *Urvar* showered on that universe by *Fravashi*, which

* Logos is the Heavenly Father's expression Ahuna Vairya for creation (proxy to Ahu).

The reading given on page 51 from line 26 to page 52 lines 1 to 27 as word to word transliteration of the Avastaic text will be followed easily by the plain reading of the same.

set inertness in motion. The *Afrashimant Gatva* meaning universe in stillness, unconscious of progress, steeped in ignorance i.e. unwise stupid (otherwise called unmanifest logos) became *Mazda-ap*, -i.e. conscious of motion to get divine wisdom, and began to flow like waters seeking level in search after wisdom i.e. became current to reach wisdom (i.e. became manifest logos with all the mysteries applied to motion).

In short, *Dravao* lost its hold-itself changed in mentality-the stillness of ignorance, the motionlessness or muteness of ignorance came to motions of passions; *Daevo-draoman* the attack of *Dravao* igno-

What could blessings do in making the still i.e. chaotic Universe to come to a motion -i.e. progress-Acka being non-progress; Frasho-Kereti being full progress. *Urvar* brought about this change, and the manifest logos that universe as of to-day began its revolution and rotation.

For the fixed, static, un-progressing unmanifest logos called *Afrashimant Gatva*, Avesta says thus:

References of Avesta Farvardin Yasht for the said state of chaos i.e. non-progress and Frasho-Kereiti

Yao apam mazda-datanam srirao
Patho Daesayenti. "She i e.
Fravashi shows points (to the
Afrashimant Gatva i.e. static logos)
the shining i.e. (leading towards
illumination, emancipation) path, railroad of Apam Mazda
dat the

waters of wisdom i.e. progress-Yao which static logos, *Para Ahmat* before this rightful direction of *Fravashi*, *Hishtent* were standing, *Fradatao* fixed

The success of ship-wrecked in, buried in, consigned to Fravashi in the the pit or chaos of ignorance -un Universe. wisdom , *Fradatao Hamaya*

Gatvo fixed to the spot, motionless,

Dareghemchit Pairi Zarvanem for many *Zarvane-Darego Khaddta* i.e. immeasurable time (*Zarvane Daregokhadata* is presently taken to be a revolution of 81,000 years in which our earth of the present day completes its rotation, revolution being brought to a stasis by a big *Jag-rel* or Deluge- *Universal Flood* to remain in the condition of *Laya* i.e. gathering powers to begin rotation and revolution again for

further progress towards the union of the great *Ahu*,

What is Darego -Khadat_ an extent of 81,000 years being a course of time recurring innumera- ably in its fight towards eternity. from which she emerges and begins anew the new *Darego-Khadata* to be prolonged again till further 81,000 years and get into *Laya* again for a further *Darego-Khadata*, and so on and on. Here the words

are *Dareghemchit Pairi Zarvanem*. *Pairi* meaning extent of rotundity, round and round, i.e. innumerable rounds of *Dargeo-Khadata* (81,000 years) i.e. for innumerable time). Further Avesta says: *Yao Stram Maongho Huro Anaghranam Raochangham Patho Daesaiyen Ashaonish Yoi Para-ahamat Hame Gatvo Dareghem Hishtenti Afrashimanto Daevanam Paro Tbaeshanghat Daevanam Paro Draomohu.*

Yao=she (*Fravashi*) Daesayen=shows-points (to the static unmanifest Logos which contains *Staram*

She (i.e. *Fravashi* who is the deified divine wisdom of *Ahu* the Great Lord empowered with rightful authority to act according to the dictates of *Ahun Vairya* i.e. the just wish-the just commandments of *Ahu*) shows to the static logos the shining path i.e. the rail road of *Apam Mazda-dat* i.e. the straight easy road of the waters of Wisdom toward progress. This static logos (universe) before this rightful direction of *Fravashi* was standing '*Fradatao*' fixed to the spot as ordained in the *Ahun Vairya* great edict. This static logos was so to say buried in the pit of ignorance, i.e. the pit of chaos (non-order) for immeasueable times (reck oned upon the *Zarvane Darego Khodat* principle of 81000 years i.e. for immeasureable *Zarvane Darego Khodat*).

The reading given on page 52 line 32 to page 53 lines 1 to 25 as word to word transliteration of the Avestic text will be followed easily by the plain reading of the same.

She i.e. *Fravashi* shows to stars, Moon, Sun and *Anagra Raochao* (all encompassing all shining immeasurable heaven) holy virtuous paths of motions i.e. motions turnings according to the order divine of *Ahun Vairya* productive of progress. They i.e. stars Moon, Sun *Anagra Raochao* until then had remained fixed to the spot in the unmanifest logos owing to the perverseness of ignorance surrounding them and the spread of the contagious evil influences of the same ignorance attacking them, in short owing to the control of the Nature of the understandable darkness, stillness-non-motion.

The reading given on page 53 line 31 to page 54 lines 1 to 29 as word to word transliteration of the Avestic texts will be followed easily by the plain reading of the same.

i.e. stars, *Mah* i.e. moon, *Huro* i.e. Sun", *Anaghra Raochao* i.e. all encompassing, all shining, all blissful, immeasurable heavens, which are to be the

Fravardin-yasht
upon chaos & cosmos
i.e. Aka and Frasho-
Kereti or
Affrashimant and
Mazda-ap condition of
the Universe.

residing place of Ahura in the future of manifestation, all in static order now, but which are to be in motion, i.e. put on progress in the future of manifestation, to say in short, the - static unmanifest logos containing the theme of manifestation, '*Ashaonish*' holy chaste,

virtuous '*Patho*' Paths of motions, of progress, working turning according to order divine,-relegated to Stars-Moons-Sun-Anagra *Raochao*, i.e. eternal blissful all encompassing heavens (themes meant to be manifest from its unmanifestation), but which (i.e. stars-moons-sun-shining heavens) uptil now had not manifested, had remained still in the unmanifested

form in the fixed Logos owing to the
How does *Tbaeshanghat Daevanam*-the disease-
Avesta describe- perverseness - rebelliousness of
connote Acka? ignorance and contagious evil in-
fluence and attack of the same (i.e.
not allowing the *Baod* (Divine Wisdom) to appear amongst
the Logos).

Further, the Avesta says: *Yao Urvaranam Khviriranam Srirao Uruthmish Daesayeihiti, yao para ahmat*

All importance of
Blessings for
redemption: its
quotations from
Avesta.

*Hishtent Fradatao Afraok-
shayeintish Hamaya Gatvo
Dareghemchut Pairi Zarvanem : Yao
meaning she (Fravashi) Daesayeithi*

shows or presents (on the unmanifested fixed logos)
Uruthmish meaning growth of manifestation- *Uru* i.e.
conscious conditions of pro -

gress, which are *Srirdo* meaning shining i.e. leading to illumination, -*Urvarnam Khvriaranam* meaning resulting from the fruits of *Urvar* meaning blessings -showering in the rain form from the pregnant clouds of *Urvar* heavenly blessings. For this motion i.e. the growth of progress from chaos by the blessings of *Fravashi*, Avesta says: *Aat Tao Nuram Fratachinti-but* now (because of the *Urvar* blessings showered by *Fravashi* according to the *Vairya* plan of *Ahu*) she (i.e. the *Afrashimant Gatva* meaning the unmanifest logos which is made manifest i.e. running like *Mazda's* waters after wisdom) flows-runs, *Mazda-Datem Paitipantam* towards upon the path-railroad set up by *Mazda*, i.e. Beneficent Wisdom *Baghobakhtem Paiti Yaonem* meaning (towards) to reach the *Yaon-the* original place (of nothingness, from which they came out through the *Staot Yasna*

egg) in accordance with the mysteries

The description of of *Baghobakht* i.e. ordained justice of Avesta for the band of the Great *Ahu*, regulated Justice in the creation and nullification of the chaotic state by his *Baga* spiritual powers, *Frathvarestem Paiti afentem* i.e. towards the fixed stations leading towards progress, i.e. through dictated ordinary lawful progress (according to the laws of *Paityoget, Keshash*), *Zaoshai Ahurahe Mazddo, Zao-shdi Ameshanam Spentanam* for the sake of the attainment of the divine love of *Ahura Mazda* and *Ameshaspenta*.

The different aspects of the universe upto the present, having Asha as the basis.

Thus we have traced the origin of the universe from the egg, viz. *Staot Yasna* of *Fravashi*, i.e.

(54A)

She (*Fravashi*) presents (sets in action) a stimulus of excellent growth on the fruit bearing latent powers resident naturally in the trees.

But the more exact and technical translation of philosophical import is this :-

She (*Fravashi*) presents (on the habitations, creatures of the vegetable, mineral, human and other worlds encompassed in the logos) a stimulus of excellent growth on their natural self breeding powers resident in them-the natural self breeding powers having been imbued in them by the divine blessings showering on them from on high.

What is the result of the guidance of *Fravvshi* on the flowing waters (i.e. the logos which is now become manifest-moving like waters seeking their own level) and on the stimulus of growth on the latent breeding powers of the habitations in that logos. Avasta says.

But now when they (i.e. the logos which is moving like waters-which is moving after the waters of wisdom and the habitations there-in breeding excellently and efficiently) are under the blissful guidance of *Fravashi*, they desire to attain the divine love of *Ahura Mazda* and *Ameshaspantas* amidst their rejoinsings and therefore run upon the 'set up' *Mazda* laws (i.e. laws of creation and destruction and recreation according to retributive rightful adjustment) towards the place of the waters of salvation i.e. towards the appointed stations of progress and redemption to reach the 'Yaon' i.e. the original residence of *Ahu* the great Lord. They do so in accordance to *Bagobakht* i.e. they become their own architects-they build their own fortunes because the ordained justice of the great *Ahu* regulated by His spirits of double Trios i.e. regulated by His spiritual powers distributing rightful shares to rightful deservers-is allotted on each of them as their monitors-admonishers.

'Loyalty-divine-deified-towards *Ahu*,' first emanating as *Afrashimant Gatva* meaning unmanifest logos devoid of *Asha* basis, but emanated from *Aka* chaotic disorder- (a happening which cannot be conceived by our rational power, but which must be accepted on the word of the Scripture, the befitting and proper attitude of wisdom loving person-the lover of ancient genuine wisdom) and then manifesting as 'Mazda apa' of *Asha*, being subject to *Mazdadat* and *Ahuradat*, divine laws going after wisdom of *Mazda* like the waters flowing to seek their own level. Thus *Mazda-ap* Universe in motion towards progress i.e. *Frasho-Kereti* is *Uruthmish*, the growth, the development, the manifestation of the *Afrashimant Gatva*, presenting the development of the parts therein in nucleus form and inert and undeveloped upto then called *Stram* meaning stars, *Mah* meaning moon, *Hur* meaning sun, *Anaghra Raochao* meaning the higher realms of *Minoi* etc. This *Mazda-ap* universe based on *Asha* nurtured by the *Urvar* blessings, presented two aspects; one the permanent, immortal, the other non-permanent and mortal.

There is not space enough to trace the development of the heavenly divine deified parts of the higher permanent immortal realms called *Minoi* and *Hasti* the '*Haithyeng stui*' of Gathas and the emerging of mundane evanescent mortal-ignorant-selfish creation containing different degrees of superiority & inferiority called *Nisti* and *Geti*, the *Mainyava Gaetha* and *Astavat Gaetha* of Avesta. Sufficient to say that the uni-

Avestaic refer-
ences for the immortal
and mortal universe
and the laws therein.

verse based on *Asha* meaning order divine subject to *Mazdadat* and *Ahuradat* i.e. *Mazdayasni Zarathushti Dat* began from *Ushyabamic* (i.e. the dawn of enlightenment of the highest - *Mazda-ap* realms -the roof of the *Minoi alam*), containing the 9th & 8th heavens, called respectively the *Asman* of *Ahunavar* & *Anaghra Raochao*, which are the residing place of *Ahura Mazda* and his activities showing four kinds of divine energies called *Khaster-ZarvanUru-Staot*, -the realms where *Zarvane Akarne* is working, the birth-place of *Yazat* and the home of all *Urvan*. The reference of the Personal and the Impersonal God in perfect amity with each other and the reference of the evolution of the immortal universe i.e. the universe of *Asha* meaning order divine and of *Vohuman*, *Baodic* thinking i.e. the universe of *Yazata Hasti* and of the creation of perishable universe full of ignorance and full of consideration for self and such other related things are found in Gatha. 31-7, : *Yasta Manta Paouruyo Raochebish Roithven Khathra, Hvo Khrathva Damish Ashem ya Darayat Vahishtem Mano.*

Manta=He (the Anamathvao the Impersonal God Ahu) thought, had been thinking, will ever remain thinking evolving out the plan called Ahuna Vairya. *Yasta* (this plan of Ahuna Vairya) came to (the personal Ahu called Mazda), *Paouruyo* from the very beginning of the universe, before it had been built. (Mazda began evolution and creation. Raochebish indicating Anagra Raochao i.e. Minoi Alam was evolved; Yazats were evolved; *Khathra* i.e. the shining blessings of ever remaining Light were used in this manifestations). *Raochebish* through the eternal lights

The reading on page 56 line 23 to page 57-page 58-page 59 as word to word transliteration of the Avestic version can be followed easily by the plain reading of the same: -

(He i.e. the impersonal *Ahu* God) has been thinking, will remain thinking (evolving out the plan of the universe according to *Ahun Vairya* His own Edict). This plan of *Ahun Vairya* for the evolution and creation afterwards reached (the personal *Ahu* God named *Mazda*) from the very beginning of the

(56A)

universe before it was built. (*Mazda* then began to work out evolution and creation. Evolution is full of *raoch* i.e. all intelligent shining lights full of happiness. Evolution means presentation of immortal beings called *Yazats* or *Ameshaspantas* and the immortal Universe called *Damispent* called otherwise the *Minoi* universe. This evolution was brought about by *Mazda* with the help of *Khathra* i.e. all blissful blessings of *Ahu*. After completing the evolution i.e. immortal manifestations, *Mazda* began to create creations i.e. mortal universe and beings in which He made use of the *raoch* all shining all intelligent evolution i.e. *Yazats* and *Damispent* i.e. the immortal Universe and the *Khathra* i.e. all blissful blessings. The all blissful blessings of *Khathra* were are stored in the *Raoch Damispent* and *Yazats*. *Mazda* hence took these blessings from them. They i.e. *Yazats* and *Damispent* i.e. Immortal universe are imbued with those blessings). Thus through these *Raoch* i.e. all shining immortal beings called also all shining eternal lights i.e. *Yazats* and their shining manshions called *Anagra Raoch* these blissful blessing called *Khathra* were showered on the *Dravao* ignorance which had accompanied certain *Ruvans* (souls) mixing these *Khathra* blessings in the *Raethwe* i.e. in the rubbish of *Dravao* ignorance bringing into existance there from the mortal universe and beings. (The mortal universe is called *Gaetha*. This *Gaetha* i.e. mortal creation is of two main varieties. one is *Mainyava* i.e. unseen as thoughts are unseen to us. The other is *Astvat* i.e. material percivable).

(56B)

Mazda himself (being proxy to the Impersonal *Ahu*) is possessed of all knowing sense and knowledge (to understand *Ahun Vairya*) and is thus the creator of the mortal universe and chastiser of the dark side of Natural forces reverting them to the white side and maintainer of the immortal Universe and *Yazats* and Nature divine by maintaining in them the already established *Ash* powers (i.e. powers of truthfulness and order divine) and altruistic powers of selflessness which are ever ready to help the needy i.e. the mortal universe. The Avastaic version finally Says that *Mazda* the mainyeus i.e. the personal God haviog become one with *Ahu* the the Impersonal God is invested with unlimited unseen powers and authority becoming His viceroy (*Ham Khodai*) becoming *Ukhda* Mainyeus the possessor of *Ukhda* i.e the word of *Ahu* the *Ahun Vairya*. With such powers and authority He fashions to perfection the dual forces of Mother Nature and of the mortal Universe of dualities and polarities

of the *Anagra-Raoahao* i.e. Minoi ever living shining-universe, *Khathra* the shining blessings, *Roithwen* were mixed-added in the *Raethva* i. e. the *Dravao* ignorance of the Ruvan bringing into existence the *Nisti Universe* called *Mainyava Gaetha* and *Astavat Gaetha*. *Hvo=thus* He Himself (the possessor of *Manta* the plan of Ahuna Vairya, i.e. Mazda the Personal God), *Khrathva* on account of the all knowing sense and knowledge is *Damish* the builder-creator. *Ya* on account of this (i.e. His being the possessor of the *Manta* i.e. the Divine Plan of Ahu the Impersonal God and hence His being the possessor of the all knowing shining sense and Wisdom and hence His being the Creator) He *Darayat* maintains *Ashem* and *Vahishtem Mano* i.e. Asha powers and pure selfless thinking powers of the Mother Nature whom He Himself has evolved keeping in check the evil-dark forces of the same. (It should be noted that the word *Manta* is from the root '*Man*' meaning to think and *Ma* meaning to measure, both roots are implied in the word *Manta*. Hence *Manta* means He thought and measured, evolving out the great Plan of Ahuna Vairya. *Manta* hence Ordinarily is used both as a verb and as a noun. As a noun it is taken as the 'Divine Plan'. In the *Manta* i.e. the Divine Plan of *Ahuna Vairya* there is the thought and there is the measurement i e. there is the thought with perfect justice. Hence *Ahuna Vairya* is the Divine Plan of evolution and creation with a just measurement that this much will evolve out soon and attain salvation and this much will take time to do so, hence it has to undergo the toils and troubles in the form of a mortal Universe and mortal beings. The words *Ashem* and

Vahishtem Mano indicates the Mother Nature who possesses Asha Divine Order and selfless altruistic thinking. The word *Darayat* indicates the meaning of maintaining the Nature and keeping in check the evil forces against Her.) Further up it is written in this Ha 7 that: **Ta Mazda Mainyoo Ukshyo ye a Nooremchit Ahura Hamo* i.e. *Mainyoo* through His unseen powers (vested in Him by the Impersonal Ahu, when the Manta was given to Him by the Impersonal Ahu), Mazda (who now is called *Ukhda Mainyeush* i.e. the Mino the Personal God in possession of the Word of Ahu, the word of the *Manta* i.e. the thought powers of Ahu who is the impersonal He) *Ukshyo* fashions to perfection, takes to perfection *Ta* the dual forces of the Mother Nature and of the Universe (i.e. both the good and bad sides of the Universe i.e. the Universe of duality and polarity); *ye*=who i.e. Mazda (has the authority of doing so i.e. creating, destroying and re-enlivening to progress because He is the appointed one *â Nooremchit* now (i.e. when He is invested with the Manta and is speaking the *Ukhda* the Divine word and creating the Universe, taking them to progress) *Ahura Hamo* is become one with the Great Ahu the impersonal God, becoming His *Ham Khoday* Viceroy

* In one Mss. the word Mazda is replaced by *Ukhda Maenyaush* the line reading thus-*Ta Ukhda Mainyoush Mainyoo Ukshyo ye â Nooremchit Ahura Hamo*. It should be noted that Mazda is the Maenyo i.e. personal God in possession of *Ukda* i.e. the word of Ahu the impersonal God who had thought over the plan for which the word *Manta* is used.

(His Proxy). Thus, *Mazda* i.e. possessor of the great wisdom-who evolves and creates the universe of two phases is *Nuremchit* now when '*Ta*' meaning the two *Chithra* conditions i.e. the Universe of Duality and Polarity, of both the '*Adui* unified and *Dui*' ununified condition i.e. of dual & polar nature are being fashioned by him to progress, is *Ahura Hamo=is* one with Ahura i.e. with *Ahu* of the *Anamantvao* mysteries. This means that *Nuremchit* now something is happening i.e. *Mazda* is engaged with something-therefore before *Nuremchit* i.e. before now something had already happened. Therefore it is written thus that *Nuremchit* now the Worker of to-day is in perfect amity with *Ahu* the worker of yore.

The Humat mysteries: -

Mazda Ahura (the personal God) at the helm of the affairs of Cosmos i.e. Ruvanic evolution; about the wide expanse of the universe:

The mystic Yasn Ceremonies for the same; The Avastic references for the same.

Thus *Mazda Ahura* (Personal God) is on the scene as *Manta*. He is with *Fravashi* delineating the universe with measurement. The holy fire called *Athro puthra Ahurahe Mazdao* permeated with *Asha* during the 'Yasna ceremony i.e. the feat of meditation' comes out of Him which is spread making the wide expanse upon which the landmarks of the universe of *Minoi-Hasti* and the universe of *Nisti*, which are to be evolved out by *Manthra Spenta* mysteries are made which will be described below. In the words *Manta* and *Khratu* and *Khathra* are hidden the secrets of the

Hadamanthra Yasna, meaning mystic ceremonials which *Fravashi* performs with *Mazda Ahura* who is the *Manta*,

Hada Manthra
Yasn for the
evolution of the
Universe.

she *Fravashi* becoming one with Him, emanating the *Athra* full of *Asha* and spreading them in the whole expanse of the universe, to become the land mark, upon which

the future buildings of the universe will be created by the *Manthra Spenta* mysteries. In short, by the *Hadamanthra Yasna* meaning mystic ceremonials of *Mazda Ahura* and *Fravashi* the foundation of the whole universe is laid and completed. Engaged in the *yasn* with *Fravashi* the *Manta* meaning the meditator evolving his *Khathra*, and *Khratu*, emanates the immortal *Athra* which spreading in the whole expanse of the universe as 15 different *Athra of the universe*, forms the universal land marks upon which the universe of *Minoi Hasti*, *Nisti*, *Geti*, will be evolved & created by *Manthra spenta* mysteries, presently to be explained. So much about *Manta*.

We have described the expanse of the Universe as being of two natures, One is called as the *Anamanthvao Yaon*. The other is known as the Chithra expanse. The first expanse of the *Anamanthvao Yaon* has within its Circumference the other Chithra expanse.' The *Anamanthvao Yaon* expanse is quite unthinkable. This immeasurable expanse is denoted in the *Nikiz* (i.e. exposition of the Secrets of the religion) by the minus sign (-). The mention of this sign is made above, where *Ahuna Vairya* is described as being proclaimed when *Fravashi* had emanated from the same. The other Chithra expanse of the Universe is such that thought can

work upon it. Chithra means 'Seed.' We know the nature of a seed as emanating a sprout, a tree etc. This expanse is denoted in the Nikiz by the plus sign (+). This Chithra expanse is denoted as having a Asma (i.e. sky), a Vayu

(i.e. an atmosphere) and a zemo (i.e. ground). Such is the Chithra expanse of the Universe, which is further subdivided into two main parts. The one main part of the Chithra expanse is immortal

About the cosmic space its nature and the Universe raised upon it.

having its Asma (i.e. sky) and Vayu (i.e. atmosphere) and Zemo (i.e. ground) in an attuned Condition-the three become as one. The three being of one thought, word and deed become united and separated as desired by the great Vairya (order of Him). But the other main part of the Chithra expanse is mortal i.e. subject to great changes and in un-attuned condition, the three remaining separate as a Asma, a Vayu and a Zemo, as the three are not of one thought, word and deed. On the immortal expanse of Chithra are erected nine Asma (Heavens), one within the circumference of another. The outermost Asma (Heaven) is called the Asma of Ahunvar (i.e. the var-the circumference of Ahu called the ninth Heaven). The second Asma within this 9th one is called the Asma of Anagra Raochao (the circumference of unlimited eternal lights called the eight Heaven). These two immortal Asma Circumferences (which are within the embrace of the first expanse of Anamanthvao Yaon) constitute the Minoi *Alam*, called in Avesta as *Ashahe-Khao* (the source of Asha the immortal Truth). The other seven Asma (Heavens)

(one within another situated on the immortal expanse inlaid within the folds of the above said two) have special names given to each of them in the Nikiz. They form what is named as *Jirmani Alam* or Beheshti Alam, called in the Gathas as *Haithyeng Stui* and in Avesta as *Asma-Khao* (revolving Heavens) and *Asna Khao* (the Heavens with Centres affiliated to the Above said *Minoi Alam*). These Seven Asma on the immortal expanse are also called as *Geushcha Azydo* (in Gathas Ha 29-5).

The transitional stage in between the above said two expanses (viz, Anamanthvao Yaon and the Chithra expanse) is called *Ushya Bamic* otherwise named as *Hoshebdm*. When the above said minus Anamanthvao expanse comes within the '*Hosh*' i.e. the understanding of Yazat it is called the expanse of Ushya Bam i.e. the expanse which can be realized some what by the Baod of Yazat i e. the understanding of Yazat. From this Ushya Bam expanse is generated the other Chithra immortal expanse. This Ushya Bam immortal expanse is shown in the Nikiz by the Zero sign, because this Ushya Bamic expanse or what is commonly called Hoshebam possesses

the knowledge about the
 What is Hoshebam. Anamanthvao secrets only of the
 zero degree i.e. very scant. Still this

Ushyabam generates the chithra expanse of the Universe. Thus it is said the ocean of knowledge has no limit. Ushya Bami is the shining growing Crescent of the globe of the Anamanthvao expanse. Just as the growing shining Crescent moon is nowhere, quite meagre before the full moon, the same way the shining circumference or edge or

the rising knowledge of the Ushya Bam expanse is nowhere, quite meagre before the knowledge about the *Razeng* mysteries of Anamantvao Ahu.

On the above said Ushyabam expanse the Asma is erected-evolved i.e. the Circumference is drawn which is called Hoshebam Asma, named in Avesta as *Spenta Mainyeush Daman*. This Hoshebam Asma is the theatre of the evolution and creation of the Universe i.e. of the above said Asmas. Urvar blessings of *Manthra Spenta* are showered here from the Anamantvao expanse to activate the above said chithra expanse for the construction of the Heavens. The above said nine Asmas (heavens) had been evolved on the nine fiery land marks in the chithra expanse by these *Manthra Spenta* blessings.

Importance of
Hoshebam for the
Universe.

These very blessings form these nine Asmas. When these blessings fall on the tenth fiery land mark of the Mino *Karko Athra the other part of the chithra expanse called above

as mortal expanse i.e. expanse liable of changes is activated out for the construction of Nisti Universe. First of all the *Manthra Spenta* blessings on Ushya Bam evolve out the above said ninth Asma, the ninth the outermost being called Asma of Ahunvar. This 9th Asma of Ahunvar coincides with the Hoshebam Asma. Tliis Hoshebam Asma begins the great plan of the evolution of the *Urwan obsessed with Dravao ignorance*, who as we have seen above was born of the Staot Yasn egg of Fravashi as a twin brother of Baodang and who had begun the *Afrashimant* i.e. Chaotic universe. This chaotic universe (*Afrashimant Gatu*) was situated on the Zemo of

* The above said nine fiery land marks have their special names which are known as so many heavenly fires.

Hoshebam Heaven, which Zemo was not in unison with its Asma. But the above said Urvar blessings of *Manthra Spenta* turned that chaotic universe to that of Order called '*Mazda Ap*' when the Zemo (ground), Vayu (Atmosphere) and Asma (the Sky) of Hoshebam become unified. On this '*Mazda Ap*' universe i.e. on this Hoshebam Asma (which has its atmosphere and Zemo ground in unison with it) the above said Urvar obsessed-infested with *Dravao* ignorance, began to love his twin brother Baodang they both going together there, which was not the case before when the Afrashimant i.e. Chaotic Universe in view. The Urvar blessings of *Manthra Spenta* brought about these changes. Thus the blessings of *Urvar* were showered which made *Dravao*-ignorance, the obsession of *Urvan* lose his sense of stasis, non-progress, arousing in him motion and turning a particular part of the *Dravao* obsession to enlightenment, which after having been remoulded by mystic working of *Yasna Hadamanthra* formed the *Ruvan* of *Ahura* called *Manthraspenta* who ultimately became the part and parcel of seven *Ameshaspend*, who gave birth to *Yazatas* further on the 8th Heaven of *Anagra raochao*.

This mystery is described in Avesta, *Fravardin Yasht* thus: *Yenghe Urvo Manthro-Spento Aurusho*

Avastaic reference for the Ruvan of Ahura Mazda.	<p style="text-align: center;"><i>Raokhshno</i> <i>Fraderesro</i>,</p> <p><i>Keherpascha</i> <i>Yao</i> <i>Raethvayeiti</i></p> <p><i>Srirao Ameshanam</i> <i>Spentanam</i>.</p> <p><i>Yenghe</i> meaning whose (<i>Ahura's</i>)</p> <p><i>Urvan</i> meaning soul is</p>
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Manthrospento i.e. possesses talismanic powers to build the universe to bring about the woven ignorance of *Dravao* in it to enlightenment and

progress, *Aurusho* meaning which *Urvan* is white (i.e. bereft of ignorance and the obsession of *Dravao* which were formerly with it), *Raokhshno* meaning fully illumined, *Fraderesro* meaning instructive so as to lead the universe to perfection i.e. the Manthra Spent *Urvan* of Ahura is the instructor of *Dravao* to reach light. The Manthraspent *Ruvan* of Ahura transmutes the *Dravao*, changing it to immortality for which the text says: 'yao' with which (i.e. with the power of the Manthraspent *Urvan* of Ahura) '*Srirao*' shining, illumined '*Keherpascha Ameshaspanta*' endless immortal form pervading in *Zarvane Akerne* of Ameshaspanta immortality '*Raethvaiti*' are formed, are brought to take a moulding in which all *Dravao*=ignorance is transmuted to all enlightenment-to perfect enlightenment, and are brought into union with the perfect illumination thus converting any defect to perfection i.e. He the Lord and *Fravashi* moulded the *Urvan* now raised to the moulding of *Ameshaspanta* i.e. immortality, removing any ignorance perchance remaining there.

Here the word *Raethvaiyeti* opens the secret. *Raethva* means impurity i.e. ignorance, and as a verb it

<p>The import of the word <i>Raethvaiyeti</i> for the evolution of <i>Ruvan</i>.</p>	<p>connotes the idea of deatroying the filth until filth-removing form is moulded. Here the <i>Urvan</i> was obsessed, infested with <i>Dravao</i> is illumined so as to be the very essence of <i>Ahura</i> and called</p>
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Ahura's Ravan ready to act for *Ahura*. Next to *Ahura* are 7 *Ameshaspends*. That part of the elevated *Urvan* which still contains slight impurity of ignorance is to be elevated to perfection and

joined to the next best of *Ahura* i.e. *Ameshaspand*. To connote this idea *Raethvayeiti* word is used, which denotes the meaning of filth-removing formation. So much for the *Ruvan*, which has digested the *Urvar* i.e. Spiritual blessings.

Further account of the progress of the Ruvian evolution; Avastic references for the same.

But the other part of *Ruvan* infested or obsessed with *Dravao* which could not digest the *Urvar* i.e. spiritual blessings but which would only suppress its nature of non-progress (known as *Daevanam Tbaesha*, *Daevanam Droman* explained above) and only arouse in it the Sense of motion made itself known as *Hameretha-Hamanberd*

The secret about the formation of the immortal universe and the Avastaic reference to the same. meaning combatant and alien from the enlightened bulk who were possessed of 9 *Ghena* i.e. unthought of sublimity, beauty of perfection and adornment and *Zarvane Akarne* powers, i.e who were affiliated to

Ahu and invested with *Khshathra* right authority known as *Vaso-khshthra*, forming themselves into what is called *Havanam Damanam*, i.e. His (Ahura's) progeny-evolution-Connecting link i.e. Universe of His choice which is also called '*Spenta Maenyeush Damaan*' i.e. the evolution working for spiritual progress. This mystery is related thus in Avesta *Hoshebam: Avaso-khshathro Khayat Dravdo Gato Hamisto Nizbereto Hacha Spentahe Mainyeush Damabyo Varato Avasokhshathro i.e. Dravao* ignorance, *Gatohamisto* meaning emanated as an opponent, *Niz Bereto Hacha Spentemaiyeush Damabyo*

meaning gone out, taken out of the universe of progress, *Khyat Avaso-khshathro*=be devoid of right and wished-for power authority and success. *Varato Avaso Khshathro* =his remainig devoid of real power authority of progress be turned topsy-turvy i.e. may he be changed to enlightenment and invested with authority of progress. This *Dravao*, which had become rebellious, was accompanied with *Urvan*, nay *Urvan* was infested or obsessed with this *Dravao*. Those *Urvan* who have changed their obsession of *Dravao* to enlightenment by means of the *Urvar* i.e. Spiritual blessings have become

The nature of the Ruvan of the Immortal and mortal universe; about the blessings which improved them.

the integral part of *Ahura* and *Amesha Spend* i.e. *Urva* of *Ahura* and *Ameshaspend*, and have hence been invested with rightful authority, seated in *Ahura* and the *Ameshaspend*, and are out, to remodel the universe from whom

Yazatas, have been turned out in the 8th heaven of *Anaghra Raochao*, who then were invested with *Nav Ghena* adornment and powers of *Zarvane Akerne*. They thereafter were found sitting beneath the *Urvar* of *Ahura* tree of *Ahura*, full of munificence, accompanied with *Navghena*, the most intrinsically beautiful *Asha* of nine gradations, enjoying the everlasting *Ushta*, happiness and merriment for ever in unison with them. Thus *Urvar* meaning tree of blessing of *Ahura*, which grew on the 9th heaven, which surrounds the whole universe, threw shadow on the *Dravao*, who was then burning in the heating temperature of disbelief and doubt and opposition and separated from the blessed *Yazat*. The wearied out *Dravao* found

shelter under the shadow and fell into sleep. The mentality of his being an opponent having been changed he wanted a truce and desired to be admitted to the blessed, all merry-making, *Ushta* enjoying majestic assemblage of *Yazat*, remembered in Avesta *Rapithvan Gah* as *Avat Vyakhnemcha Hanjamanemcha Yat Hasti Ameshanam Spentanam, Bareshnavo Avanghahe Ashno Ahimatem*, that majestic gathering of one accord, which is of *Ameshanam Spentanam* the eternities of everlasting nature, highly situated under the peaceful shadow of that high heaven *Anaghra Raochao*. This truce was agreed upon, and the *Dravao* surrendered to the great Lord, and was bestowed a help mate *Baodang* the original one of the twin emanation of the egg *Staot Yasna*, -his own original comrade.

From this time the *Urvan* with *Dravao* obsession was given a saviour by *Ahura* in *Mazdadat*, whom he obeyed, who (i.e. Mazda-Dat) according to *Ahura's* wish wove him in

The Universe as a woven thing-Ahura the weaver called Vafush.

the universe, the fabric of which reveals this intrinsic truth. In Gatha 29-6, *Ahura* is called '*vafush*' the Weaver. It is impossible to try to describe how he is woven in the

universe in such a short essay but some gleanings of it are given in the second part. All this description falls in the *Humata* mysteries, which turn round *Asha* basis, of which the outer manifestation is *Athra* and its energies *Khaster-Zarvan-Uru-Staot*. The practitioners of *Humata* are all *Yazat* who are perfect loyal servants of *Ahu*, hence in perfect contact with *Fravashi*, -nay ever accompanied with *Fravashi*, with

whose (*Yazat's*) divine energies *Fravashi* is mysteriously following. Hence whenever and wherever *Yazata* and their energies, viz. *Khaster-Zarvan-Uru-Staot* and their divine working force appearing as *Raokhshna*, *Asar Roshni* are described, *Fravashi* should be taken and is taken as their comrade instructor and benefactor.

In Avasta Anamantvao has no Keherp (person) but Chithra (Seed) denotes and connotes Keherp; the idea of the person Keherp of Ahura and Yazats; All abstract or concrete ideas do denote Keherp (person); not so with Anamantvao. From whence Anamantvao ideation stops, from whence Chithra ideation begins.

In the *Humata* mysteries, which denote and connote the immortal universe called *Hasti-Haithyeng Stui*, possessing Seven heavens called *Asma-Ashna* with proper revolutions called *Rathvya Chakra* i.e. the universe possessing immortal heavens revolving-rotating on the perfect centres, any energy conceivable that emanates is full of worth and work, indicating no waste, and assuming a shape *Keherp* unconceived by human thinking capacities, therefore taken as unending -Endless *Zarvane Akerne*

There is nothing like abstract but 'all is.' powers. What we take as qualities in the abstract sense is actual, real, concrete, i.e. with a shape, though unsurmountable by our imagination. What is abstract to us is real

with *Humata* practitioners, because abstract sense denotes

ignorance. To the illumined 'All is' i.e. all that exists whether evanescent or permanent, qualitative or quantitative or abstract all have *Keherp* (form-person). Hence it is that the form denoting and connoting 'All is' is given as *Keherp*. 'All is' of the evanescent type denotes a *Keherp* measurable, but 'All is' of the permanent type and quality denotes a *Keherp* of immeasurable, i.e. of *Zrvv ane Akarne* powers.

Hence in Avestic Scripture *Keherp* is given to everything, even to *Ahura Mazda*. But wherever *Keherp* is applied i.e. endlessness of *Zarvane Akerne* is applied or measurable *Keherp* is applied, the theme pertains to *Chithra*, in which dualities, polarities and many-sidedness are the essential factors, which in the endless *Keherp* are fused to unity, denoting *Adui*

the idea of *Keherp* as endlessness and as limitation. and in the *Keherp* of finality are appearing as dual forces. *Chithra* is one, which is born of *Staot-Yasna* egg. But before this egg was formed, all descriptions are of *Anamanthavao*

import, which are taken in the present day idea of being abstract, to which *Keherp* is not applied, though *Rathvya Chakra* energy inconceivable in motion is ascribed to it. With all *Chithra* emanations, creations, whether of *Zarvane Akerna* powers or circumvallated powers *Fravashi* of the *Anamanthvao* mysteries does accompany, whether in co-operation (as with *Zarvane Akerne* powers) or in non-co-operation (as with limited powers which do not show loyalty to Him). Such are the few axioms of the working of *Humata* mysteries i.e. permanent, immortal *Hasti* described in *Daena*.

Humata mysteries Continued;**An effort to describe the fibre of Chithra or Keherpic Universe from the first beginning i.e. from Hoshebam-the theme of Humata.**

The whole universe is evolved out of the above said Urwan with Dravao and the Baodang the twin brothers of Staot Yasna egg. Such an universe is connoted as *'Mazda ap.'* But the preceding Afrashimant Gatu known as Unmanifest Logos contained no share of Baodang. But that Logos is now changed to *Mazda ap* as said above. The Afrashimant Gatu became a myth a matter of the past and the Manifestation of *Stram* i.e, Stars, *Maongha* i.e. Moon, *Hur* i.e. Sun and *Anaghra Raochao* began to be evolved-manifested, in whom both the Urvan with Dravao

Ahu with double 'Trio' and the Cosmic space and different grades of the Universe.

and Baodang were woven as seen above in the text of Farvardin Yasht. We shall now describe how this happened. First of all we take as granted the existence of the Impersonal God i.e. Ahu with His double 'Trios' (a) of Yavech

Yavetaete, Atare Shaedan and Niru Khadat and (b) of Baga Ahunvairya, Fravashi and Staotyasn, the account of which is given in the second part. This Ahu is what we have described as Anamanthvao (Impersonal) whom we shall call as Ahu with double 'Trio'. This Ahu from His double Trio evolves out the Cosmic Space the wide expanse as explained above. This Cosmic space is of Athra consistency in which all the elements of the double Trio are inlaid. We do not include the Anamanthvao Yaon expanse in this

Cosmic space but we include the Chithra expanse in it. In short this Chithra expanse (cosmic space) is of Athra. This Chithra expanse of Athra the bases of the Universe is as said above of immortal and mortal i.e. changeable types. This Chithra expanse of both the types forming Cosmic space the base ground of the Universe forms sixteen circumferences of Athra-the outermost enveloping the rest fifteen is called Athra Puthra Ahurahe Mazdao. The next space in Circumference is called as Athra Barazosavang. On these two Cosmic spaces in Circumference will be erected the Minoi Asm as said above. On the other seven Athra i.e. Seven Concentric Circumferences of Athra forming Cosmic space will be erected the Jirmani Alam as said above. The tenth Concentric Circumference of Athra called Mino Karko begins the Cosmic space of the changeable (mortal) type on which, Nisti universe will be erected. On the basis of Athra-Puthra-Ahuramazda' cosmic space Hoshebam Asm is erected by Ahu with double Trio. On the zemo of this asm the Afrashiment universe had happened and vanished giving place to Mazda-ap universe, which is known as the 9th and 8th Asm or Mino Alam. On this ninth Asm of Ahunvar the Urwan with Dravao was elevated to the standard of Baodang who formed the Manthra Spenta Ruvan of Ahuramazada. This Ahura Mazda is the Keherpic manifestation i.e. Personal God in whom the Ahu (with double Trio (i.e. Anamanthvao God) is like His heart. Henceforward this Ahura Mazda will begin the evolution as He has become Ham

Khoday i.e. proxy to Ahu with the double Trio remaining in Him as His Heart i.e. Source of all knowing knowledge. This Ahura then evolves out *Anagra Raochao Asm* (Heaven) and the other *Asma* (Heavens and *Nisti*). The Ruvan with *Dravao* is now worked up by Him towards perfection as will be seen below. The ninth and eight *Asm* forming *Minoi Alam* which are of *Chithra* consistency and of *Zarvane Akerne* powers are called *Zarvane Akerne* manifestation. The 9th *Asma* (Heaven) with its *Zarvane Akerne* extent is the home of all *Urvan* with *Dravao*. But the 8th *Anghra Raochao* Heaven worked out by *Urvo Manthro Spento*, i.e., formed of the energies of the emancipated *Urvan* round the marked-out *Athra*=cosmic space forms the universal market place, containing the universal University of 72 departments and of 12 aspects-gradations and 27 heights, supplying the needy subjugated *Urvan* having *Dravao* incest with the immortal food of *Khaster-Zarvan-Uru-Staot* for their journey of exodus. These *Urvan* are of *Gato Hamisto* and *Nizbereto Razeng* (mysteries) explained above, i.e. they were the opposing and dissenting *Urvan* with *Dravao* for a revolution against *Ahu*, but who ultimately subdued to *Ahura* and who are now being led for the exodus in the market of the 8th Heaven, which will supply them with necessities from the above University of the mysteries of the talisman i.e. powers attached to 12 and 27 and 72 numbers. The *Dravao Urvan* is led by *Mazda-Dat* as said above. Each *Dravao Urvan*

was given a comrade, the *Baodang*, the immortal wisdom-keeper. This *Urvan* was not homogeneous, i.e. there were grades, which are shown in so many units. The *Urvan* was then separated according to grades-units, each being accomplished by *Baodang*. All this mystery was worked out by *Mazda Dat* in accordance with laws of justice and limit-a matter

The fate of the last unimproved Ruvan with Dravao. Entities made out of him possessing Baodang – Fravashi and other six appanages.

inconceivable by human reasoning, which can be understood only by the *Sejda* method said above. *Mazda dat* by mystic ceremonials of *Hadamanthra Yasna* evolved from each pair of *Urvan*, and *Baodang* six appendages, six subservient illumined curtains of great import and meaning round about them, called *Nur-Rae-Kharenang-Zarvan-Uru-Honvar* forming an entity, with which *Fravashi* is accompanying. The *Yazata* & even *Ahura Mazda* all have such appendages. In the evanescent worlds of *Nisti Geti* each entity has in all 9 parts, though in a metamorphosed requisite condition.

Humat mysteries continued: -

The regular description of the evolution of Ahu of Chithra i.e. the personal God and that of the Yazata who are described as the evolution of the Manthra-Spenta Ruvan_ and as the Ruvan of the Talismanic numbers 7-27-729 i.e. the evolved Ruvan and that of the Ruvan with Dravao Vidatu i.e. Ruvan on the principle of Daseme i.e. division of the parts.

In the main Urvan, one unit was supreme, its Dravao obsession was very negligible, which first digested

	the Urvar i.e. blessings and formed
	Manthra Spenta Urva of Ahura
	Mazda residing in the 9th Heaven.
The evolution	This is Ahu in Chithra i.e. Ahura
of the Personal God	Mazda the Keherpic i.e.
out of the	
Impersonal.	

personal God in whom Ahu of the double Trio i.e. Anamanthvao Ahu the Impersonal one remains as His Heart. The Ninth Heaven which we have seen as coinciding with the Hoshebam Asma is evolved out by this Ahu of Chithra getting His Harvesp Agahi i.e. boundless perception-sense from the Ahu with the double Trio in Him remaining as His Heart. This Ahu of Chithra i.e. personal God by His meditation i.e. by Hada-Manthra Yasna with Fravashi (i.e. unison with Ahu with double Trio in Him) evolves this 9th Asma on the Athra Puthra Ahurahe Mazdao i.e. the widest Cosmic space as shown above. This Athra Cosmic space itself

is emanated from the Double Trio round about *Ahu* the Impersonal God in His heart.

In the main *Urvan* there were 7 other units, who also received the blessings through the one of *Manthra Spenta*.

The evolution of the seven Ameshaspend. These are called as seven *Ameshaspand* who are appended to the above said *Kherp* of the Personal God. These seven Ameshaspands are Eternities i.e.

They are seven *Var* known as the talismanic Circumferences coinciding with the ninth Heaven i.e. the whole Cosmic space, according to the mystery of '*Raethvayeiti*' as already explained.

In this main *Urvan* there were 27 other units who also had received the blessings through 7 emancipated

The evolution of Yazata known as 33 *Ahu* and the 8th and six Heavens known as immortal Heavens i.e. *Minoi Alam*. *Urvan* of *Amesaspand* and had been appended to 7 *Amesha*=immortals appearing as 27 main talismanic *Var* i.e. 27 talismanic circumferences concentric with those seven *Var* i.e. the seven eternal talismanic Circumferences

completely coinciding with the whole Cosmic space. These 7 and 27 eternal rinks=*Var* so to say the sacred covering of *Ahu* in *Keherp* bore out thirty-three *Ahus* i.e. Yazata. These 7 and 27 eternities i.e. the *Ameshaspenta* and all *Yazata* remaining as the *vastra* of *Ahura* having those 27 elevated units of *Ruvan* with *Dravao* i.e. thirty-three Eternities called thirty three *Ahus*, worked out *Anaghra Raochao* i.e. the eighth *Asma* of 12 parts and 27 heights-peaks and 72 sub circles round the cosmic space of *Atar-e Berezoo*

Savangh. After it they also worked out the *Garo-Nmana* the 6th *Asma* round the cosmic space of *Atar-e Froba*.

We have seen that these *Athra* in 16 concentric circles form the Cosmic space evolved out by *Ahu* with the double Trio from His Trio and spread as the great expanse for the Universe to be. *Athra Puthra* is the outermost, the others beginning from *Berezo Savangh*, *Khordad* and *Froba* etc remaining in it concentrically. These were evolved by *Ahu* with the double Trio by meditation called as *Hada-Manthra Yasna* with *Fravashi*. Since *Ahu* with

The first evolution of the *Athra* in 16 circumferences forming the cosmic space –the charge of which is given to the Personal God.

the double Trio i.e. *Anamanthvao Ahu* i.e. the Impersonal God is in the heart of the *Ahu* of *Chithra* i.e. *Ahu* of *Keherp* the Personal God *Ahura Mazda*, the latter being the proxy of the former, the latter remains as the *Manta*. To remain as *Manta* means to be in full power known in Avesta as '*Vaso-Khashthra*.' The *Khodaye* i.e. kingship of this Personal God is established every where i.e. from the 9th 8th & 6th *Asma* Heavens to all the rest of the cosmic space on which the universe of the permanent and of the evanescent types are to be their last limit ending in *Garodemane* i.e. the emancipated material world. In other words *Ahura* in *Chithra* pervaded, has been pervading, and is pervading in these 9th 8th & 6th *asma* which are already evolved out and from thence to the rest of the universe to be of the permanent and of the evanescent type upto the last limit of *Garodemane*. This mystery is revealed in *Gatha (Ha 51-15)* : *Hyat Mizdem Zarathushtra Magavabyo Choisht para; Garodemane*

Ahuro Mazdao jasat Pauruyo; ta ve Vohu Manangha Ashayicha Savayish Chivishi:-(*Hyat Mizdem* meaning that special reward of extreme importance, (*Garodemane Ahuro Mazedao Jasat Pouruyo*) which is of getting *Garodeman* i.e. the house of celestial song in which *Ahura Mazda* had entered (*Pouryo*) in the beginning of creation, He being the first to do so (i.e. before the *Urvan* for which it is meant could enter and enjoy happiness) (*Zaratushtro Magavabyo Choisht*) which was meant to be given by *Zarathushtra*, to *Magav* highly evolved men (*Ta ve Vohumanangho Ashaicha Savayish Chivishi*) will also be given to you, ordinary men, with good faith i.e. with the blessings of progress on account of the observance of *Asha* and *Vohuman* i.e. on account of going on *Patha Tariket*. Here the idea of the pervading of the great *Ahu* in the progressive universe as said above is given.

In the main *Urvan* there were 729 other units, who received the blessings through 27 units appearing as 729 talismanic circumferences concentric with those 27 *Var*. They are known as thirty three *Ratu*. These thirty three *Ahu* and *Ratu* i.e. those possessing the significance of the talismanic number 33 will work as Kings and Viceroys of the Universe. They are ordinarily called as 33

<p>The evolution of the <i>Ratu</i> and that of the <i>Hasti</i> Heavens known seven revolving Heavens.</p>	<p><i>Ameshaspand</i>, i.e. 33 immortals i.e. the immortals invested with (33 i.e. 3 plus 3 equal to 6) the significance of number 6 i.e. powers of 6 <i>Gahambars</i> i.e. powers to create, destroy and re-</p>
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form. These 33 *Ahu* with 33 *Ratu*, showing the significance of the power of

No.6 worked out *Hasti* realms i.e. the *Jirmani* or *Beheshty alam* consisting of the other six Heavens out of the entire nine, the above said three i.e. the 9th, the 8th and the 6th called *Minoi alam* were as said above already evolved. This *Jirmani alam* of the six Heavens was evolved on the six circumferences of Cosmic space the circumferences are named as that of *Atar-e Khordad* that of *Atar-e Gushasp* and that of *Atar-e Burjinmeher* each of two grades all revolving* round about the main circumference of the cosmic space called *Atar-e Froba* having *Garonman* as its Heaven as described below. This *Jirmani alam* is of second rate to that of the *Minoi alam* (the Avastaic names and natures of which are described above on the page 55). These cosmic spaces with their structures of the Heavens are in constant attraction, which is taken as revolutions as explained above. The cosmic space of *Atar-e Khordad* of the second grade with its structure of the second Heaven is constantly attracted towards the cosmic space of the *Atar-e Khordad* of the first grade with its structure of the seventh Heaven. In the same way the cosmic space of the *Atar-e Gushasp* of the second grade with its structure of the third Heaven is constantly attracted towards the cosmic space of *Atar-e Gushasp* of the first grade with its structure of the fifth Heaven. But the cosmic space of *Atar-e Burjin Meher* of the first grade with its structure of the fourth heaven is only in full connection with

* It is to be noted that though these circumferences are situated concentrically, their working efforts commonly known as revolutions; are quite otherwise as described just below.

the cosmic space of *Atare-e Burjin Meher* of the second grade with its structure of the first Heaven, but not in full attraction. The attracted spaces with their Heavens of *Atar-e Khordad* and *Atar-e Gushasp* of the two grades get themselves attracted to the cosmic space of *Atar-e Burjin Meher* of the first grade with its structure of the fourth Heaven. But this cosmic space of *Atar-e Burjin Meher* of the first grade with its structure of the fourth Heaven to

The description of the nature of the eternal revolving Heavens called ordinarily as Gardun-e-gardan named in Gathas as Geushacha Azyao and as Gam-ranyo-Skeretim. and their work.

Gushap of both the grades-itself is attracted to *Atar-e Froba* with its structure of the six Heaven of *Garonaman-the yaon* i.e. residence of *Ahuramazda* hence getting from Him all energies to cope with the above said attractions. This *Atar-e Froba* is in direct connection with *Athra Puthra Ahurmazda* the circumvallating cosmic space first evolved out from

the double Trio of *Ahu Anamantvao* who now is in connection with, nay is in the very heart of *Ahura* of *Chithra-of Keherp* i.e. the personal God. Thus *Ahura* of the ninth Heavens is also in the sixth Heaven. This residence of *Ahura* is of full moment because the sixth heaven of *Atar-e Froba* furnishes all the energies to the fourth heaven of *Atare- Burzin Meher* of the first grade, which is the Heaven of *Havare* the Sun who has to supply all energies to the oomos and who has to direct the various movements of the cosmos upto our mundane globe. On account of the above said attractions of the

Atar-e Khordad of two grades and *Ater-e Gushsp* of the two grades to the *Atar-e Burjin Meher* of the first grade who is the *athra of Havare* i.e. the Sun the revolutions rotations attractions repulsions of those heavens happen and are maintained and managed by the Sun. One must remember that this Sun *Havare* is of the Permanent *Hasti* the cause of our Sun that we see and may other suns* of *Nisti*. The above said rotations, revolutions, attractions, repulsions of the heavenly *asmas* (Heavens) round about the *Hvare Sun* of *Hasti* (erected on the *Atar-e Burjin Meher* of the first grade and nourished by *Ahura* in *Garonman* through the *Atar-e Froba*, of the six heaven of *Garonaman*) bring about the *gardune gardan* (their rotatory self intelligent motions for the creative and destructive powers of Nature) which is depicted in *Gathas* as *Gaeushcha Azayao* and *Gam-ranyo skaratim*. This *gardune gardan* i.e. the revolutions of the *Hasti* Heavens round the *Havare* Heaven are of unique importance as these revolutions, turn, out heavenly munificence called *Gav Chithra*, *Ash Chithra*, *Vohu Chithra*, which will bring into being the *Nisti* Universe i.e. the evanescent universe and our globe, and become the means where by the exodus of *Ruvan* in *Nisti* and *Gety* our globe take place for their emancipation.

Thus the *Ruvan* of *Mathra Spent* i.e. Personal God with the *Ruvans* of 27 and 729 *talismatic* numbers

* In Gatha Ha 44-3 for the 'sun' the word 'Khaeng' is used which is in the plenral number.

i.e. *Ahura* with His *Yazat* i.e. 33 *Ahu* and *Ratu* in short the emancipated *Ruvan* bring about the immortal permanent universe for the noble work of the redemption of the rest of the *Ruvan* with *Dravao* named as the *Ruvan* with *Dravao Vidatu*. The above said

The idea of the Impersonal and personal God and Yazata.

Ruvan of *Manthra Spenta* and the *Ruvan* of 27 and 729 *talismatic* numbers have already attained their redemption called *Frasho-Kereti*. The *Ruvan* of *Manthra Spenta* i.e. the *Ruvan* of *Ahura* of *Chithra* or *Keherp* i.e. the Personal God has become the *Keherp* i.e. has formed body of the *Ahu Anamantvao* with the double Trio i.e. the Impersonal God who acts as the heart of the Personal God. This Personal God i.e. *Ahuramazda* in *Keherp* body has put on the *Vastra* clothes-Shiav clothes in the shape of Seven, twenty-seven and 729 *var-talismatic* rings quite coinciding with the unlimited cosmic space of *Athra Puthra* of the Ninth Heaven-the *Iloshebam* Heaven. These 7-27-729 *Var* full of *Rae* = self-intelligence and *Raoksh* = self-intelligent light of that self-intelligence evolve out thirty-three *Ahu* and *Ratu* i.e. all *Yazat*. Hence all *Yazata* are like *Vastra* clothes of *Ahura Mazda* the central heart of whom is pervaded by *Ahu Anamantvao* with the double Trio of

(1) (a) *Yavaech Yavetaete* (sum total of 7 *Zarvane Akarne* seven unlimited aeons).

(b) *Niru Khadat* (the first Nature).

(c) *Atare Shedan*

and

(2) (a) *Baga Ahuna Var.*

(b) *Paourva Fravashi.*

(c) *Staota Yasna.*

Such is a short description of the first evolution of the *Ruvan*, which forms the Personal God *Ahura Mazda* with *Yazata*. All this had happened in the *Para* Aeon-the events being named as *Para Maze Aonghho* in *Gatha Ha* 30-2. This *Ahura Mazda* Personal God with *Yazata* enlightened i.e. getting *Harvesp Agahi* from *Ahu Anamanthvao* with double Trio has worked out the *Minoi* and *Hasti Alams* for the redemption of the rest of the *Urvan* obsessed by *Dravao Vidatu*, who as we have already seen on page 67-68 has submitted to *Ahura Mazda*, having been enamoured of the Nine *Ghena* i.e. *Fravashi* i.e. the splendour of the double Trio of *Ahu Anamanthvao*.

We shall now see how *Ahura Mazda* in *Keherp* with *Yazata* in *Keherp* performs their most sacred selfless altruistic duties of absolving the *Ruvan* bound in shackles of the *Dravao Vidatu*. Now begins the working of *Bundaheshn*, which is described in the *Daen*, the description being called as "*Daen Karat*" (or *Dinkard*). Uptil the event of the appearance of the *Ruvan* with *Dravao Vidatu* the process of the redemption of the *Ruvan* from their *Dravao* is called evolution. The *Ruvan* of *Manthra Spenta* i.e. the *Ruvan* of *Ahura* in *Keherp* and the *Ruvan* of 7-27-729 talismanic numbers have themselves evolved out their redemption, being guided by *Manthra Spenta* blessings. But the final part

of the Original *Ruvan* that had emanated from *Anhuma*

Difference between evolution and involution from the Zoroastrian point of view. Meaning of Bundahishn (Cosmogon-esis) and Daen-Kard. Importance of stars, their relation with the main five genuses of the *Ruvan* of this Universe.

cannot himself break the shackles of the *Dravao* with him called *Dravao Vidatu*. He cannot grab the *Manthra Spenta* blessings and work out his evolution. Hence the *Dravao* has to be emanated out of him in parts by the *Yazata*. Thus the working of the *Humata* mysteries will now describe emanation of the *Ruvan* from his bondage by the help of *Yazats*. This emanation of *Ruvan* will work upon the *Daseme* principle, for which the

Ruvan shall have to be divided into infinite parts-the best of which infinite parts will be given the *Ushtan* glory of *Ahura* and elevated as the stars, which will be affiliated in the *Ruvan* of 729 numbers in the *Anagra Raochao* heavens. These infinite numbers of stars shall have to work for the rest of *Ruvan* with *Dravao*, who being coarser and not able to grab the *Ushtan* of *Ahura* will be divided into five main kinds called *Varana* (Genera) and sent on to the *Hasti* realms for the purpose of redemption on the principle of *Daseme*. Before they are sent on to the *Hasti* Heavens on a journey to earn redemption, they will be given a guide, viz. *Bagobakht*, who will procure for them the necessaries of the long journey from the bazaar of the 8th Heaven specially made for them. These necessaries of the journey will be given to them according to their *Varana*=Genera, the homologues of which (necessaries) are found in

the five groups of the seven Heavens. The exodus of anyone kind (genus) of the *Varan* of the *Ruvan* takes place according to this homogeneity of the necessities. The account of this mystic event is given in the second part. The account of the exodus of these *Ruvan* of five genres=*Varana* according to the homogeneity of the above said necessities is stated as the working of *Bundahishn*, which is described in the *Daen*, the description being called *Daen-Kard*.

Humata Mysteries Continued. About the Nature and work of the Permanent Universe of the two grades namely Minoi and Hasti: Avestaic Rerences for the same.

We have seen that the emancipated *Ruvan* having *Keherp* formed the evolution of the personal God *Ahu* of

For whom is the theme of cosmogenesis intended.

Chithra called *Ahura Mazda* in whom *Ahu* (the Impersonal One) dwells, formed the evolution of *Yazata* who are like *Vastra* i.e. clothings on the *Keherp* of *Ahura Mazda*. We have seen that the last

portion of *Ruvan* infested with *Dravao Vidatu* cannot be emancipated, since he had rebelled, but as he getting enamoured of *Fravashi* had since submitted; *Ahura Mazda* through *Yazata* evolved out for him *Hasti Alam* of the seven *Asma* called *Asma Khao* and *Ashna Khao*. Thus it was for him (*Ruvan* with *Dravao*), that *Bundahishn* (genesis) began.

When the main *Ruvan* got himself emancipated on the strength of *Manthra Spenta* blessings and

formed the *Keherp*, it i.e. the *Keherp* quite coincided with the *Hoshebam Asma* and is called *Ahunavar Asma* or the

The idea of the whole project of Ahuna Vairya in which Bundahishn (cosmogensis) forms a part.

9th Heaven. In the *Keherp* of this main *Ruvan*, called *Manthra Spenta Ruvan*, *Ahu Anamanthvao* with His double Trio resides as His heart, Who being called *Ahura Mazda* became the *Manta* i.e. the Chief Thinker-Manager-the King. This *Ahura Mazda* then evolved out the Eighth Heaven of *Anagra*

Raochao in which *Yazata* got emancipated. The *Yazata* succeeded in forming *Keherp* which coincided with this *Anagra Raochao*. They are called the 7 and 27 and 729 *Var* coinciding with and concentric in the *Anagra Raochao*. The other remaining *Ruvan* called the *Ruvan* of *Dravao Vidatu* cannot be absolved. Thus the Ninth and Eighth Heavens are as the person and clothings of *Ahu Anamanthvao*. Hence these Heavens are perfect in *Asha*, being called *Asha Khao*. They are perfect-they have not to rotate or evolve to fill up the deficiency as there is no deficiency. These *Minoi Asma* Heavens nourish the whole Universe i.e. the seven permanent heavens of the second grade and the evanescent creation. They are the very body and clothes of *Ahu* called *Var* of *Ahu* with endless *Raoch=lights* emanating from the *Var*. From this *Var* of *Ahu* of the endless *Raoch* i.e. self-intelligent lights *Ahura Mazda* through *Yazata* got evolved the 6th Heaven of *Garo-nman* on *Atare Froba* basis-such that from it other permanent Heavens can be evolved by *Yazata*, which can be useful for the remnant *Ruvan* with *Dravao* in getting

his emancipation. Thus the work of *Bundahishn* for the salvation of the remnant *Ruvan* with *Dravao* was ordered to be begun on the strength of this *Garo-nman* i.e. the 6th Heaven which is as good as the illumined *Var* of *Aha* i.e. the *Minoi Alam*; hence it (the *Garo-nman*) is said to be the '*Havayon*' residence of *Ahura* as said above.

The work of the emancipation of the remnant *Ruvan* with *Dravao* was commenced by *Yazata* by simultaneously

The idea of the work of *Yazat* for the emancipation of the *Dravao* *ruvan*.

(1) resolving the remnant *Ruvan* into innumerable parts and (2) evolving out the six Heavens on the strength of *Garonman* i.e. the perfect Heaven which forms the centre round about which the six Heavens will revolve. Thus this *Garo-nman* i.e. the perfect Heaven so to say will dwell in

between the six revolving Heavens which though are deficient and hence in need of some repair they are still permanent to a degree. We have seen above that the best parts of those innumerable *Ruvan* were turned into Stars who got affiliated in the great shining *Var* of *Ahu* called *Anagra Roochao*. But their remaining parts are to be given salvation after education for which *Yazata* began those six revolving Heavens where they shall be sent for education and refinement i.e. for salvation. This *Anagra Raochao*, where the innumerable Stars who are the emancipated parts of these deficient *Ruvan* are studded, contains the energies (called in *Avesta* as *Zarvan-Uru-Staot* materials) i.e. the inheritance to be supplied to these *Ruvan* when they shall be made to go to these seven Heavens for instructions as to how to earn

redemption. Thus this double work of *Yazata* for the salvation of the remnant *Ruvan* with *Dravao* resolves itself into (a) the formation of endless *ruvanic* entities from that one main *ruvanic* bulk, of which the finest ones are the Stars; the others are still to be like those Stars and merged in them, and (b) the evolution of *Hasti* Heavens round about *Garo-nman* i.e. the sixth Heaven.

We shall now speak of these Seven Heavens which are evolved out for the sake of those innumerable *Ruvan* with the *Dravao* by *Yazata*. We have said above that they are erected on the basis of the fiery land-marks i.e. the cosmic space of *Athra Khordad-Gushasp* and *Burjin-Meher* of two grades. Since they are evolved for the redemption of the innumerable *Ruvan* with *Dravao*, they must be made habitable for them. These innumerable *Ruvan* are divided into five genuses i.e. *Varana*. Each *Varan* is provided with certain energies from the above said Bazar of *Anagra Raochao*. The seven 'Asma' are also provided with similar energies of five kinds, which will

<p>The nature of the permanent Heavens of the two grades-the relation of the <i>Dravao Ruvan</i> of 5 genera with them.</p>	<p>strengthen those <i>Ruvan</i>. The 6th, the 4th and the 1st Heavens have uniform energies though only differing in degrees and which are quite homogeneous with the energies given to one main genus out of the five. That main genus of <i>Ruvan</i> then will descend on the aforesaid three 'Asma' only. In the same way the seventh, the fifth, the third and the</p>
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second Heavens have energies which are quite homogeneous with those possessed

by the other four genuses of the *Ruvan*, each genus descending on that particular *Asma* out of the 7th, 5th, 3rd and 2nd *Asma* which contains similar homogeneous energies. On account of the absence of uniformity in such energies these Heavens are not perfect as these energies that they contain are not perfect but suitable to the needs of the differing *Ruvan*. Thus it is that these seven *Asma* are always revolving i.e. working hard on their own distinctive centres called *Ashna* to get the deficiencies repaired. Thus these seven Heavens of the posterior grade to that of the 9th and 8th Heavens of the *Minoi* are turning on their special centres known as *Ashna* (containing similar energies set aside for their five genuses of *Ruvan*) to work incessantly for those *Ruvan* who have not succeeded in overpowering their obsession of *Dravao*. The *Minoi Asma* are perfect; -nay they are the very *Keherp* (body) and *Vastra*=Clothes of *Ahura Mazda* Who has *Ahu Anamanthvao* with Him-hence the perfection i.e. the possession of full *Asha*. Hence they are *Asha Khao* i.e. the very fountain of *Asha*=Order Divine in which there is no *Aka* i.e. *Chaos*. They are the nourishers-they are the fountain-source of all knowledge and provisions and bounty being in unison with *Ahu Anamanthvao* who supply all these energies. But the other Seven '*Asma*' are evolved to bear the brunt of the *Dravao* of the remnant deficient *Ruvan*. They have to bear their weight of ignorance; hence they get pollution. For the cure of that Pollution-ignorance these five kinds of energies are prepared which they bear in store and furnish to those needy sick *Ruvan*.

These energies do not possess full *Asha*

12.

(except that particular one which is kept by the Sixth *Asm* of *Garonman*). Their energies are stored in the *Ashna* centres of those *Asma* heavens. Hence it is that their *Ashna* centres contain *Asha* with *Aka*, which *Aka* having been

The nature of the energies stored in the Heavens. attracted to *Asha* principle is getting itself in order. Thus these seven revolving Heavens have not full *Asha* as those of the *Asma* Heavens of *Minoi*. Thus these seven *Asma* re evolved out as the Uni-

versity for the education of the *Ruvan*, the Schools pertaining to which form the Nisti Universe. First of all we shall take notice of the Avastaic references for these two grades of the permanent Universe i.e. for these *Minoi* and *Jirmani Asma Heavens*, after which we shall describe the workings of these seven revolving *Asma* and see how the education and emancipation of the deficient *Ruvan* begin and progress.

The mystery of this is referred to in Avesta *Farvardin Yasht* as under: *Aongham Raya Kharenanghacha Vidaraem Zarathushtra Aom Asmanem Yo Uscha Raokhshno Fraderesro Yo Imam zam Acha Pairicha Bavava Manayen ahe Yatha Veesh Aem Yo Hishtaite Mainyu-Stato Handrakhto Door-e-Kareno Ayangho Keherpa Khaenahe Raochahino Avi Thrishva*

Aongham Raya Kharenanghacha=on the force of the shining Knowledge and blessings of the *Fravashi* (i.e. great loyalty of *Yazata* which is blessed and deified by Me and joined to the original *Fravashi*, which arose while *Ahunavairya* was proclaimed), I *Vidarayen*=manage according to the dictates of *Ahunavairya*, Oh *Zarathushtra*, *Aom*

Asmanem=those *Asma Yo*=which are *Uscha*=high i.e. working to bring about emancipation-*Raokhshno*=

Avastaic
reference to the
Heavens of the
second grade.

illuminated i.e. knowing what they do -
Fraderesro=working as preceptors -
teachers, hence setting the best
example of fidelity to me, *Yo*=which
Asma Imam Zam Acha Pairicha
Bavdva = surrounds-keeps under
their bidding this *Zam* i.e. *Nisti*

evanescent realms (full of disloyalty and impudence)

Manayen Ahe Yatha Veesh=like a fortress-powerful wall, a
place of protection and chastisement and improvement; *Aem*
Yo=which *Asma* of *Hasti* are *Mainyu Stato*=built up in the
unknown Heavenly secrets; *Handrakhto*=which *Asma* are
powerful enough to work incessantly and with justice;
which *Asma* are *Duraekarano*=vast in expanse, whose two
ends are far separated, (i.e. still can be gauged, not of
Zarvana Akarna limitlessness i.e. these *Asma* are the *Asma*
of second grade to *Zarvan Akarne Asma* or *Minoi Asma*,
whose ends are not to be seen as will be referred to
hereafter); which *Asma* are of *Ayangho Keherp*=metal iron
lining-surrounding wall i.e. able to holdfast the *Dravao*
inside, not allowing him to escape unless improved i.e. just
strict in their work of improvement, which *Asma* are
Khaenahe=elevating-of pure worth i.e. made of *Khathra-*
Nur=of immortal matter, *Raochahino*=self-illuminated i.e.
engaged in working out the spiritual progress, *Yo Hishtaite*
Avithrishva=the *Asma* of the aforesaid qualities are standing
i.e. ever ready to work for the progress hence standing for
protection of i.e. surrounding *Avithrishva*=1/3 of the
evanescent universe that is being improved to go to
permanency. Thus here is the reference of

these *Hasti Asma* working for *Nisti Jagat* and protecting that 1/3 part of the universe of *Nisti* which is emancipated, which is called *Avithrisha* the blessed one-third.

The text further says: *Yim Mazdao Vaste Vanghanem Stehar-Paesanghem Mainyu-Tashtem Hachimno Mithro Rashnucha Armaiticha Spentaya Yahmai Noit Chahmai Naemanam Karana Pairi- Vaenoithe.*

Yim=which (i.e. that special *Asma*, the *Minoi Asma*)
Mazdao=the great *Mazda Hachimno Rashnuch Armaiticha*

Avastaic
 reference to the
 Heavens of the
 first grade.

Spentya=being followed up by
Mithra-Rashnu and *Armaiti* (i.e.
Yazata giving right connection
 imparting obedience-truthfulness-
 humility respect and connection in
 the *Asma*) *Vaste*=has adorned *Yim*
 i.e. that special *Asma* the *Minoi* with

Vanghahnem= the dress *Steharpaesangh*=cut out from enlightenment in the form of a *Sudra*, *Mainyutashtem*=of the holy cut and make, *Yehmai Noit Chahmai Naemanam Karana Pairi Vaenoithe*=whose *Karana*=beginning and end limits can not be seen with two eyes (not of man but of celestial beings). Here in one passage the *Asma* are described of two varieties, because for one set of *Asma* the text says that their limit is *Duraekarano* vast in expanse i.e. can be measured; for the other set of *Asama*, the text says that their limit *Karana Naemanam Noit Pairi Vaenoithe*=cannot be seen or measured with eyes, i.e. their limit is limitless, that means, they are of *Zarvane Akarne* mysteries.

Thus the former *Asma* pertain to *Hasti* of the second grade, which are ever revolving for the progress of *Nisti-*

Remarks on
the above
Avastaic
quotation.

Geti, while the latter *Asma* are of *Minoi* of the first grade where *Ahura* stays, and which support the whole universe. The sixth *Garonmana* Heaven is a transitional stage between the two grades, which denotes that the first grade

also lives amongst the second to help the second to accomplish the great feat of getting emancipation for the needy *Ruvan* for which the second revolves incessantly. The grades are fixed according to the *Asha* powers lying in their basis. *Asha* is fully working in the basis of *Minoi*, therefore *Ahura* has made it His own home-the real home of *Ahura* being *Anamanthavao Yaan* as shown above. Hence *Minoi* is said to be the source of *Asha* full of *Asha* - storehouse of *Asha*, where *Aka* is also transformed to *Asha*, hence the source of *Asha* called in Avesta *Ashahe Khao*. *Asha* is working in part in the basis of the *Hasti* of the second grade, possessing 7 kinds of *Rathvya Chakhra*, the *Aka* chaotic disturbances being in their basis to a slight extent, due to the necessary restricted energies stored in their centres *Ashna* as befitting the *Dravao* of the *Varana*, having been kept fully under control by *Asha*. It is hence that these *Asma* are said to be *Ayangho Keherp*=of iron lining i.e. not allowing the chaos-ignorance-*Dravao* to escape as such without improvement, and '*Handrakhto*'=very powerful stern i.e. showing no false mercy. It is on account of the chaotic disturbances being there in the basis of

the centres of these *Asma* that they are revolving in *Chakhra* i.e. rotation and revolution, in *Rathvaya* manner i.e. manner prescribed by *Ratu*, i.e. those 33 *Ratu* according to *Ahunvairya* Edict, with the prescribed aim of evolving out the *Aka* of the *Dravao* of the *Ruvan* and creating *Nisti* universe and ultimately taking the obsessed *Urvan* to emancipation. These *Asma* therefore are called the source of constant revolutions, turning on special points *Ashna*, producing 5 *Varana*, i.e. generic classes of creation, which habitate *Nisti-Geti*. These *Asma* are thus named *Asma Khao* and *Ashna Khao* i.e. the source of revolutions and the source of the five *Varana=Jiram* to be seen on *Nisti-Geti*.

We shall now take slight notice of the education of the *Ruvan* on those particular *Asma*. This subject is fully

Education of Nisti-Geti Ruvan on daseme principle forming the idea of the emanation of Ruvan quite distinct from the idea of the evloution of the Ruvan of Yazata.	treated in the second part. Here we shall only hint that the <i>Ruvan</i> on their special heaven are made to impart the materials (<i>Zarvan-Staot-Uru</i>) of the particular variety stored in the <i>Asma</i> the like of which the <i>Ruvan</i> had imbibed in the <i>Angra Raochao</i> as said above, which is befitting for the improvement of their <i>Dravao</i> obsession. Everyone of those
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Ruvan descending on his special Heaven on account of the *Dravao* contamination has no homogeneity in it. Each *Ruvan* presents ten parts-the nine of which succeed in assimilating those materials on his special Heaven and

developing Raye=sense, the tenth part remaining the same full of *Dravao*. That tenth part is separated from those nine parts which are coalesced forming the improved *Ruvan* viz. *Gao-Chithra Ruvan*. The tenth part is again furnished with the energies when the nine parts thereof get enlightened though in a lesser degree. They are called *Gao Chithra Ruvan* of second rate. The last tenth i.e. the hundredth of the original one cannot digest that material at all; hence it is made to descend further on to *Nisti*, the 9/10th parts of *Gao Ruvan* of the two degrees becoming its parents and sending their mite for its education in the *Nisti* Universe. In the *Nisti* Universe these final tenths of *Ruvan* will descend in five genuses. Thus these *Ruvan* on seven revolving Heavens get emanated for the sake of emancipation on the principle of *Daseme* i.e. on the principle of division into ten parts. The final one-tenth parts are made to descend on the earthly globe in five genuses= *Varana*, where their *Dravao* will be woven into earthly bodies. Such are some of the feats of work that the *Yazata* are performing on those heavens-which are called *Humata* workings of *Yazata*, in which *Asha* is imparted to the *Ruvan* for their redemption, the Aka=chaos in the *Dravao* getting transformed into *Asha*=order. Thus we have seen *Asha*, working in the whole universe. We have come to the end of *Humata* i.e. the working of *Yazata* in *Hasti* realms, and are coming to the point when the *Nisti* i.e. mortal universe will be created. *Nisti* comes into existence by *Hukhta* of *Yazata* i.e. by the words uttered by

Yazata. This has a deep mystic significance, leading to the secret force resident in *Manthra*.

The beginning of Hukhta mysteries. The working of these Heavens for the Nisti creations.

The Apam-Napat mysteries.

These revolving Heavens *Asma*, called *Asma-Kha* (essence of revolutions) and *Ashna-Kha* (turning-out force of the creation of 5 *Varana*), will evolve out *Aka* seen in their bases of *Ashna* i.e. their revolving centers quite enamoured of the *Asha* that is lying there dormant and model it in the obsessed *Urvan* in the form of doubts, who are staying there in their exodus. The resident *Urvan* will also get from those respective revolving *Ashna* and *Asma* the noble *Asha* qualities lying there undeveloped called *varena* meaning faith. *Urvan* sojourn is restricted to these seven *Asma*, i.e. some *Urvan* stay in the 6th, some in the 4th, some on the 1st *Asma*. They all on their respective Heaven grab the generated out *Aka* and *Asha* qualities evolved out of those respective Heavens and undergo *Dasema* treatment as explained above when their last tenth parts will take birth in *Nisti* after taking corporeal body

The stage where the Humata and Hukhta activities overlap.

form. These *Urvan* from the sixth and fourth and first Heavens will form one *Varana* (genus) and one *Varena* (faith). They will enjoy life and go further to progress, educating their *Dravao* to illumination. The other *Urvan* will

be restricted to one or the other of the four remaining *Asma* and will grab the *Aka* and *Asha* of the respective *Asma* and after undergoing

Daseme treatment their last tenth parts will be born as of those special genuses and faith in *Nisti* taking corporeal form and enjoy life for redemption. The work of these *Asma* is manifold and relating to the turned out obsessed *Urvan*.

The main bulk of the work concerns the creation of *Nisti* and *Geti* first, and bringing about the exodus of the obsessed *Urvan* in them according *Varana** and *Verena*§ they belong to in the cycle of *Daregho-Khadata* i.e. 81,000 years. The nature of work next to this is to construct corporeal form round about these *Urvan* in exodus

The mention of some of the Hukhta activities and their nature.	according to the mysteries attached to <i>Thvasha-Khadata</i> i.e. the mysteries of birth, life, death, after death education and rebirth to the same or to higher realms—each time gaining some progress howsoever little it may be. The next piece of
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work is to see to the material and mental working of the same by establishing prolific Nature, denoting instructive noumena and phenomena, and to establish the respective religions pertaining to the *Varana* and *Verena* in due time of the *Daregho-Khadata*, for their spiritual upkeep. The next piece of work to do is to provide

* *Varana* is one of the fine classifications in which the last phase of *Ruvan* obsessed with *Dravao* is divided. Each *Varana* classification includes many similar Nations.

§ *Verena* is the faith of each *Varana* classification This faith forms a group of similar religions of the earth. All the religions pertaining to the white side of Nature come within these fine *Verena*.

the source of matter, which will be used for the creation of the *Nisti-Geti* universe and corporeal bodies of the respective inhabitants of the same. How time in *Nisti-Geti* is evolved running in *Daregho-Khadata* manner, i.e. to the extent of 81,000 years and in *Thvashe Khadata* manner, i.e. to the extent of time taken by a turn called *Thvashe* of birth, life time, after-death time (of at least 150 years, extending to 3 to 4 or more thousand years assigned for the new lessons to be learnt from the past deeds and assume new wisdom called *Asne-Kherad* and rebirth on the same or higher plane-one such turn *Thvashe* thus giving birth on its own integrity-worth to the next, hence called *Khadata* meaning self-created, again to run in a proper orbit) -is highly technical and difficult to describe in such a short essay.

To describe how *Nisti-Geti* is created is a theme highly technical and difficult and to be left aside. But it will only be hinted that for the creation of this evanescent universe of unimaginable extent called in Avesta as seven *Dakhyoo* on the mystic plane called *Misvane Gatva Khadata* based upon the delineated out-line of *Athra* energies, i.e. the cosmic space called *Mino-Kerko* and *Vazisht*, *Urvazisht-Spenisht* (outlined by the *Manta* in His original mystic contemplation) a store-house, a source of matter of all sorts of fineness and coarseness and fitness is established on *Apam-Nepat* as is

established on the first *Asma* of *Mohor*. This storehouse of *Apam-Napat* has got 'ap' meaning waters i.e. matters-seeds of elements designed to form *Nisti-Geti* taking them through a course whose ultimate object is to lead towards 'Nepat' meaning *Nabh* i.e. centre of *Ahura Mazda*. For this great mission, this *Apam Napat* will work as *Aurvat-Aspa* i.e. like *Aspa=a* horse, a power to do the work quickly and efficiently in the manner known as *Aurvat* i.e. Uru-like or spirit-like, *Uru* being one of the deified spiritual energies of *Athra Puthra Ahura* and meaning the outward manifestation of *Asha*. Hence it is that *Apam-Napat* is given the connotation of *Aurvat-Aspa*, the same which is given to *Hvarekhshaeta* i.e. the ever living *Khurshed Yazat* of the *Hasti* realms pertaining to the fourth Heaven and not those many suns of the *Nisti* globes who are changeable containing only a portion of the main sun. The *Urvar* blessings of *Ahura Mazda* denoted above constantly falling on the universe are first taken by *Anaghra Raochdo* and gathered in one peak out of 27 peaks there on-called *Hukairyra*. The blessings from thence are allowed to fall in *Hasti* realms of *Ashna-kha* and *Asma-kha*. Here these are allowed to go into all the 5 *Ashna*, *Varana* and *Verena* and then spread in the *Zarnrir* i.e. boundary line between all the 7 *Asma* bounded by the *Stars Tir-Satvas-Haptrang-Vanant*, to be concentrated in a collection of the talismanic power called *Apam-Napat*. It contains all the *Aka* deficiencies of five *Varana* which are blessed by the *Urvar* blessings to be moulded into *Anasar* meaning matter or *Tatva*, so as to finally earn immortality.

Hukhta Mysteries Continued; about Anasar i.e. elements their varieties; the main division of Nisti: About Atare-Mino-Karko: its denotation and connotation; about the part played by the Ruvan in the formation of the Universe of both varieties permanent as well as temporary; Ruvan and his relation with Ahura shown in Avesta by certain phrases.

This *Apam-Nepat* with its mysteries is the original progenitor of *Anasar* meaning matter. The above described mysterious contents of this *Apam-Nepat* are known as *Gava-Chithra* i.e. *Chithra=seeds* ever ready to work for others even at the expense of their own sacrifice. Sun's eternal beams take these *Gava-Chithra* and conduct them to the *Atar-e-Minokerko*, which contains the land-marks of *Nisti* to be built. This *Athra* is from *Athro Puthra Ahura Mazda*. It was once with this *Ahura-now* sent away to carry out the *Nisti* plan of *Ahura*. It forms the tenth circumference of the cosmic space. Hence this *Athra* is full of rightful authority and power, as good as that of *Yazat*.

This *Athra*

A short map of *Nisti*. How elements are created, their five main varieties. The part played by *Atar-e-Mino Karko* in *Nisti* universe.

pervades the whole *Nisti-Geti*, in its minutest and farthest nook and corner. It has the power of photographing the minutest event, nay the slightest energy or vibration.

It has the power to photograph and show the integrity of the event by vitalizing it to a living

form. *Gava-Chithra* of *Apam-Nepat*, are carried

to *Minokarko* and after slight changes from the one special *Nisti Tatva* of the highest order, from which four other *Tatva* called *Anasar* will in their due time take birth. Such are the materials from which *Nisti* will be built upon the delineated landmark of *Athra* as delineated by the *Manta*. The highest *Nisti* called *Nisti-e-Aval* will be of the one special *Gava - Chithra* essence which is the highest of them all. Next to the *Nisti-e-aval* is *Nisti-e-miana* containing the *Upairi Dakhyu* and the transitional portion above and below, This *Dakhyu* is Nature's pure laboratory in which the *Gava-Chithra* main element will be worked upon by *Geush-Tashan* in order to produce the four other elements. After *Nisti-e-Miana* are the *Arvahi* realms containing *Adhairi Dakhyu* and *Pairi Dakhyu* with their transitional portions. After these realms of *Arvahi* is *Aipi Dakhyu*, in whose upper transitional portions is located our globe *Gati* while its lower transitional portion contains Hades *Patal*. This *Nisti-e-Aval* which contains six *Keshvar* and three *Dakhyu** of *Meher* namely *Aiwi Dakya Antere-Dakhyu* and '*A-Dakhyu*' with the transitional phases and many centres therein is so to say the *Asma* (Heaven) of *Nisti*. Here is found the finest element

 * The whole *Nisti* universe consists mainly of seven round planes arranged in the fashion of the petals of an onion one beneath another. These seven round concentric planes are called the *Dakhyu* of *Meher*. Each *Dakhyu* contains seven subplanes. Each sub-plane contains innumerable globes like that of ours. In between the seven *Dakhyu* are transitional areas called *Zamrirs* containing globes where men after death are said to reside. In the transitional areas of the first three *Dakhyu* which are outermost, lie six *Keshvar* i.e. vast globes where the White Brotherhood of *Arda-Fravash* import

of *Gava-Chithra* called *Maonghem Gava-Chithra* i.e. the finest selfless matter of the *Asma Mah*. This matter is further worked upon by *Geush Tashan* on what is called the *Upairi-Dakhyu* of *Meher* (the highest and most distant

Idea of
elements from
finest to the
coursest stage.

part of the heavens that we see with eyes, and that can be reached and explored by the telescope) and formed into four *Anasar* of fire-air-water-earth from the finest unconscionable unconceivable condition to the

coursest matter as we see them. This is the material with which lower unperceptible *Nisti* of *Arvahi* realms and the perceptible last *Dakhyu Aipi Dakhyu* with *Geti* and the Hades are built up on the cosmic space circumferences of the delineated *Athra*. We cannot go into the further description of this subject of the creation of *Nisti* or what is called *Hukhta* regime of *Yazata*, because of the shortness of space and time and the highly obstruse technicality of the subject, which makes the subject matter difficult to understand for one innocent of the technical words, the subject appearing as if it is written in cipher language. Still however some account is given in the second part of this brochure.

The *Nisti* edifices of *Gava-Chithr'a* matter or of four *Anasar* are built on the cosmic space circumferences the delineated land-mark of *Athra* possessing certain grades of *Asha*, the rest being *Aka* energies of the *Urvan*, who will inhabit them. Just as *Anaghra Raochao* in *Hasti* of the first grade is worked out by the emancipated *Urvan* and the *Hasti* of the second grade is worked out by other emancipated *Urvan* of *Manthra Spenta* import as we have seen

above, so in *Nisti* formation the obsessed *Ruvan* who are to inhabit it are made to yield some part. They being

ignorant, not illumined like

Concise idea of the "Manthra-Spenta" *Urvan* i.e. the relation of *Urvan* of *Yazata*, cannot evolve *Ruvan* with the *Nisti* for themselves, just as universe.

Manthra Spenta Urvan i.e. *Urvan* of *Yazata*, have evolved out

Minoi and *Hasti* realms for themselves and for others. It is therefore that the *Hasti Asma* of the second grade has to work polyvalently for them and it is therefore that these *Hasti* realms of *Ayengho Keherp* mysteries contain *Aka* deficiencies in their bases possessing *Asha*, -which *Aka* has directly to do with the obsessed *Urvan* who are to reside in *Nisti-Geti*, the relation of this *Aka* with these obsessed *Urvan* being highly technical, having to do with the exodus i.e. descent of *Urvan* from the highest heavens to the lowest hades (*Patal*).

The Original one *Ruvan* coming out from the, *Staot Yasna* containing in Him the *Dravao* in descending from the highest Heaven to the lowest Hades shows many entities. The *Ruvan* of the highest Heaven is the '*Manthra Spenta Ruvan of Ahura*.' It is the whole *Ruvan* conceived to be round possessing central portion unimproved. This *Ruvan* forms the *Ruvan* of the highest Heaven. The central unimproved portion of *Ruvan*. gets improved forming the *Ruvan* of seven *Ameshaspendis*. They are conceived to be round and, concentric. The central portion of this round and concentric *Ruvan* of *Ameshaspendis* shows a portion still unimproved. It gets improved and forms the

Ruvan of thirty-three *Ahus* and thirty-three *Ratus* known in Avesta as "*Thryascha Thrisanscha Ratva*." They all get evolved by self improvement after imbibing the *Manthra Spenta* blessings of *Ahu*. A straight connection and communication between them exists - nay they all are in one circumference. But when they have to work on the permanent or evanescent universe they can get separated

Relation of different *Ruvan* with *Ahura* and its usefulness for progress.

keeping one straight line of connection and communication between them and *Ahura*. This connection is called "*Rad-Padvand*". This straight connection ends in the Thirty-three *Ratu*. These *Ratu* show the last portion of *Ruvan*

with *Dravao* who is quite unable to grab the blessings and thus get self-improved. This *Ruvan* gets divided into innumerable stars and the other one globe. The innumerable stars owing to blessings breathed in them are in connection with thirty-three *Ratu* otherwise called *Urvan* of 729 units but the other globe which is seen bristling with *Drvao* vigour and hence unfit for the holy breath (*Ushtan*) is not in the direct connection with the stars and thirty-three *Ratu*. It is for him that the universe is projected. This globe is divided in innumerable parts and improved on *Daseme* principle. These parts of *Ruvan* who get improved on *Daseme* principle are not in the straight connection with the thirty-three *Ratu* but they have to earn for them that straight connection. Thus a line is observed to be drawn which is straight in connection, in what is called *Padvand* i.e. direct communication, direct touch with *Ahura*, which

is straight upto the *Urvan*, of 729 units as shown above i.e. the last groups of *Yazata* i.e. Beings-entities in direct connection with *Ahura* and fit to hold communion with Him and by us known in Avesta as *Thrayascha Thrisanscha Ratvo* i.e. 33 *Ratu*. But the above said line loses its direct contact after them though an indirect contact does exist from the highest to the lowest. Such a direct touch or indirect relation of these *Urvan* of the highest and lowest grade with *Ahura* is known in Avesta respectively as *Sraosho* (obedient one) versus *Asrushtim* (rebellious one), *Akhshtish* (peaceful with Lord) versus *Anakhshtim* (at war with Lord), *Raitish* (truthful working for others) versus *Araiti* (selfish murderer), *Armaitish* (submissive and of forbearing capacities breeding real etiquette) versus *Taromaitim* (rude, non-forbearing). *Arshukhdo Vakhsh* (Ahu-worshipper talking only what He the Lord teaches) versus *Mithokhtim* (speaking to no purpose i.e. full of falsehood). It is hence that in the highest benedictions which are to be given to the departed-the *Manthra* blessings bless thus: May it happen that *Ashrushtim*, *Anakhshtim*, *Araiti*, *Taromaitim*, *Mithaokhtim* curses give place to *Sraosho*, *Akhshtish*, *Raitish*, *Armaitish*, *Arshukhdo Vakhsh* blessings of the blessed *Yazata*.

Thus we have seen that because of the helplessness and ignorance of the obsessed *Urvan* to build for them a place to live upon for their maintenance i.e. to earn emancipation that the benevolent Nature of amicable dualities in the shape of the polyvalent working of *Hasti* heavens with *Yazata* of 33 *Ahu* and 33 *Ratu* import and with *Hvarekhshae.a* (the *Hasti* Sun) as the Chief of them and Minister

14.

to the Chief of the seven *Ameshaspendas* called *Spenamin Hormazd* and with *Minokarko Athra* and with *Urvar*

An idea of what Nature is and the altruistic part which she plays in the formation of *Nisti-Geti* which are called creation and not evolution.

blessings in *Gavachithra* and with the *Gava* Nature of inamicable dualities and polarities and of constant opposition in charge of *Geush Tashan* the counterpart of *Geush Urva* and with *VaneZavitbish*-the Tree of Life under the control of *Khordad* helps them by way of division of labour to create *Nisti-Geti* for them, in the

erection of which their *Aka* i.e. chaotic ignorant energies of these *Urvan* could only be used as ignorant labourers working in the heavenly staff of the heavenly contractors and engineers. It is because of the inability of the obsessed *Ruvan* to build a place for themselves, for which they have to depend on the higher beings, that *Nisti* is called creation and not evolution, as *Nisti* is not evolved out by them, but is got evolved for them i.e. created by others though their own *Khaetu* i.e. distant relations.

The munificence of Nature called *Asar Roshni* i.e. limitless beneficent good influences and charities of Nature i.e. the *Minoi* blessings distributed on our globe in

An idea of the munificence of Nature and its aim.

different ways as the blessings of *Gahambar* currents, and the blessings of *Kavaem Khareno* and other varieties of *Khareno* described in the mysteries of the *Daen* (Religion) by the revolutions of *Hasti* Heavens of

Varana potentialities bring about the

growth and luxuriance of the three Kingdoms viz., animal-vegetable and mineral and bring about the setting in of seasons-all these beneficent influences in the form of 'Asar-Roshni' are called 'Kaenat' i.e. emanations described in Gatha 33-10 as 'Vispo Stoi Hujitio.' All these blessings will help the *Dravao* in the attainment of salvation.

We shall not elongate this matter of *Hukhta* mysteries which create seven *Dakhyu* of which six are unperceivable out of the seven of the whole *Nisti*, the last 7th being of perceivable nature in which our globe stands out paramount. The expanse of the whole *Nisti* is inconceivable to the human mind and understanding. Some idea of it is given in the second part.

The beginning of the Hvarshta Mysteries in which is included the creation of our globe and its habitation.

We shall leave this subject and go to the *Hvarsh/a* mysteries of *Yazata* and their nature. But before we do' so,

The basis of
Nisti is called
Erezosh-Kha,

we shall only note that *Nisti* is also built upon *Asha* basis though of the lower grade called *Erezush*, in which those imperfect faourel's i.e. *Urvdn*, who are to inhabit it,

have put in their mite' of *Aka* meaning inoom pleteness-incompetancy.

The same agencies, who build the vast unimaginable expanse of *Nisti* comprehending its six *Dakhyu* out of seven i.e. till *Pairi-Dahhyu*, are also engaged in

bringing about *Hvarshita* mysteries i.e. engaged in the edifice of *Aipi-Dakhyu* with all the globes in its seven

The relation of the last 7th Dakhyu with our earth and Hades (Apakhtar). planes and *Zamrir* i.e. transitional areas in between the main 7 planes, of all which *Geti* is the most prominent and the most material. The limit of this 7th *Dakhyu* of *Nisti* called *Aipi-Dakhyu*

is limited by the Hades called *Apakhtar* i.e. the farthest away limit of *Akhtar* i.e. the starry emancipated illuminations called *Anaghra Raochao* and *Hasti* and *Misvane Gatva* and *Chinvat* considered from above downwards. This *Apakhtar* is the lowest point of *Nisti*, the depth of *Geti* in its farthest deep, but is emerging to the heights as the whole is round.

We have seen that the *Hvarshita* mysteries are worked out by the *Hasti* revolutions of 7 *Asma* and five *Ashna*

Who are the Hasti practitioners *Varana* with *Yazata* in company of (Sun) *Hvare-Khshaeta*, *Apam-Nepat*, *Geush Tashan* and *Minokarko Athra* and other heavenly helpers, who by division of labour

evolved out this *Aipi-Dakhyu* on the *Athra* basis outlined by the *Manta*.

Hvarshta Mysteries continued. An idea of the creation of our globe and the share given in it by the Ruvan bound for it. An idea of how man brings about Frashogard i.e. Salvation both of himself and of others. The real import of Hutoksh, Vastriosh, Ratheshtar, Athravan takes us to the idea of (a) Paityoget (punishment of sins and reward of good works) (b) Asha power and (c) Khaetva conditions i.e. success over passions leading to Khaetvodath. An idea about the formation of our globe from fiery-airy and watery to earthy form. The formation and completion of our present day material body of nine parts.

Geti (This globe) is also being evolved by them in which

The idea of a real mason including all the four stages of Athravan -Ratheshtar-Vastriosh-Hutokhs.	the obsessed <i>Ruvan</i> who are to inhabit the globe have given a share. This <i>Geti</i> is also based on the lower <i>Asha</i> grade known as <i>Erezosh</i> with the <i>Aka</i> chaotic ignorance i.e. Incompetency of the labourers. The imperfect labourers
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as noted above i.e. the obsessed *Ruvan* bound for *Geti* have put in this incompleteness as their mite which will be completed by them, i.e. their *Aka*

disorganization will be organized into *Asha* by them in their march towards spiritual progress. These very ignorant labourers by walking on the *Asha* path '*Tariket*' will rise to the scale of being a mason, who will first destroy the *Aka* deficiencies and their product and remodel the same on the pattern of '*Asha-Erezoish-kha*'* that is to be found there. First of all they will gain the order of being a *Rathaeshtar* (spiritual warrior) having previously been raised to *Hutokhsi* grade i.e. selfless server, and *Vastryoshi* grade i.e. spiritual agriculturist from the *Dravant* stage of sinful selfish ordinary ranks. The *Dravant* selfish men are actuated by animal selfish instincts of competition and the survival of the fittest, having been inspired from beneath and not from above, the rationale of which will be seen later on in the description of the exodus of *Urvan* i.e. descent of men from on high.

By being tempted to walk on the path by *Sat-sang* i.e. by a spiritual adviser a *Ratu*, as desired for in *Kemna Mazda* prayers, he will be raised to the *Hutokhsh* and

Primary stage.	<i>Vastryosh</i> ranks, from which he will be gradually raised to the degree of being a <i>Rathaeshtar</i> , when he will destroy what is
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developed into a formidable form by his own *Aka* element of disorganization, so as to be able to rebuild it into the most beautiful attractive *Asha* similitude.

* '*Erezoish-kha*' means the foundation of pure truthfulness which occupies a lower grade in the 72 grades of '*Ashoi*.' It forms the foundation of our globe.

Thus in being a *Rathaeshtar* he is a soldier and a mason who will bring about *Frasho-Kereti* i.e. Eternity, i.e., who will

Advanced stage. redress oppression, the product of his own Aka and change it to *Feresho* = Ever-freshness, Eternity. When he has left off *Dravant* practices

and has fixed himself to the faith of religion of his *Verena*, he has already gained salvation of the last order.

When he has entered the *Hutokhsh* and *Vastryosh* ranks i.e. has begun to walk on the *Asha* path strictly, he has gained *Khaetva* for himself i.e. independence from

Order of the events in the advanced stage. *Druj*=passions latent and patent in his flesh and finer bodies, and *Khaetva* for the souls of the lower order in his concatenation (i.e. souls of animal, vegetable and mineral world). When he raises himself to

being a *Rathaeshtar* he has gained *Khaetva* for his counterpart soul i.e. for his opposite sex. When he attains the *Athravan* stage, he joins his own *Urvan* to his counter-part of the opposite sex and those of the lower grades-when he will have undergone and reached the stage of *Khaetvadath*, * (i.e. relationship of *Urvan* to be established after purification, culminating in the wholeness of the soul, as it was in the beginning of creation.) At this stage he becomes a *Dahyupat* i.e. a sovereign the holder of rightful authority

* *Khaetvodath* is the final reunion of the separated divided souls taking the forms of males and females of man, beast, vegetable, mineral from one original soul who wanted to sacrifice and did sacrifice by such division for the redemption of the *Dravao* which had accompanied him.

describe as *Hukshathra*, ruling over his *Dahyu** i.e. country both of the allegorical and real sense in the creation of which he had given his mite of *Aka* and will completely eradicate the *Aka* meaning disorder from the basis of his '*Dakhyu-Zam*'* (soil of the kingdom of the above said import) of matter and of spirit, changing it (*Aka*) to *Asha* to get it (*Aka*) merged in the *Asha Erezosh* already existing there.

We shall not here enter into the difficult thorny and technical subject of creation of *Geti*, but will only note that it has undergone the three stages before it has attained the

<p>The formation of our globe from the fiery to the airy form.</p>	<p>present final material corporeal stage, these three being fiery, airy and watery ones. First the globe was entirely of crude fire composition. This fire composition of the globe has in it air-water and</p>
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earth in nucleus form. This crude fire composition was in course of ages so elevated and refined as to be imprceptible, at the same time separating out the air nucleus from it, when the globe assumed the crude airy form. The change of each crude element into its respective finer inconceivable nature is denoted by the *Avesta* word *Ushi* i.e. dawn of spiritualisation and salvation. Thus Fiery *Ushi* ended, giving way to the crude airy globe which reached its *Ushi* stage, the air being elevated and refined to the grade of fine inconceivable purity.

* The *Dahyu* or *Dakhyu* i.e. a kingdom of the *ruvan* is formed by the separated souls from his main one original soul. Every atom of the body has a soul. In this way the original soul is very much divided so as actually to form a *Dahyu* (Kingdom).

When the airy globe reached its *Ushi* stage, the nucleus of water was developed therefrom and our globe

became of crude watery consistency, in which previously elevated fire and air were submerged. When the watery state reached its *Ushi* stage, the crude earthy globe began to

develop therefrom in which the fire-air-water elements in finer stages are found suffused. This earthy globe is becoming more and more rigid, ultimately to reach the stage of *Ushi*, when *Frasho-Kereti* advent i.e. the advent of generic salvation will begin.

Just as the globe was undergoing these alterations, the bodies of its inhabitants were likewise undergoing

similar changes round the obsessed *Ruvan*. On the fiery globe *Ruvan* assumed a fiery visible envelope called *Keherp*, which in the stage of the *Ushi* of the fiery globe reached its present inconceivable stage, in which (i.e.

in the fine *Keherp*) 16 *Chakhra* are turning and doing its work of getting salvation, just as the *Hasti* heavens turn and do the work of *Nisti* salvation.

In the airy globe *Ruvan* developed out the air latent in the fiery *Keherp* envelope, which formed an airy visible envelope called *Tevishi* i.e. the envelope of desires, in which the above described unconcionable *Keherp* of imperceptible refined elements is settled in an unseen impercivable way. When the airy globe reached its *Ushi*, this *Tevishi* body became fine and imperceptible as it is now

remaining with the *Keherp*, developing out the water latent in it and forming the watery visible envelope at the time of

State of the individuals on the airy-watery and frail earthy globe.

the development of the watery globe with the aid of *Ushtan* i.e. the *Tree of life*-the heavenly stream of life falling from on high. When the watery globe reached its *Ushi*, this *Ushtanic* watery envelope of the body also reached its *Ushi*

stage, i.e. became imperceivable, developing out the earth latent in it forming the earthy envelope of the body, viz. *Tanu-Azda-Gaetha* with the advent of earthy globe. In this earthy frail body *Keherp Tevishi-Ushtan* were lying in imperceivable working conditions.

As the earthy globe began to be hard, growing metals in abundance, the earthy envelope of the body, consisting of the 8 parts namely *Azda, Gaetha, Tanu* began to be more rigid and material. Ages before these incidents nay

Formation of the full body as we see now made of nine constituents fully responsible for its deeds.

before the creation of the *Nisti Dakyu* when this *Ruvan* had become conscious of possessing the ignorance. i.e. the *Dravao* and had acquired, freedom from the same he had prayed for the emancipation of the same i.e. the *Dravao* obsession accompanying him, manifesting real

altruism combined with submissiveness-obedience to the Lord, which took a form, **Kerdar-Like*, in which the connection of *Fravashi of Ahura* was established, giving rise to a *Farohar*. Since then the *Farohar* is with the *Ruvan* who from

* *Kerdar* is the prototype of one's own deed.

the very beginning had got a comrade viz *Baod*. It is therefore that with the envelopes growing round about the *Ruvan* the presence of the *Baod* and *Farohar* was already there. Thus with the advent of the earthy globe the *Ruvan* accompanied with *Farohar* and *Baod* had succeeded in assuming an earthy corporeal body in which the former imperceptible *Keherp-Tevishi* and *Ushtan* bodies had been included. The *human* corporeal form thus presents to view six coverings, in which *Ruvan* and *Baodang* are living, and which are accompanied by *Farohar*, thus forming in all nine constituents of the body. The fiery, airy, watery envelopes of the body show the body under construction, which was fully constructed in the earthy stage. Thus it is only in the advent of the earthy stage that bodies were completed, which could enjoy and reach the goal. The free-will, power of speech, and the remorse of conscience, self-knowledge all were grafted with this earthy stage, in which man is fully conscious of and responsible for his deeds.

We shall leave this subject here, but will note that these envelopes were constructed out of the *Dravao* and *Gava* of the *Ruvan*, in which *Apam-Napat*, *Geush Tashan*, *Geush Urvan*, and *Vane-Zavitbish* the Tree of Life have added their most important contributions.

The subject of Humata, Hukhta and Hvrastha in nut shell is to emancipate the Ruvan of his Dravao ignorance. The subject of those emancipated who are known as the Ruvan of Ahura and Yazata who work out the emancipation of the rest with Dravao by the riddle of the Universe in which the others not emancipated have to descend, the exodus taking place from their home of Anagra Raoch. The relation of these Ruvan with the stars: what are stars. First the subject of the descent on the Hasti realms; the Daseme method employed for their redemption either in Hasti or Nisti.

Before we begin this subject of the descent man on the earthy globe and the trust given to him and the faithful fulfilling of the same, we shall barely trace out the descent of Urvan from on High i.e. the descent of man and his addenda in the animal-vegetable and mineral worlds in sex forms. We have already seen the *Urvan* of *Manthra Spenta*

About the
emancipated
Ruvan.

mysteries. These *Urvan* are already emancipated. The last batch getting emancipation are called Vispa Ashahe Ratvo Yoi Henti Ashahe Ratvo Thrayascha

Thrisanscha,' the 33 holy Ratu that are i.e. have reached immortality. The link of these Ruvan with Ahura is in the direct line, who are Sraosho i.e. obedient to Him, Akhshtish i.e. peaceful with Him, Raitish i.e. faithful to Him,

Armaitish i.e. submissive to Him, *Arshukhdo Vakhsh* i.e. talking what He has taught Such are their excellent qualities

The Batch of Ruvan after this could not acquire these *Sraosho* qualities of being obedient to Him and thus could

Necessary equipment for the unimancipated uvan with Bago-Bakht power, their registration in the Mansion of Ahura by stars-usefulness of stars for them.	not get for themselves the emancipation. These <i>Ruvan</i> were sent out of their home to emancipation A power known as <i>Bagobakht</i> i.e. the power, to settle about the future of the <i>Ruvan</i> was attendant on them, who led them to the above said market of <i>Anagra Raochao</i> from whence they took some provision of <i>Zarvan-Uru-</i>
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Staot energies for the great and hazardous journey after registering their names in the great *Raochao=shining* mansions, i.e. establishing their connection with their relative stars. Thus their registration is possessable by their respective *Star* i.e. every being, every particle, whethee he, she or it, be in the hades-hell or in the high heavens, each of his, her, its *Urvan* has a *Star*-in the *Anaghra Raochao*, which will one day help in his, her or its emancipation. When a soul reaches the stage of *Khaetvadath* i.e emancipation his *Star* in the 8th Heaven makes its appearance. All sinful men have their respective *Stars* in the 8th Heaven, but they are not apparent, they will be apparent, when the *Khaetvodath* stage will be reached. Hence it is that the advent, of a great soul; on this globe for getting spiritual progress for others can be presaged by the prominent appearance

of his special *Star* in the heavens. Thus it was that the great Zoroastrian astrologers had presaged about the advent of *Christ* and others from stars.

The last portion of the *Ruvan* with *Dravao*, is a collective body with many units. Each unit in the *Anaghra Raochao* market grabs the

The first stage of their journey-the selection of one of the seven Heavens as their station to alight upon. requisite necessities according to its inherent *Raye* power and according to the *Dravao* obsession ignorance resident in the *Raye*, having been directed-checked by *Bagho-Bakht*.

Provided thus the *Ruvan* sets on his journey and comes upon the revolving *Hasti Asma* (Heavens), which form the first stage of their long journey. These *Asma* 7 in number have 5 *Varena* grades of enlightenment tinged with *Aka* deficiencies specially allowed to suit the *Aka* deficiencies of the *Urvan* in journey-the deficiency called *Huviat** being grouped out in five collective groups. The *Urvan* in journey with *Aka* deficiencies of the special group is attracted to the corresponding *Varana* deficiency resident in the special *Asma*. Thus the units of the *Ruvan* find out for themselves the respective *Asma* and settle there. Thus some units settle in the 7th, some in the 6th, some in the 5th, some in the 4th, some in the 3rd, some in the 2nd, and some in the 1st heaven.

* *Huviat* is the curtain of the ignorance of the *Dravao*. The word *Huviat* is made up of three parts (a) *Hu* means He the good and (b) *Vi* means without and (c) *At* denotes the index it. The word means It which wants to be without the Lord.

We have talked about the revolving functions of *Hasti* heavens above, considering some of them. The

One of the many functions of the revolving Heavens i.e. education of the Ruvan on the Daseme principle, its method of working by Hadmanthra yasna.

main function is what is presently to be described in short, in pursuance of which the descent of man had been brought about. It is found that 1/10th of each *Urvan* is highly irreclamable. When that 1/10th part is separated from it the 9/10th becomes conscious of progress and begins it and is on the path

desired. This separation is a matter of mystic *Yasna* meaning ceremonials called *Hada-Manthra Yasna*-the like of which is seen in the *Yasna* of *Daena*. The separated 1/10th taken as a unit has its own 1/10th still more irreclamable, the 9/10th being of a superior quality which becomes conscious of progress, therefore yearning for it, but is found not eligible for the same, as it requires some purificatory process, which is readily undergone. The second time separated 1/10th part is again taken as a unit, of which 1/10th is so very irreclamable, that it is found unfit to remain in the revolving heavens of *Hasti* for the further feat of progress to be performed in the *Hasti* realms in the 1/10th manner. The 9/10th part becomes relatively conscious of the progress, though not entirely, roaming about in the whole sphere sincerely to get real advice, which is not denied to them. This third time separated *Urvan* i.e. 1/1000th of the original sojourning *Ruvan* is also accompanied with *Baod*,

developing according to *Mazdadat* six Heavenly envelopes round about them, viz. *Zarvan-Uru-Staot-Nur-Raye-Kharenang*, as explained above in the description of the main bulk of the rebellious *Dravao*, when the latter obeyed after experiencing the shelter and relief given to him by the benevolent shadow thrown upon him by the *Urvar* tree of the blessings.

At this juncture these *Urvan* of 1/1000th part with their *Baod* and the six heavenly envelopes were not accompanied with *Fravashi* as their guide. They were not found qualified to be blest with the guiding presence of *Fravashi*, as they being haunted by selfworship

were not praying to Him with implicit submission, *Fravashi* guidance being given to one only when he very sincerely and submissively prays for it when a suppliant living form

Fate of these
Ruvan of 1/1000th
parts: their consti-
tution was without
Faroher.

viz Kerdar is born out of his prayer,
which form is blessed by the all-pervading presence of *Fravashi* of *Ahura* thus earning for him the guide called *Faroher*. Such *Urvan* of 1/1000th part of the original were constantly oppressed with the doubts as regards the Great Lord *Ahu*. It was therefore that they were advised to go to *Mino-Karko* to clear up their doubts and for further advice as to their further action. They were in the know of the talismanic Powers of *Mino Karko* of presaging the truth about anything that exists. Therefore they consented to go there, being led by *Yazata* in their *Payu*; and, *Thvoreshtar* capacities i.e. *Yazata* who have the authority of moulding and correcting and

preserving the corrected element. In their sojourn to *Mino-Karko* they saw the photographic reflections of the obsession in them of the *Dravao* and the *Gava* qualities resident in them. As said above, the two photographed shadows of the obsession and *Gava* became vitalised by *Mino-Karko* powers and began to behave according to the temperaments inherent in them, the enlivened photo reflection of the *Dravao* showing its qualities of destructiveness and the enlivened photo reflection of the *Gava* forbearance showing her qualities of *Seva-Dharma* i.e. selfless service to others. The *Dravao* shadow is *Shetan* full of iniquities and of the nature of serpent called *Ahi-riman*, and the *Gava* shadow is *Gavyo-dad* full of sympathy for others, working hard for others. They whirl in an unceasing circle to overtake each other. The brother *Shetan* of *Ahiriman* qualities runs after the *Gavyodad* sister, seeking to devour her, the sister

Gavyodad panting and yearning hard and trying to pacify the infuriated brother with the milk of her selfless service and continued good faith extended towards him. They both run in a ring and keep showing the noumena and phenomena of light and darkness, the last material phase of which is the cycle of day and night on our globe and the whole *Nisti*. The *Urvan* in journey to

The advice given to these doubting Ruvan to go to Mino-Karko for the clearing up of doubts. Origin of Satan and Gavyo-dad-main cause of the white and dark sides, day and night riddle.

Mino-Karko thus see the vitalized visualised shadows of their antagonistic nature full of polarities in constant struggle, but they do not understand

the real import attached to them. They are highly preplexed and reach up at last to *Mino-Karko*, where the *Dravao* obsession is stripped off from them, purifying their *Raye* consciousness when they come to know of the real fact. Thus purified the *Ruvan* seek the redress of the cast off *Dravao*, as it was after all their own comrade for good or for evil, living with them from time immemorial, which should not be left in the lurch but should be given salvation as they had got then. The attendant *Yazata* advised them to pray before the great Lord for the emancipation of the obsession their enemy. The prayer was presently granted and

a convention was agreed upon, in pursuance of which the *Ruvan* was subjected to *Mazda-Dat* against their visit to Mino-Karko: their submission to Mazda-dat divine laws.

which they had rebelled till then. The *Mazda-Dat** Keherp i.e. the Divine law-keeper gave the *Ruvan* a tablet of *Das Anderz* i.e. commandments or counsels of perfection to follow which will lead to the talismanic power of the numtear *Das* 'Ten' denoting perfection. These *Das Anderz* are literally taken as ten commandments.

The *Mazda-Dat* divine deified law keeper and practitioner, on the strength of the agreement by the *Ruvan* of the observance of the *Das Andarz* divided the *Ruvan* (his constituents being *Nur-Raye* and *Kharenangh*) into two parts, one having more of *Raye* (divine illumined conscious knowledge), which

* It should be noted that the Mazda-Dat and Ahura-dat are not mere Passive laws but they possess Keherp-like 33 Ahu and Ratu.

denotes masculine proclivities and the other having a larger fill of *Nur* i.e. divine attraction and refulgence which denotes feminine proclivities. Each division was further subjected to 1/10th division as will be explained below, which will form the human and other mute creation. Thus the unit of 1/1000th part was divided, 9/10th of which was to inhabit the higher realms of *Nisti* called *Nisti-e-Avval* and

Mazda - dat
working out 1/10th
division of the
Ruvan in Mino
Karko forming the
entities of Nisti and
Geti in sex forms.

assume *Gava-Chithra* bodies of the
lustrous material of *Mah Asma* and
proceed to progress. The 1/10th of it i.e.
the 1/1000th of the original *Ruvan* was
to form the human world. The 1/10th of
this 1/10,000th human soul i.e.
1/100,000th part was separated out as
animal world. 1/10th of the animal

i.e. 1/10,00,000th part was divided as the vegetable soul
and the 1/10th of these vegetable souls i.e. 1/10000000 part
was divided to be the *Urvan* of mineral world all in sex
division as said above. All these *Urvan*, who are divided in
the 1/10th manner which is called *Daseme Stutam* in
Ahunavad Gatha, assumed around them corporeal bodies,
which are developed around them in the *Ushi* advancement
as explained above i.e. they passed from fiery stage
onwards. The *Dravao* obsession which was now i.e. after
the advent of the *Ruvan* in *Mino-Karko* thrown out from
the *Raye* of the *Ruvan* making the *Ruvan* self informed-
also underwent similar division and was used wholly for
the moulding of the corporeal form, round about the
divided *Ruvan* for which

a loan was given by *Ahura Mazda* in the shape of the Tree of Life and requisite materials of non-permanent nature from *Apam-Nepat* and some

elements from *Geush Tashan* and *Geush Urvan*. Thus we see that the beautiful attractive bodies found in the individuals are whole creation are due to these loans, and the vitality of their forms is due to the Tree of Life known as *Vane-Javit-Bish*. All this is carried out in accordance with *Mazda-Dat*.

Thus is drawn a brief incomplete sketch of the descent of *Urvan* entities of five *Varana* upon *Nisti* and *Geti*, the chief of whom is that of man which explains 5 *Varana* of the creation and their

A brief resume of what is said above. impotent chaotic help, to the *Yazata* who revolve the *Hasti* Heavens to get for them a haven evolved i.e. for the creation of a haven, i.e. a place of security for them, called *Nisti-Geti* from whence they can earn their emancipation. This is the main and chief indication of the evolution of the evanescent and permanent universe, -the mysteries of *Humata-Hukhta Hvarashta* workings-the 2nd grade permanent revolving heavens, girded up by the inspiration and support from the 1st grade *Minoi* immortalities, working incessantly, faithfully, charitably, and most obediently to the dictates of the *Vairya-Ahuna* * *Vairya-to* create for their fallen distant relatives this changeable Universe of so

* *Vairya-Ahuna Vairya* is the will of the One without a second.

important an import, on which those fallen angels will try to recoup,-counting again from whence they have missed,- paying up with compound interest the abovesaid help given to them by the *Hasti* Heavens and the *Yazata*, in accordance with the laws of *Paitioget* (giving like for like) by faring on the *Patha*=tarikah, earning for them *Asha* powers and getting emancipation for themselves and for other units who are their own kith and kin. For this great event of getting emancipation i.e. for the event of *Farsho-Gard* the revolving heavens, going according to the bidding of *Yazata* in accordance with *Ahuna Vairya*, work **polyvalently** in which the leading of the Exodus of *Ruvan* is the main piece of work, the others being those of the formation of *Nisti-Geti* universe and the corporeal forms of their inhabitants and such others. The *Manta* the Divine Designer has already drawn out for them the landmarks of the *Nisti-Geti* Universe on which they have to erect the edifice most carefully and faithfully, -the defect in this great feat of construction is lying with the *Ruvan* in Exodus and not with them. It is quite useless to speak of freaks of nature, spontaneous working of nature, to saddle nature as if the whole Universe is out on unintelligent lines;-the undesirable events are the products of the faulty nature of the obsessed *Urvan* marching towards perfectness

Hasti of the 2nd grade i.e. the revolving Heavens after having been evolved by *Yazata* and made fit to reach eternity-permanency i.e. after having become resplendent with *Raoch* i.e. all spreading *Raokhshna* i.e. eternal all-intellegent, all-

pervading light with *Raye* i.e. the illumined all-knowing benevolent mind, refused to return to and be merged in the *Yazata* and *Ahura* and thus to enjoy the great eternal *Ushta*, but prayed to be vested with an authority called *Hu-Khshathra*, to be able to work incessantly for the emancipation of the obsessed *Ruvan*, their own kith and kin. The request was granted, and they were strengthened so as to be able to put up with the great stress of incessant work that they shall have to carry on almost eternally and incessantly with no rest and no break, until the *Nisti* is fully created and evolved for the advent of *Frasho-Kereti* event.

They pawned their virtue for the sake of the fallen souls by readily allowing in their basis of

An insight in to the deep significance of the Hasti Heavens of the second grade-relation of the Yazata in the dual capacity of Baod and Urvan.

Asha the *Aka* i.e. disorganization of five great *Varana*, in which it was found to exist dormantly, thus limiting the *Asha* grade in their basis. They were blessed from on high with *Urvar* blessings and are constantly inspired

by the higher *Minoi-Asma* inhabited by *Ahura Mazda*. They are given the power of reciting *Ahuna Vairya* i.e. power to work according to the standard of the great *Vairya*, -the power of reciting *Ashem Vohu* i.e. power to work with the sole object of vanquishing evil, and the power of reciting *Yenghhe Hatam* i.e. power to take the vanquished evil to eternity, i.e. to take the evil not into jaws of destruction but into the arms of Eternity by its revivification. The great *Yazata* were attached to them in the capacity

of *Manthra-Spenta Urvan*, i.e. highly emancipated humble selfless workers and in the capacity of *Baodangh* i.e. unfailing higher intelligence ceaselessly acting, never faltering for even a segment of a second. There is no space and time to enumerate these *Urvan-Baodangh*; as they are attached to the *Hasti Heavens*.

Thus prepared, the Heavens set on their great task and revolve and rotate and undergo other movements, taking '*Hvare*' (i.e. the eternal *Yazata* named in the common language as sun) as their chief who himself is a

<p>An insight into the nature of the ideals set before them in order to complete the great work; what is Afringan; who is spentotemo mino; what is 'Asar Roshni.'</p>	<p>minister to <i>Spenamin</i>, '<i>Hvare</i>' thus being called <i>Spentotemo-Mino</i>. They sing the songs of glory of <i>Ahura Mazda</i> and are in the midst of the mighty work they have undertaken, which is called <i>Afringan</i> i.e. the occasions of bestowing countless praises on the great <i>Ahu</i></p>
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for the favour and grace shown to them in allowing them to work out the salvation of the fallen ones. They chant nothing but *Ahunavar*; *Ashem*, *Yenghhe Hatam* and *Fshusho-Manthra*, observing *Baj* perfectly i.e. not speaking a word extra. Every turn they take countless *Mino* and *Yazata* are emanating out, which are called *Asar Roshni* i.e. permanent self-knowing light having no beginning and no end, which *Asar Roshni* give these Heavens unimaginable force in their work and unimaginable *Ushta*, eternal happiness, which are inconceivably gratifying to them as well-earned rest is to a busy worker.

Thus they turn, rotate, revolve, ever ready to give the fallen *Urvan* the crops of five *Varana* at their opportune fixed time. First of all they bring about the work of the exodus of the fallen *Urvan* as said above. All *Urvan* that have left home

Enumeration of some of the great tasks to be done by the revolving Heavens as that of the exodus; Importance of the stars and Bago-bakht as indices of exodus and progress.

and gone into the bazar of *Anagra-Raochao* to provide for provision for the great journey are accompanied by *Bago-Bakht* a power to see their welfare in the distant future (progenitor of *Tabai va kar*=destiny and free will working), who get their names registered in the great register, of *Anagra Raochao* of 72 talismanic groups of *Raocha* (i.e. eternal immortal shin-

ing illumined all-knowing light revolving eternally-i.e. the talismanic *Ushtan* the medium between the great *Ahura* and his evolutions emanations and creations explained above); which registration is nothing but the affiliation with a *Star*, a point of faint illumination clamouring for the oil of *Asha* to shine out like *Raocha*, which *Asha* will be supplied to it, as the registered writer the signatory will go on the path of progress. The faintness of the illumination of the star of the signatory is due to the *Aka-Huviat-subdued* ignorance-the *Dravao* with him. As this *Dravao* will begin to be changed to *Gava*, the faint light of the star affiliated will muster strong ultimately to shine out in the *Anagra Raohcio* with the *Raochao* of *Yazata*. The faintness

of the star of the signatory is of the 5 grades, i.e. the *Aka-Huviat* – subdued ignorance – the *Dravao* is of 5 grades, which are drawn in, included in the centers- the *Ashna* of those 7 *Hasti Asma* falling in 5 *Varana*, where these five grades of *Aka* are won over to the *Asha* as described above i.e. *Aka* is educated to be on the *Asha* side, presenting itself in the 5 *Varana*-the 1st-4th-6th heavens constituting one *Varana*, since they differ only in degree but not in kind, and the rest of the Heavens constituting the other four *Varana*. When the *Ruvan* with obsession set on their journey through the 7 Heavens they reside in one or another of them according to the *Varana* they belong to, where they are drawn by the power of homogeneity. They get divided as seen above, and 1/1000th part became ready to come out of the *Hasti* realms. The revolving *Hasti Asma* (Heavens) fully pulsating with the *Varana* mysteries and working in unison with *Manthra-Spenta Urvan and Baodang*, i.e. in unison with *Yazata*, refer to the above-said register of the *Anagra Raochao*, and with the help of the *Bago-Bakht* described above, measure and know fully about the Journey of the *Ruvan* on each *Asma*, and their division and their time of preparedness for a march downward towards *Nisti*.

Before the dawn of the time for the descent of 1/1000th *Ruvan* to *Nisti*, i.e. in *Mino-Karko*, where there will grow out of their shadows *Keresani* (the *Satan*) and *Gavyodad* mysteries, -the mysterious *Rayomand* i.e. self-knowing *Hasti* heavens according

to their *Khshathra*=power and authorities, begin to establish a counterpart of self in *Nisti* delineations of the great *Manta*, thus evolving out Nature for *Nisti*, i.e. mysteries of *Yazashne*; for *Nisti*. The sub-circle of the 9th

The task of the Hasti Heavens to reproduce a prototype of Nature of dual forces; the main difference between Hasti and Nisti Natures; About the situation of the Nisti Nature; difference between Hasti and Nisti.

cosmic space of *Atar-e Adar Burjin Meher* where the first Heaven of eternal Mah is situated-which just coincides with the circle of the tenth cosmic space of *Atar e Mino Karko* presents to view a circumference which forms the sky-Heaven of what is called the *Misvane-Aval*, i.e. the beginning of *Nisti*-the first appearance of space on which time runs separately. This Heaven is fashioned as the

homologue of *Anagra Raochao*, called 'Starpaya Behesht' by the working of the Hasti heavens, which will be the regime of mother Nature for *Nisti*, *Yazata* here appear in *Paya Thworeshtar* capacities and not in the capacities of *Mithra Ahura Berezanta Aithyejanghha*, (i.e. dwelling in *Ahura* and working as a shoot which exists remaining connected with the parent tree) as in *Hasti*, *Payu-Thworeshtar* means moulders and preservers of what is moulded. They work as such separated though in unison with *Ahura* and not actually being in *Ahura*, as a branch of a tree. The above-described revolving *Hasti Heavens* themselves have got *Adui* conditions, i.e. duality with them is fused together. But now the *Hasti heavens* will spread the *Zarvan* (energy).near *Mino-Karko* in the above

said sub-circle of *Star Paya Behesht* the *Asm* of *Miswan-e-Gatu* in such a way, that, there will be evolved out the Nature of dualities and polarities where the fusion of dual forces will be undone and the two forces will stand out separately, -the force of space separating itself from the force of time. In *Hasti* space and time are fused-everything there is fused to *Adui* conditions, the sky elevation, the *Zemo* beneath, the atmosphere in between, all are there fused. But such is not the case with *Nisti*, where space and time are separated, the sky the atmosphere and the *Zemo* are separated. But when in *Nisti* time and space will begin to be fused -the dual forces in opposition will begin to meet, showing good omens of the approach of *Frasho-Kereiti*. The aforesaid *Misvane Gatva*-The *Zemo* i.e. the space of *Nisti* is separated from its heavenly dome of *Star Paya Behesht* by the intervening *Vayu* atmosphere. Nature with *Khshathra* which is meant to rule over *Nisti* will not be the same as the Nature of the revolving *Hasti* Heavens. A special branch will be drawn out from the revolving *Hasti* heavens of the second grade i.e. from the Nature of *Hasti*, by *Hasti* herself who (i.e. *Nisti* Nature) working with *Yazata* in *Payu-Thwareshtar* capacities will be found to be fitting for *Nisti* order, where dual forces of opposition cropping out of *Urvan* with obsession as seen above in the description of the *Urvan* on *Mino-Karko* will have to be subdued to amity.

The speciality of this *Nisti* Nature is that a *Mino*,

a power will appear named *Ganamin*, which will create round about it through satanic activities and through human misdeeds a cloud of ignorance called *Tire-Gohar* from the finest to the coarsest variety, emanating out what is called, *Asar-e-Tariki* or *Temangh*, the material phase of which will be physical darkness. *Ganamin* will incite satan, of *Ahiriman* qualities (seen emanating from the shadow of the

obsessed Urvan on the Mino Karko) to work its mighty best and spend away its energy and strength, as the evil promptings-the atrocities of self-worship i.e. passions, dissipating thus satan itself and its residence in *Nisti* population. Thus

The special trait of the Nature of *Nisti* is *Ganamin* and satanic forces formed there as polar forces.

it is that in the Nature of *Nisti* dual forms will be seen working one against the other. The Nature of *Nisti* which is to be established on *Nisti* delineation of the *Athra Mino Karko* with its emanations-made by the *Manta*-will not be homogeneous but will be of two grades.

Nisti itself will be divided into two main parts. The 1st part called *Nisti-e-Avval* comprising of three *Dakhyu* of *Meher*, viz. *Aiwi*, *Antare* and *A-Dakhyu*

will be the highest and super-etheric i.e. made up of *Gava-Chithra Staot* tatva i.e. tatva energy to be found on the *Asma* of *Mohor*, which is called *Maonghem Gaochithrem*. The 2nd part of *Nisti* which will be

The outline of the *Nisti* Universe controlled by the *Nisti* Nature of two grades.

made up of 4 *Anasar*, (elements) comprising the other four *Dakhyu* called *Upairi*, *Adairi*, *Pairi* and *Aipi*-

Dakhyu will be of ultra-ether like, ether-like, and material composition. *Upairi-Dakhyu* will be called *Misvane-Gatve-Duvam*, and *Adairi-Dakhyu* will be called the dome of our earthy globe, i.e. whosoever touches *Adairi-Dakhyu* must reverberate back to our globe. The *Nisti* nature of 1st grade will be surrounding *Nisti-e-Avval*, while its 2nd grade will be surrounding the other part of *Nisti* from *Upairi* to *Aipi-Dakhyu*. The nature of the 1st grade controlling *Nisti-e-Avval* is controlled and headed by *Khratu-Kato* i.e. agent of *Vohuman* in company of *Sarosh-Meher-Rashnu*, who control the *Yazata* working there in *Payu-Tkwareshtar* capacities called *Vispemcha Ashavanem Mainyom Yazata*. The nature of the *Nisti* of the 2nd grade is controlled by *Geush Tashan* and *Geush Urvan* in company of *Meher, Rashnu* and *Govad*, who encircle the whole *Nisti* of the 2nd grade, from *Upairi-Dakhyu* to *Aipi-Dakhyu* and control the *Yazata* working there, called *Vispemcha Ashavanem Gaetim Yazata*. In the Nature of the 1st grade called Nature on *Misvane-Gatve-Avval* controlling *Nisti-e-Avval* the opposite force of *Ganamin* though there it is, is inactive, almost nil. Why so will be explained below. But in the Nature of the 2nd grade, i.e. the Nature of *Misvane-Gatve-Davam*, *Ganamin* is active and has evolved out the opposite force of *Tire-Gohor* of *Asar-e-Tariki-Temangh* aspect called evil forces of Nature or the dark side of Nature.

We have said that in *Misvani-Gatve-Avval*

the opposite force of *Ganamin* is inactive, almost nil, because the creation in the vicinity of *Misvane Gatve-Avval*

Ganamin's satanic part is passive only in the nature of the 1st grade and active in the nature of 2nd grade why so. i.e. in *Nisti-e-Avval* will follow *Das Andarz** closely i.e. keep their promise given to *Ahura* and will not allow Satan to come within their fine *Gava Chithra* bodies or limits of habitation, giving no quarter to

Ganamin to work upon, because *Ganamin*-pursues, - follows in the wake of only those who break the rules of *Das- Andarz*, thus breaking the promise given to *Ahura Mazda* and allows Satan to live in their bodies, who turns the tamed brute of the body i.e. the *Vohuna* principle into a wild fierce carnivore. The corporeal bodies-whether of material, etherial, ultra-etherial or super-etherial aspect are all the result of the obsession *Dravao* (wild animal) tamed with *Gava* milk. The *Dravao* is woven with *Gava* who supplies milk to the former and tames it down to do the prescribed physiological work of life. When the commandments are broken and satan is allowed admission inside the bodies- the faults of flesh are exaggerated and the work of *Ganamin* begins. He. befriends him, nurtures the faults of flesh, incites the Satan within and developes evil propensities and allows them to play, resulting in faults, sins, mishaps, and untruthful-

* *Das* means ten and *Andarz* means pieces of advice -rules. These rules are ten because the word ten denotes perfection i.e. the rules leading to perfection.

ness, thus making him subject to the law of *Paitioget* meaning *Retribution*, when *Angra* i.e. grief-miseries will befall him. Thus the *Mino Angramin-Ganamin* subjects the sinner to grief, which will take him to the path of reconstruction-improvement, when the presence of *Ganamin* will not be needed, -and his presence will be given to fires and burnt.

For the reconstruction and improvement of the body one has to walk on the Path *Tariket* and to follow the laws of *Zarathushtra*. So it comes to this that the living bodies framed by *Yazata* can bear the presence of *Ganamin*, but reconstructed improved body does not bear his presence. Hence in

How can the polar forces of *Ganamin* be overpowered i.e. sin be transmuted into virtue.

Ashishvangh Yasht, *Ganamin* is made to say that all *Yazata* combined do not come in my way but *Zarathushtra* is the only one who surrounds me, and burns me like metal in fire:

Noit Man Vispe Yazataonghho Anusentem

Fraorechinti. Aat man Aevo Zarathushthro Anusentem Apayeiti. Jainti Man Ahuna Vairya Avat snaithisha Yatha Asma Kato Masao, Tapayeiti Man Asha Vahishta Manayen Ahe Yatha Ayokshhustem. Raeko Me Hacha Anghhao Zemat Vanghho Kerenaotiti, Yo Man Aevo Zamayeiti Yo Spitamo Zarathushthro.

i.e. *all Yazata do not tear me out against my wish. But Zarathushtra is only one (Yazata in the shape of man) who overpowers me against my will. Zarathushtra, bombards me up with Ahuna Vairya, which is like an armour of the mystery of 'Kato Masao'*

(i.e. *Zarathushtra* and his Laws of going on the *Patha Tariket* with the strength of *Manthra*, surround me in the talismanic ring vanquishing my activities and bringing them to an end). *Zarathushtra burns me up through Asha Vahishta* (i.e. Laws of *Asha*) like metals relegated to fires to be burnt up. *Zarathushtra tries through his skill and art* (of *Tariket* and *Yasna*) to relieve the earth of my presence, taking it to be in my interest. Only he the *Zarathushtra* beats me back.

The hidden mysteries of this passage can be easily explored from the above explanation of the nature of work that *Ganamin* does in our sinful bodies. Those who follow the path of *Zarathushtra* do not allow Satan in their bodies- they conquer their passion- they follow the *Das Andarz-*

The Avestic reference of the transmutation of sin to virtue. Its hidden mysteries explained.

hence *Angramin* is not required with them. By following the *Patha* i.e. observing the commandments both passions and the exciter of them will be surmounted, i.e. Satan (weakness of flesh, i.e. the brute which resides in and is infuriated in the flesh) and

Gana who incites it, -all will be ultimately surmounted and transcended. And by further progress made by going on the *Patha* i.e. gaining *Asha* power, they will be burnt. The last sentence in the above quotation that "*My absence from the earth is in my own interest,*" will be intelligible after we have explained the origin of *Ganamin*. The sentence "*Taroidite Angrahe Mainyeush;*

Haithyavarsham Hyat Vasna Frasho-Temem” also opens the secret of the nature of the part that *Gana* plays in Nature. *Taroidite* means-having been seen-being seen through and through i.e. I see through and through *Gana* and his work i.e. I know that *Gana* is only required when *Tariket Path* is left off and passions are allowed to have full play and Satan is allowed to reign in the body. In such circumstances only can *Gana* enter the body and excite the passions to sinful actions, subjecting one to the retribution of the same. Knowing this fact, it is better for me that *Haithyavarsham* i.e. workers for truth or those who are *on Path Tariket* (should be followed), as *Hyat Vasna* their association of ideas *Frashotemem* i.e. will give the greatest relief and will lead towards immortality – Freshness.

How is Gana evolved out of Spena and when will he be absorbed in Spena i.e. the dual aspect of Nisti Nature be like that of Hasti? i.e. Hukhta and Hvarshata energies unite to reach the goal.

We have seen above that *Hasti* has evolved out from Her own self, Her likeness in *Nisti* i.e. Nature working in *Nisti*, where an extra *Mino*, a speciality *Ganamin*, is given birth to, looking to the dual nature of the work she has to do in *Nisti*. It will be shortly and simply described thus.

The mysteries of the *Hasti* revolutions have evolved out from *Spenamin* (the chief of the six

Ameshaspenda pledged to *Ahana- Vairya* for progress) in the opportune time, (i.e. in the time before the sojourn of the 1000th part of the *Urvan* with obsession in the *Nisti* and during the establishment of Her field and influence of work of getting the salvation for the fallen friends), a *Zarvan-an* energy in the form of a *Mino* i.e. unseen force like that of *Yazata* and therefore pledged for a progress to be brought anyhow but derailed from the *Asha* path i.e. bereft of the company of *Fravashi* - the *Mino* set afoot for

A short out-look of Gana-his origin and nature and work: why Gana is to be controlled by Zarathushtra the holder of justice.

a progress by steering its engine wheels clogged in the mires of *Aka* ignorance to be presently vitiated by Satan of *Ahi-riman* mentality, just to be born as said above, when the *Mino* will cut his way slowly but surely from the

mire-cutting the mire out and setting it aside, so as to be worked upon by the fires of justice, which will so burn and cook or transmute it so as to be usefully pasted on, spread on to form a *pacca* road, on which the iron rails of the *Patha Tariket* can be laid. Gana thus is a force by itself, not guided by truth, hence not knowing the limit when and where to stop, being like a bomb attacking inconsiderately anything that falls within its reach, until its energy is surmounted by the atmospheric resistance. Controller of Gana is Zarathushtra, who is the preceptor of truth and justice i.e. *Patman* to be observed i.e. balance to be kept in nature. When Gana has developed out the iniquities in a

person to the proper limit, he is made to retire from further harassing him upon whom he had laid his snare, by the force of justice i.e. the *Patman* i.e. balance that remains undisturbed or laws of *Asha* and their prescriber and preceptor *Zarathushtra*. When the whole *Nisti* will thus be cleared of iniquities by indirect methods of *Ganamin*, justice and order will have been established and progress accelerated to an unimaginable rate of acceleration, requiring, no more *Ganamin*. It is thus that *Gana* will be relieved from the onus of the burdensome work

The idea of the great sacrifice given by Gana in the last line of the above said avastaic quotation.

and will be given its proper place in *Spena* from whence he emerged, i.e. *Gana* will no longer be i.e. will have relapsed into the source of truth *Spenamin*. It is thus that the last line of the para of *Ashi Yasht* says: *Raeko me Hacha Angh-*

hao Zemat Vanghho-the evacuation of or obliteration of *Gana* from this *Nisti* creation is good for *Gana* himself (because he will then relapse into his source after fulfilling the great purpose). *Yahmi Spenta Thwa Mainyu Urvaese Jasot* i.e. O Thou, in whom a transmission will take place through *Spenamino*. In the final end I shall be meeting you *Spenamin*

Thus we have seen the *Hasti* revolutions i.e. Nature playing in the immortal Heavens of *Hasti* called *Yazashne* of *Adui* i.e. unified-homogeneous aspect, breeding out *Nisti* Nature of dual and polar aspect. *Hasti* Nature abounds in *Hasti*, where there is no active duality and polarity, i.e. where dual and polar aspects are unified into what is called

Hamoi or *Hamo* i.e. homogeneity or sameness. But *Nisti* Nature abounds in *Nisti*, where there is duality and polarity

Three main aspects of Nature (1) homogeneous (2) dual (3) polar. i.e. where dual and polar aspects are not unified but are to be unified i.e. brought to *Hamo* meaning homogeneous aspect. Dual and polar aspects of Nature denote mighty difference of place and regime. The Nature of dual aspect recognized as the *Nisti* nature of the first grade works at a

different place with different standard from the Nature of polar aspects recognized as the *Nisti* Nature of the second grade as seen above.

Such Nature of homogeneous aspect full of benevolence, that will build up *Nisti* edifice is established before the exodus of

The work of Hasti homogeneous Nature (1) to evolve out *Nisti* nature (2) to evolve out an eternal time-table from the eternal register in the shining Mansions of Anagra Raoch-denoting the order of the exodus of Ruvan in Darego Khadat and Thvashe Khadat time limit.

the *Urvan* of the 1000th part takes place, and before their advent in *Mino Karko* gives birth to Satan of *Ahi-riman* meaning malign mentality and *Geush Hudat* of *Gava* meaning selfless benign mentality. Executing thus the first important function of evolving out Nature for *Nisti*, the second function will be that of evolving out a succession of innumerable aeons of time, called *Darego Khadat* of 81,00 years, from the seniority of *Bago-Bakht*, who are the friends, philosophers and guides of the chain of *Urvan*, waiting to launch their ships on

the journey in proper succession. We have said that the *Rayomand* genius of *Hasti Asma* revolutions in communion with *Yazata* and *Bago-Bakht* refers to the mystic register of *Anagra Raochao* to find out the succession of time according to the order of the exodus of the chain of *Urvan*. From this register the proper succession of the *Urvan* in the order of seniority to be launched on the journey on the *Hasti* and *Nisti* planes is settled and marked into groups with the settlement of the time of their journey-from which an eternal time-table is set up of unfailing, unerring, never changing nature. This time-table denotes the advent of the succession of *Daregho Khadat* of proper nature one after another and the number of *Thvasha Khadat* to be turned out in succession as father to son illimitably from each *Daregho Khadat*.

This time-table shows first of all the event of the birth of 1/1000th part of *Urvan* in the *Hasti* heavens, who on account of their perverseness shall have to quit the *Hasti* realms and shall have to settle down in *Nisti*, which only can give them resurrection and salvation.

The first event of the heavenly time-table.

The 1st *Daregho Khadat Aeon* that began was one in which the rebellious *Urvan* of 1/1000th part were persuaded to go to *Mino-Karko* to settle about their doubts as to why they should obey *Ahura* and not be self-worshippers themselves. We shall leave aside the constitution of the aeons into the sub-aeons and intricacies of the working of the same and the mysteries attached to them. The

one thing that stands out most prominently about the very first *Daregho Khadat* that ever took place is that the

erection of the edifice of *Nisti* realms that took place during its regime upon the previously delineated plan of the *Manta* by the *Nisti* Nature was succeeded by the great event, which led to the journey of the fallen *Urvan* to *Mino-Karko* after their rebellion towards *Ahura* i.e. after their refusal to go according to the *Vairyra*. It was this journey to *Mino-Karko* that convinced

them of their undesirable nay sinful attitude towards *Ahura*, as they themselves could see their defects and good points, that were constantly flowing out of them, photographed and vivified on the *Mino-Karko* plane by the *Baga Mino-Karko*, after they had gained the real vision by the precipitation of and the filtering of the

'*Dravao*' contamination from the pure water of their '*Raye*.' They saw the identities of Satan and '*Gavyodad*' and their eternal revolution-one (Satan) intending to kill the other (*Gavyodad*) while the other trying hard to elevate the one

(Satan). The event following was that of the submission of the *Ruvan* to *Ahura*, who were now freed from their obsession (*Dravao*), being elevated in their vision and actuated by the promptings of the purified '*Raye*,' to try hard for the elevation of the '*Dravao*' obsession, which had acted as their woe for such a long time. Their promise to '*Ahura*' to do strictly according to '*Das Andarz*' and submission to

'*Mazdadat*,' fulfilled-their desire of getting the '*Dravao*' salvation through the body formation and its subsequent alchemy requiring relevant events such as *Farsho-Gard*, *Tanpasin*, *Khatwodat* for the same through *Yazata* working with *Nisti* Nature. The *Yazata* in *Payu-Thworeshtar* capacities handle the *Urvan* for their bright future. Six embodiments of impermanent nature are being evolved round about a *Urvan* and *Baodang* pair accompanied with *Farohar*. Such a body formation become then possible, as the *Urvan* is now entirely submissive to Him and *Yazata*.

The *Ruvan* then had been bifurcated into sex divisions-the part containing more of *Raye* with less of dormant *Khathra* will denote masculinity in the future material body, and the part containing active *Nur* with less of dormant *Raye* will denote femininity

The altruistic intention of *Ruvan* fructified in body formation of the sexes and their salvation. in the future material body. Each of the divided part is further sub-divided in 1/10th manner to form the *Ruvan* successively of the lower creations of animal, vegetable, and mineral world with similar sex proclivities.

This 1st *Zarvane Daregho Khadat* was evolved out by *Hasti* Nature in communion with *Yazata* out of the most sincere desire of the parental *Urvan* on the *Hasti* planes for the elevation and salvation of their rebellious sons, who were then taken to *Mino-Karko* plane where they got the proper redemption as we have seen above. Here in this *Zarvane-Darego-Khadat* the *Urvan* having been freed of their incest *Dravao* to a considerable extent were engaged in the humble sincere prayers of thanks-

giving for the same and penitently yearned to undergo the chastisement for their former behavior and desired salvation for their former obsession. They bowed down before their dual comrade and love i.e. the *Baodang* and

Further full details of the happening of the first Daregho-Khadat as regards the Urvan was concerned. apologized for the unnecessary trouble that they have put them to by not following their precept to recite *Ahuna Vairya* and get into communion with them. They refused then also to be in communion and get united like

Yazata and enjoy *Ushta* i.e. the permanent happiness as of *Yazata* because of the *Dravao* remaining at that stage the same that he was before. They saw no hope for salvation for the *Dravao*, whosoever it was whether a friend or a foe but certainly it was an accompaniment. They little cared to know how it chanced to enter them because their clarified wisdom *Raye* was imbued with the *Asne-Kherad* self-knowledge that at the ripe time the secret will be revealed.

The first counsel of self-sacrifice being the first step of service. *Baod* also agreed with them in delaying the communion till such time when the *Dravao* will get illumination. *Baod* advised *Urvan* to take the counsel of *Yazata* to find out a way of how to get emancipation for

the *Dravao*. The Counsel was readily sought and they showed them the way of self-sacrifice. They said they were also their predecessors possessed of *Dravao* though of lesser degree of virulence, who got to this stage by getting emancipation for the *Dravao* by self-

sacrifice. They should also do the same and obey *Ahuna-Vairyra* implicitly for the same. They (*Ruvan* on the *Nisti* plane) gave their allegiance to *Ahuna-Vairyra* and wanted further knowledge of what they should do. The secret was revealed to them that they were not all in all free from the *Dravao*. Hence it was that they did not know how to proceed in the matter. The three constituents of them named *Khathra-Raye-Kharenangh* were still in the orb of

The reason why the emancipation *Ruvan* needs to help *Yazata*.

ignorance-that of *Khathra* being more than that *Raye*-Division was the only process known to *Ahuna Vairyra* which can relieve them of *Dravao* and relieve *Dravao* of their ignorance and at the same time

fulfill the chastisement i.e. the *Paityoget* of their former behaviour. The problem before the *Urvan* was solved and preparations were made for further progress. The *Yazata* in *Payu-thworeshhtar* capacities and in communion with *Nisti* Nature approached them, to whom they submitted. The *Ruvan* who were already clad with those six immortal coverings accompanied with *Farohar* were dealt with according to *Mazdadat* and were subjected to the afore-said

The dawn of real knowledge upon *Ruvan* and their thanks-giving to *Ahura mazda*.

divisions and other conditions relevant to the great aim. The *Urvan* understood the great theme of *Ahuna-Vairyra* of getting emancipation for the *Dravao* and getting communion with their accompanying *Baod* when

only they shall have attained the *Yazata* rank. They knew that a haven (i.e. a body) is to be built round about

their six immortal coverings weaving *Dravao* with them and a collective haven i.e. *Nisti* should be built in which they all can work to elevate the woven *Dravao*. They knew that they had no power whatsoever to do so. But they knew that the great *Ahu* is the most gracious and benevolent and that the *Yazata* and Nature are none else but their distant relations ever ready to do anything for their emancipation. Their sacrifice for the *Dravao* stands no comparison with the sacrifice of *Yazata* offered for their welfare. With this sense of humility and helplessness they found no words of thanksgiving to be offered to them but the complete and frank submission to them for the great theme to be constructed.

Thus the *Yazata* in communion with *Nisti* Nature in *Payu-Thworeshtar* capacities subjected the *Urvan* to the above said divisions and other procedures relevant to the aim. Side by side with this procedure the *Yazata* in communion with *Nisti* Nature in *Payu-Thworeshtar* capacities began to create the structure of the *Nisti* universe upon the delineated outline of *Athra* by the *Manta*. Those divided *Urvan* who had 9/10ths of the original part with them were chosen out first and formed in groups and were made to subscribe their mite in the construction of *Nisti* for them known as *Nisti-e-avval* of three *Dakhyu* and six *Keshvar* and full of many centres. Thus the first part of *Nisti* was built up and inhabited by the '*Urvan*' of 9/10th part who began to get emancipation by the observance of *Paityoget* i.e. *Keshas* i.e. chastisement in many mild and happy forms (known as life and its upkeep and known as the intercourse

in life) for the *Dravao* woven in their *Gava-Chithra* and super-ethereal bodies. This elevated *Dravao*

Further work of this very first Darego Khada t and many such others to form Nisti-e-Avval and attain at the white brother-hood of Arda Fravash. is obtained. *TheUrvan* of 9/10th part reached thus to the highest stage of emancipation and brotherhood. These *Urvan* originally before their residence in *Nisti* had come from one or another of the seven *Asma* of five *Varana*. The main part of them have now attained the one original *Varana* of *Garo-nmana* and thus have been united in one brotherhood with their *Fravashi*, Who denotes now one standard of loyalty and obedience-nay Who is loyalty and obedience deified of one standard receiving the blessing of the original *Fravashi* called *Paourva Fravashi* equally for them all, thus making the *Dravao* with them who was changed to *Arda* i.e. frail bodies-reach the goal of emancipation i.e. perfect obedience and loyalty to *Ahu* called *Arda-Fravash*. It should be noted that many aeons of *Darego-Khadat* completed this work of forming a White Brotherhood of *Arda-Fravash*. These 9/10th *Urvan* who have reached now to the stage of *Arda-Fravash* i.e. of being of one *Varana* of *Garo-nmana* i.e. *Varana* of *Nabh* centre of *Ahuramazda* once had come from five different *Varana*

but they have attained to one *Varana*, forming thus a Brotherhood which has attained *Fravashi* i.e. one standard of submission and obedience to Him called *Ardafravashi*. With these few remarks we shall leave this subject, which completes a part of *Hukhta* activities.

Activation of the second phase of Nisti Nature to form four elements and the material creations.

Description of Asha and Paityoget activities upto Hukhta mysteries completed. Now those of Hvarshtha mysteries begun.

After this formation of *Nisti-e-avval* the *Hasti* Heavens' revolutions evolve out *Daregho-Khadat* which will activate the second phase of *Nisti* Nature described above,

The time of the creation of Matter from *Upairi* Dakhyu formation. where the special *Mino* of *Nisti* named *Ganamin* –will have a fair play. The White Brotherhood join now the first phase of *Nisti* Nature of dualities encircling the *Misvane-Gatva Avval* in

communion with *Yazata* to activate the second part of *Nisti* Nature and evolve *Upairi-Dakhyu*, where *Geush Tashan* takes her seat with *Apam Napat* activities, which had supplied the *Nisti-Avval* with *Gava-Chithra* and which will now help to evolve out four *Anasar*. This second grade of *Nisti* Nature will work with the help of the first grade, which first grade is fully activated by the *Hasti* revolutions.

After this the *Hasti* Heavens' revolutions evolve out *Darego-Khadat* which will collect other groups

of *Urvan*, who are divided on other standards than the above said standard of *Daseme Stutam* i.e. Decimal Staota $9/10^{\text{th}}$ and $1/10^{\text{th}}$. They are controlled by the *Nisti* Nature of the two grades as explained above. They are grouped and prepared for the attainment of ultra-etherial and aetherial bodies. Side by side with this work by the *Nisti* Nature of two grades, the edifice of the *Nisti* of further programme is edified by them upon the delineated plan of the *Manta*, in which the new groups of *Urvan*, the to be inhabitants, are made to give their mite, in which the White Brotherhood

Some idea of the creation of habitations other than that of ours.

joins to a certain degree. The special inhabitants of this part of *Nisti* called *Arvahi* i.e. unseen beings divided into two classes of male and

female *Jin* and *Pairika* of two grades, superior and inferior, are matters of amazement, fear and awe to sinful men, but matter of great interest for men on *Patha* as these *Arvahi* will mainly be redeemed by the virtues of the men on *Patha*. This is the most complicated subject and we will leave it here. The religion of Zoroaster strongly objects to communions with them, as the Zoroastrians are not supposed to be in *Paityoget* relations with them. Men on *Patha* having attained *Asha* may lend help to them for their upliftment. Countless *DaregoKhadat* have brought to existence this second part of *Nisti*, which is still going on. This finishes the *Hukhta* activities of *Yazata*. Thus we have drawn the activities of *Asha* and *Paityoget*, upto *Hukhta* mysteries.

We shall now enter the last phase of the activities of *Yazata* called *Hvarshsta* activities and the appearance of

The object of the last phase of the activities of *Yazata* known as *Hvarshsta* activities. *Asha* and *Paityoget* and *Khaetva* salvation in them- which if fully and completely allowed to play will lead to *Tan-Pasin* conditions (i.e. end of rebirths in this world) leading to progress proper and *Ushta* eternal bliss, and if not so will

lead to *Tanasak* i.e. births and rebirths and distress called *Angra*, requiring the presence of *Ganamin* to end the cause of distress.

The revolving heavens of *Hasti* are also revolving out *Darego-Khadat*, which will initiate the *Hvarshsta* working of *Yazata* side by side with their

Hukhta workings. These fresh *Darego-Khadat* now show time of the creation of *Aipi Dakhyu* and '*Zemo Yat Pathanayao Skerenayao Doora-e-Parayao*' i.e. space above the *Aipi-Dakhyu* and below the *Pairi-Dakhyu* showing the situation

of our globe, which can extend both ways, going in screw-like manner higher up or lower down, and which will finally roll the *Nisti* upwards towards the *Laya* condition, i.e. condition of merging into permanency. Now the eternal unchanging mystic time-table (*Bago-Bakht*), based upon the eternal mysterious register of *Anagra-Raochao* as explained above, shows the time of the advent of the *Ruvan* 1/10th part, the 9/10th of whom are being raised to White Brotherhood of *Arda-Fravash*. These are

the human *Urvan* who shall breed from them the *Urvan* of the three nether worlds i.e. animal-vegetable and mineral. These human *Urvan* are destined to roll the whole scheme of the Universe towards Eternity.

The first *Darego-Khadat* aeon shows the groupings of these 1/10th *Ruvan* into groups according to their *Varana* and the preparation for the acquisition of the natural bodies and haven to live in. This time the *Yazata* with *Nisti* Nature

What are the activities of the first *Daregho-Khadat* of our visible creation.

of the second grade in company of *Arda-Fravash Urvan* come into play, in which *Geush Tashan*, *Geush Urva* and *Rashnu-Meher-Govad* play the chief and

important part. Side by side with the work of the grouping of the *Urvan* into *Varana* the edifice of the third part of the *Nisti* i.e. *Aipi-Dakhyu* and the transitional stage above it are being erected upon the former delineation by the *Manta*, in which the human *Urvan* the to-be inhabitants are made to give their mite. The *Yazata* in communion with *Nisti* Nature of the second grade in the *thworeshtar* capacities handle the *Dravao* accompaniment of the human *Urvan* with addenda of animal-vegetable and mineral ones, and mix the frailty of *Dravao* with the *Gava* materials that can be conveniently taken from the human *Urvan* for the formation of a material body, which was found to be well-formed as to be of a resourceful and lasting nature fitting to the purpose – only when the materials of *Apam Napat* worked out

by *Geush Tashan* and *Geush Urva* and *Geush Hudat* have been added and enlivened to life-activity by *Van-e Zavitbish* the Tree of Life, free from pain and in the control of *Khordad*. Innumerable *Darego-Khadat* rolled by before

The activities of the subsequent *Daregho-Khadat* for the formation of the earthly creation of the present kind from the fiery-airy and watery stages.

the material body as we see now could be created. The present material body full of marvel and living attraction underwent four stages for its exquisite developments. In the first stage it was fiery. The Globe was also of fiery nature in which human forms were of fiery

nature, and the 1/10th part of the human *Urvan*, forming animal-vegetable, and mineral worlds by further division on 1/10th system, were also of fiery composition-the mineral *Urvan* leading the exodus first on the Globe, to be successively followed by vegetable and animal *Urvan*, after which the human *Urvan* were found descending.

Innumerable *Darego-Khadat* rolled by, when these coarse cognizable fiery bodies were elevated to *Keherp* state i.e. unseen-incognisable state, the condition of the events being called *Keherp Ushi* i.e. dawn of the appearance or *Keherp* unseeable incognisable from its coarse fiery temper and form. The material bodies whether of fiery-airy-watery or earthly composition took their respective fiery or airy or watery or earthly shape and formation above i.e. in

Zareh * and their elevation to a purified higher stage took place jointly on the Globe and on the transitional plane of *Dakhyu** above. The order of

Where these material forms are formed and elevated. the composition or formation of the bodies of fiery-airy-watery-earthly state in the *Zareh* happens in the prescribed order. *Urvan* to descend on the Globe are first of all gathered

together on *Zareh Varkash*, then classified in *Zareh Frankard*, and then invested with body forms in

* It is to be noted that the whole *Nisti* Universe according to Avesta begins from the first Super-aetherial expanse of space named *Miswane-Gatva Avval*, from whence time which is united in space in the permanent *Hasti* Universe gets for the first time separated and runs its course on it. *Nisti Jagat* thus begins from that space and is made up of seven generic divisions called in Avesta seven *Dakhyu*. Every *Dakhyu* is a vast unimaginable plane consisting of seven sub-planes and transitional planes between those sub-planes. Every sub-plane and the transitional plane contain innumerable worlds like ours though not so concrete, ours being the only one so concrete and the most beautiful in them all. These *Dakhyu* are named in Avesta as (1) *Aivi Dakhyu* (2) *Antare Dakhyu* (3) *A-Dakhyu* (4) *Apairi Dakhyu* (5) *Adairi Dakhyu* (6) *Pairi Dakhyu* (7) *Aipi Dakhyu*. The first three form *Nisti-e-Avval*. The next three form *Nisti-e-Miana* the last one forms the *Jirmani Alam*. They are situated concentrically like the layers of an onion. Thus in the great circle of the space of *Miswane-Gatva-Avval* are situated all the seven *Dakhyu*. The *Aivi Dakhyu* being the outermost surrounds all the six *Dakhyu*. After *Aivi Dakhyu* is seen *Antare Dakhyu* surrounding the rest and so on. Our globe called in Avesta *Geti* is to a great extent situated in the transitional plane above the last *Dakhyu* and to some extent on the superficial part of the last *Dakhyu* itself i.e. *Aipi*.

nuclii in *Zareh Puiti* above, where after only their births on the Globe take place. *Yazata* with the mystic *Amru** birds first of all gather together on *Zareh Varkash* the *Urvan* ordained to descend on the earth and with the mystic *Chamru** bird classify them in the second *Zareh Frankard* and materialise them to designed

(Continued from page 153).

Zarek expanse is like the atmosphere and *Sky* of these *Dakhyu* being the abode of *Nisti* Nature which commences from *Mino Karko Athra* to these *Zarehs* ready to be extended to the *Upairi Dakhyu* when it will be ready. As every thing presents two aspects one the outer and the other the inner, so the whole *Nisti Jagat* presents the same: the outer aspect manifestation is called the *Dakhyu* and its inner homologue is called *Zareh*. There are in all four *Zarek*. The first three *Zareh* mentioned in the essay are the atmosphere and *Sky* of the first three *Dakhyu* i.e. correspond respectively to the first three *Dakhyu* viz. *Aivi-Antare-A*. These *Dakhyu* are made up of supraetherial finest matter called *Gao-Chithra* as explained in the essay. The rest of the four *Dakhyu* have one *Zareh* as their atmosphere and sky i.e. they are with one *Zareh* (*Zareh Keanse*). Thus *Zareh* pervade the whole *Nisti Jagat*. The laboratories of *Nisti* nature are situated in these *Zarehs* where the materials and forms of our bodies are being formed in nuclii After death we go to a place in the globe situated on the transitional place of one of the higher *Dakhyu* according to *Varanas*.

* It is to be noted these *Amru*. and *Chmru* divinities (denoted as mystic birds sitting on *Homa* trees of allegoric description) are attuned with by many holy men-the object being solely to help those divinities in their work of the creation entrusted to them by *Ahura Mazda*. The *Amraosh* and *Chamraosh*-the notable disciples of *Zarthushttra* remembered in *Farvardin Yasht* were the chief of such holy men who had attuned with these divinities. The hero *Zal*

(Continued See page 155).

shapes contracted in nuelii in the above manner (of adding to the *Dravao* the *Apam-Nepat Gava* materials) in *Zareh Puitik* and cause them to descend and take birth on the Globe by *Zareh Keyanse*. They are elevated on our Globe and on the *Dakhyu* by *Khratu-Kato* the vice-gerent of *Vohuman* and *Geush Tashan*, *Geush Urva* and *Geush Hudat* (*Gavyodad*).

Some idea of these *Zareh* can be taken thus. *Nisti* i.e. evanescent Universe possesses two aspects as every thing else in *Nisti* does, one the outer, the other the inner. The inner incognisable expanse of the whole *Nisti* is *Zareh* in general, and the outer cognisable counter part of the *Zareh* is *Dakhyu*.

Further information about *Zarah* and *Dakhyu* from different points of view.

The word cognisable is to be used in a comparative sense, because *Nisti* contains many varieties of beings other than men. To man *Aipi-Dakhyu* is cognisable while other

Dakhyu are not cognisable in his material life, though cognisable in the life after death. To *Arvahi* beings other than men *Adairi-Dakhyu* and

(Continued See page 154).

father of the great hero *Rustom* was another holy man who had attuned with them through his great master known by the name of the same mystic bird as *Si-murgh*. The word *Si-murgh* is from the word *Chamraosh*. The disciples of *Zarathushtra* remembered in the *Frvardin Yaast* who had attuned with these divinities are also known by the names of these divinities. These divinities who are the co-workers of *Behram Yazata* and *Khshathra Vairya* are also remembered in *Behram Yasht*.

Pairi-Dakhyu are cognisable though to them the *Aivi-Antar A-Dakhyu* which are higher to them are not cognisable. To *Ardafravash* beings the whole *Nisti* is cognisable in its outer and inner aspects. Thus it is to be noted that *Zareh Varkash* - *Frankard-Puitik* and *Keyanse* are incognisable counterparts of the *Dakhyu* which (*Dakhyu*) are cognisable though not to all the different classes of the inhabitants of *Nisti*. *Zareh Varkash* is then one which surrounds the whole evanescent universe mimed as *Miswan-e-Gati-e-Avval* as its atmosphere and sky. These *Zareh* are the mysterious factories of the *Nisti* Nature of two grades to work upon. Their proper idea can be had by *Sezda* method of study and knowledge. We have noted above that the *Nisti* Nature of two grades was evolved by *Hasti* Nature on the delineated *Nisti* landmarks by the *Manta*. This delineation is upon *Athra* energies which extend far and wide penetrating any matter of *Nisti*. When the delineated basis of *Athra* is activated by *Hasti* Nature for the propounding of Her Counterpart *Nisti* Nature through *Baga Mino -karko* then this *Athra* of the base sends out *Staot* energies far and wide forming the expanses of *Zareh*.

The description or Hvarsht energies of Yazata continued as regards the creation of our globe and the inhabitant therein from the fiery to airy-watery and earthy states. Description of the Ushi states of these material forms.

With these general remarks we shall proceed further to describe the materialization of the Globe

and the creation to inhabit it. After the fiery stage of materialisation reached its *Ushi* finality i.e. the dawn of possible elevation presenting an incognisable form called *Keherpa*, the airy stage of materialisation began; the fiery elevated state of *Keherpa* remaining latent in the coarse palpable cognisable airy forms and globe. When the airy stage of the globe and its inhabitants reached their finality i.e. *ushi* state i.e. the dawn of possible elevation of the coarse palpable airy forms into incognisable airy forms called *Tevishi* the watery envelope came into existence, in which the refined incognisable fiery and airy forms called *Keherpa* and *Tevishi* remained latent. When the watery stage of the globe and its inhabitants reached their finality i.e. *ushi* state i.e. the dawn of possible elevation of the coarse palpable watery jelly-like forms into the incognisable steamy forms the earthy envelope came into existence, presenting harder jelly

Serial order of materialisation and refinement of the fiery-airy and watery creations of our globe described as the Ushi states. -like formation in which the refined incognisable *ushi* state of the watery creation called, *ushtanic* creation and envelope with the former *Tevishi* and *Keherpa* creations and envelopes became latent. We should be more clear. The earthy cognisable palpable globe was formed in

which the former fiery-airy-watery refined incognisable forms called *Keherpa - Tevishi - Ushtan* were made latent. The inhabitants of this globe also underwent similar stages of constitution i.e. the mineral, vegetable, animal and human individuals also presented to view the earthy palpable forms as

we see to-day in which the fiery *Keherpa*, airy *Tevishi* and watery *Ushtan* bodies lay in refined beautiful states. In the fiery globe the individual *Ruvan* and *Baod* with six permanent coverings spoken of above (*Zarvan Uru-Honvar-Nur-Rae-Kharanangh* with *Farohar* accompaniment) got a fiery rough and rather ugly form called the rough *Keherpa* round about those six coverings which reached the *ushi* state of incognisable *Keherpa* by the time that fiery globe reached the *Ushi* refined incognisable *Keherp* state, the time being called the age of *Keherpa ushi*. This *Keherpa Ushi* grew out of the revolutions of innumerable *Daregho-Khadat* aeons. Round about this incognisable refined beautiful *Keherpa* grew an ugly voracious selfish demoniacal airy form called *Tevishi* which reached the *Ushi* stage of *Tevishi* by the time that the airy globe reached the *Ushi* refined incognisable state, the time being called the time of *Tevishi Ushi*. This *Tevishi* grew out of the revolutions of innumerable *Daregho-Khadat* aeons. Round about this impalpable incognisable *Tevishi* grew a thin jelly-like watery covering called *Tireh Ab* with no shape which reached the *Ushi* stage called *Ushtan ap* i.e. a phantomlike obscure form impalpable (like the bright shining contour seen on the waters of rivers or oceans when bright sunlight plays straight on them), in which *Ushtan* i.e. blessings from *Yazata* full of life-activity of *Vane-Zavit-Bish* i.e. the Tree of Life remain in an incognisable way. This *ushtan ap* i.e. *ushtan* body covering reaches its *ushi* perfection by the time that

the watery globe of *Tireh ab* full of *Tirehgi* (most poisonous) impurities reaches its *ushi* stage looking like a globe of clarified steam of shining contour impalpable and incognisable and unobservable, making the present eyes blind if made to look at. This *ushtan ushi* grew out of the revolutions of innumerable aeons of *Darego-Khadat*.

Round about this phantom-like *ushtanic* bodies of great heights as tall as tallest trees and of shining phantom appearance impalpable in cognisable unobservable, making the eyes blind if made to look at, -more of the appearance of trees than of human forms-grow out the earthy form of thick jelly-like consistency resembling the jelly of the jelly-fish of the present age half fishlike or animal like and half of the human form. Uptil this stage the whole creation was hermaphrodite-like, the male and female bodies bound together. This particular half human and half animal like form was also hermaphrodite-like. From them were born human-like forms of separate sexes but without symmetry having one hand one leg etc. very malleable unbreakable non-fragile rather unintelligent and nearly as tall as tallest trees of to-day but shorter than that of the *ushtan* phantom said above. Such peculiar human like forms were not of hermaphrodite nature but showed male and female entities in separated conditions. Innumerable aeons developed out such uncouth physical forms. The

globe also now began to show oceans of water broken by islands overgrown by thick - green vegetation and vast jungles teeming with trees of unimaginable heights and inhabited by animals of strange appearances of unimaginable size both on the land and the sea, some seeming half vegetable half animal like. Many aeons of *Darego-Khadat* formed the islands into continents with animals of symmetrical nature of half fish and half human forms and of half human half animal forms. Such peculiar human forms of hermaphrodite nature were succeeded by asymmetrical human forms of separate sexes to be followed by fine symmetrical human forms as of to day nay far superior to the present human race. They began to be more and more rigid. Thus grew out an earthy envelope round about the *ushtanic* envelope. In other words it can be said that in such an earthy envelope lay in latent states the refined incognisable impalpable unobservable *Keherpa-Tevishi* and *Ushtanic* counterparts of superb activities. These earthy bodies grew to be more and more of a rigid nature, their heights beginning to be reduced synchronically with its getting into a rigid fragile state. How did such earthy forms grow out of the *Ushtan* envelope and what was their constitution ? The earthy symmetrical form contained three main parts called *Azda* the fluid part, *Gaetha* organs of soft consistency, and *Tanu* the supporting frame of rigid and malleable structure. The earthy body of this constitution grew out of the *Ushtan* covering in a certain way.

We had seen that *Keherpa Tevishi Ushtan* refined counter forms of incognisable nature were of working order. They lay one inside another. *Keherpa* contained in itself *Tevishi* and *Tevishi* contained in itself *Ushtan ap* and *Ushtan ap* contained in itself *Ushtan* i.e. life-matter of the Tree of Life *Vane-Zavit-Bish*. *Keherpa* is gifted with the marvellous machinery of 16 *Chakra* resembling the 7 *Hasti* heavens in a miniature imperfect way which reaches perfection when higher stages of *Khaetva*=

independance from *Druj* are attained at.

The description of how the earthy body is evolved out of the Keherpic body containing *Tevishi* and *Ushtan*.

The 16 *Chakra* revolve as a miniature imperfect and crude copy of the 7 *Hasti* heavens. Their motion of different kinds and types are actuated and balanced by *Tevishi* consisting of the phases of *Gava* and *Vohuna* proclivities; the *Gava* phase of selfless type being actua-

ted by *Geush Tashan*, *Geush Urva* and *Gdush Hudat* while the *Vohuna* phase of self-worshipping type being actuated by the weakness of flesh and self-applause and praise and other worse passions affiliated to Satan the vehicle of *Ganamin* to work upon. The *Ushtan ap* containing the life matter of *Van-e-Zavit-Bish* known as *Ushtan* is worked by the *Keherpa* and *Tevishi* of the above description with the result* of a growth from *Ushtan* viz. *Azda* which surrounds the *Keherpa*. *Azada* is thus a product of *Keherpa-Tevishi* and *Ushtan* containing noble qualities of them to a great extent. The *Azda* is the most important part because in it the life-

* It is to be noted that this portion is more fully treated in the second part.

circuit runs and on its integrity the progress of life and body and *Urvan* is measured. This *Azda* contains two kinds of thermal heat: one of an anabolic (of a building nature) type and the other of the katabolic (of a destructive nature) type. A circuit is formed of these two types of heat enervated and vivified by the *Ushtan* the life-matter of the tree of life *Vane-Zavit-Bish* What is called life in the ordinary sense is this circuit of thermal heat propelled enervated and vivified by *Ushtan* This

What is life; its part in the formation of the protoplasm of the body. life-matter further on comes into contact with *Gava* and *Vohuna* two kinds of end-products present in *Azda*, forming what is called protoplasmic activity from which the fluid matter (also called *Azda*); organs

(*Gaetha*) & supporting frame (*Tanu*) are built up. We shall not go into further details. They are given in the second part of the essay. Thus *Khaki* earthy appanage i.e. the body that we possess is created out of *Ushtan ap*.

After the revolutions of many *Darego Khadat* aeons the present condition of the body appears, which is gifted with

The strange history of this earthly globe. the powers of speech conscience and consciousness with the will power of doing right or wrong. The *Khaki* stage began with a machh a fish form half human and half fish with out symmetry and growing more or less like a tree perfected in the bilateral human form. Hence it is that humanity is named as *Mashya* in Avesta. Side by side with this development the earthy globe began

to be solidified, forming abundance of metals and salts. Many marvellous changes have occurred on this *Khaki* stage defying our rational reasoning to think about, much less to understand it. Belief is the only middle course which can lead the rational power to its higher developments of *Sucha Manangha -Baod* divine thinking power explained and quoted from *Gatha* above, which can only think on them. We shall not dwell on these stages. Some account will be seen in the second part. Here we shall only refer to a simpler event that took place in the *'Nisti* Nature of the second grade. All these mysteries are shrouded in the riddle language of the Avesta especially in *Zamyad Yasht*. When the *Aipi-Dakhyu* and *Zam* above it (i.e. the transitional stage above it with our globe in it) were being created from fiery to earthy *Khaki* conditions with human beings and the beings of the lower three kingdoms,

The noble human race of the earth called Garodemán coming from the Garonman Varana.

Ganamin captivated to his side the Satan who is ever running after *Gavyodad* in a circuit for her destruction *Ganamin* set up what is called *Tireh Gohar* the dark side of nature. When the globe became hard and man became a perfect

thinking speaking animal with conscience and consiousness and free will-power living upon the globe, the conscience roused in him an awakening that he has given a pledge to *Ahura* to follow *Das Andarz* only. The first batch of *Urvan* that descended and inhabited our globe was of the *Varana* of *Garo-Nman* i.e. sixth heaven where is seen the domination of *Spenamin* the first of the 7 *Ameshaspand* called

also *Ahura-Mazda*. We have seen that this heaven is a link between the *Minoi* inhabited by *Ahura* and *Hasti*; rather it is a *Minoi* heaven leaving in the *Hasti* realms to profit the *Hasti* realms by its proximity. Hence it is that *Garonmana* is also said to be the visiting place of *Ahura* whose abode is shown to be *Minoi* as said above. *Garonmanem*

Ahurahe Hava - Yaouem i.e. the *Garonman* which is *Ahura's* own residence. *Garonman* is thus the first aim of *Nisti* and *Hasti*. The *Varana* of this heaven is the highest and the noblest. The first humanity to inhabit the globe was thus a noble race who listened to the promptings of conscience and who made friends with *Spenamin* and did not lend ear to *Ganamin*. *Gavyodad* their own relation was greeted but Satan was rejected.

We shall not describe the way in which the first pair appeared, they forming a pair of being a husband and wife and not being of brother and sister relationship. But we shall simply say that they were so beautiful that even the

First pair of
humanity and
advice to satan
given by
Ganamin.

Yazata fell in divine love with them,
and salaamed them i.e. wished them
Khaetvodatha i.e. to be of *Salem* i.e.
of *Havaretat* wholeness But Satan of
initiative knowledge of

destruction sought to destroy them. He hastened to the globe with his chariot of *Temangh* to destroy the globe and its creation. But *Ganamin* dissuaded him from this hazerdous task as *Yazata* were present on the globe having assumed forms. *Gana* advised Satan to surround the globe and besiege it and tempt the humanity there to allow him in.

The first pair and the humanity coming from it of the *Varana* of *Garonmana* were the best of the creation. They did not heed the *Satan* and kept *Gana* at a distance and kept eternal friendship with *Geush Urva*, *Geush Tashan* and *Gavyodad* and *Khratu-Kato*. The globe was therefore called *Garo-Deman* i.e. a circumference whose point of action, centre was in *Garonmana* the 6th Heaven.

We have said that the *Nisti* Nature of the second grade begins in *Upairi-Dakhyu* and controls the whole *Nisti* beginning from it, wherein *Geush Tashan* and *Geush Urva* with *Meher-Rashnu-Govad* are very active. *Geush Tashan* spread his energies higher up from *Upairi-Dakhyu* to go

The reason why the Garodemans world was so chaste. round in a circumference round the *Nisti* to meet the energies of *Geush-Urva* who is seated in *Aipi-Dakhyu*. Thus the *Geush Tashan* and *Geush Urva* have surrounded the whole *Nisti*

Nature of the second grade who does her work according to their bidding. This time the globe was of *Garodemans* nature because of the direct connection of *Geush Urva* of the globe with *Geush Tashan* of the *Upairi-Dakhyu* who (*Geush Tashan*) was in direct connection with *Garo-nman* the 6th Heaven due to her connection with *Yazata*. Thus the globe was named *Deman* the residence the circumference of *Garo*=heavenly songs (*Das Andarz*), having its centre control in *Garo-nmana* the 6th Heaven the residence of *Ahura*. In such a chaste world *Yazata* had walked, assumed bodies and guided all inhabitants The people therein kept *Satan* and *Ganamin*

entirely disconnected with them. From this *Garo-deman* has emanated the ideas of the Garden of Eden of other religions. The writer of *Dinkard* -the *Pahlavi* Writer of *Nikiz* i.e. the explanation of the religion and the

The animating account of *Garo-deman* given in *Dinkard* and in the riddle language of *Zamyat Yasht*; why *Zarathushtra* with *Vidaevodat* not required then.

cosmogenesis relates that out of the 12 *Hazara* that the globe is to live in existence (that is aeons comprising countless sub-aeons of *Darego-Khadat*, that will fructify the power of number 3 ($12=1+2=3$) i.e. the establishment of the *Asha-Paityoget* and *Khaetva*=salvation when *Geti* will merge in *Nisti*), for

full 3 *Hazara* *Satan* and *Gana* were kept outside. During this time the earth was in connection with *Garo-nmana*, herself called *Garo-deman* needing no *Vidaevodat* i.e. Rules to expel *Druj* and *Zarathushtra* the Author of *Vidaevodat* because sin had not entered the globe and people had lived according to *Das Andarz* i.e. never had eaten the forbidden fruit. When the 4th *Hazara* began the people discarded *Das Andarz* needing *Zarathushtha* and *Vidaevodat*. Hence it was that *Ahura* coming to know of this mishap much beforehand due to His *Harvesp-Agahi* had kept active the *Keherpa* of *Zarathushtra*. which was coeval with those of *Ameshaspendas* Also the mystic knowledge that underlies the fable-like description of *Zamyad Yasht* is full of such information. Innumerable *Darego-Khadat* aeons comprising 3 *Hazard* of mystic interpretation as explained above saw *Garo-deman* earth straight in communion with *Garo-nmana*, where *Ahura* lives, in which sin had not entered as *Ahura* from

Garo-nman also had lived there in *Garo-deman*. The real human form of perfect symmetry without the

Difference between the human forms in Garodemam and Drujo daman earth. growth of serpents near the shoulders as is the case to-day in our selfish personality speaking in the allegorical language existed then only. *Zarathushtra* and the *Athravan* and *Rathaeshtar* and *Vastriyosh* i.e. the

Yazdan-worshippers of the old pre-historic times, meaning men who were in relation with *Yazata* appearing in the first 4,000 to 5,000 years of every *Darego-Khadat* running on our present globe called *Druje-Deman*, always assume such proper human forms which were found in *Garo-deman Geti*, who take birth in this *Drujo deman* earth, where *Druj* sin has entered, for the elevation of sinful *Mashya* men.

Such a world of *Garo-deman* ended in the beginning of the fourth *Hazara* when men sought the friendship of

When and how does sin enter the earth? solicitations of the *Geush Urva* for the repair of such an earth. Satan and allowed him in the *Geti* and in themselves and in the population of the three lower Kingdoms viz. animal, vegetable and mineral worlds, thus turning what was called *Garo-deman* place of

heavenly songs into *Drujo-Demdn* i.e. house of *Druj* sins- thus separating the activities of *Geush Tashan* higher up with *Geush Urva* lower down, between whom Satan with his activities slipped in interrupting their communion. The communication which was direct between them in *Garo-Deman* times was broken up in *Drujo-Deman* because Satan has occupied

the earth. Hence *Geush Urva* has to pray for the remoulding of *Geti* when Satan works havoc in it, before the advent of *Zarathushtra* in the beginning of every growing aeon of *Darego-Khadat*, which event is described in *Gatha* as *Geush Urva Gerezda* having such deep meaning in that stanza of mystical import.

Now that Satan with sin has entered the *Deman* making it *Drujo-Deman* i.e. sinful *Geti*, the need of *Zarathushtra* and *Vandidad* is highly necessary. This truth is related in obtruse language full of mysteries in the first *Pargarad* of *Vandidad*. *Vandidad* is *Vidaevodat* i.e. laws necessary to expel *Daeva Druj* i.e. sin from the body and from this world, both possessing *Keherpa* containing 16 *Chakra* as said above. In *Vandidad* first *Pargarad* it is described that in the 16 cities i.e. *Chakra* where formerly there was the rule of *Spenamin* i.e. *Hormazd*,

Ganamin has entered and appropriated the rule and has demolished the rule of *Hormazd Spenamin*. The mystery underlying this language, now after the above explanation, could be easily understood. In the

absence of such knowledge it is futile to say that 16 cities describes the advent of Aryans in them. *Vendidad* i.e. (laws relating to the technique how to expel *Daeva-Druj* sin from this *Drujo-Deman* of the globe and our body) distinctly says that in 16 cities of the *Geti* i.e. in the *Keherpa* containing 16 *Chakhra* of this *Geti* the rule of *Spenamin* has ended or has been made subservient to the rule of *Ganamin*. To speak in the simple language it explains how sin has entered *Geti* and how sin is to be expelled

from *Geti*. There was no *Vandidad* and *Zarathushtra* the author of *Vandidad* in *Garo-Deman* but they are highly necessary in *Drujo-Deman* hence they i.e. (*Keherpa* of *Zarathustra* and *Vidaevodat Manthra*) are brought forward by *Ahura* at the end of the 3rd *Hazara*. Without the intrinsic knowledge i.e. the *Khsnumic* knowledge i.e. the knowledge of the *Nikiz-Tavil* i.e. explanation the religion of *Zoroaster* is not at all understood. It is futile to say that *Vandidad* is a product of magis and *Zarathushtra* had no hand in it. Such descriptions are the product of the material study which in the absence of the spiritual highly necessary aspect of the same is like a dead mass bereft of all living glow and attractiveness of life.

Hvarsht energies for the creation and redemption of Druj-deman i.e. the earth in which sin has entered-the manner in which Satan and Gana and sins enter; their allegorical descriptions.

The Hvarshta energies of *Yazata* upto the *Garo-Deman* creation was unique because the *Asha* basis of *Nisti* was undisturbed. The *Paityoget* i.e. the debt which the *Urvan* in *Geti* owed to *Yazata* was paid regularly and

About man of self desires and passions.	<i>Khaetva</i> salvation <i>Tan-Pasin</i> was earned straightaway. But now in the beginning of the fourth <i>Hazara</i>
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(we presently are in the 8th or 9th *Hazara*) those *Urvan* inhabit the globe with corporeal bodies, who prior to their body formation in *Zareh* and birth on the globe had descen-

ded from *Asma* other than the 6th, differing in *Varana* from their forefathers of yore. The *Dravao* educated in the *Varana* mysteries of *Hasti* heavens as said above gets perverted in their corporeal bodies and they break *Das Andarz*. They allow Satan inside them and the world, who feasts them with sensual food and kisses them on the shoulders i.e. man becomes sensuous and selfish. We shall leave this subject as to how it happens. *Zamyad Yasht* is full of its mysteries. In short man becomes selfish-cruel and possessed of Satan and limitless passions accompanied by *Ganamin* who works there to destroy passions and Satan bit by bit in his own circuitous round about way as explained above.

The cycles aeons of *Darego-Khadat* now turn differently from what they had done before. Now that the son of 'Na-Na i.e. the individuals of *Garo-Deman* who dwelt always upon *Das Andarz* i.e. commandments of *Ahura* has broken them, turning thus his will power from submission

About the changed order for the earth in which sin has entered.	to disobedience, creating for him evil deeds called sins and has deceived thus <i>Asha</i> order of things, to establish which he had
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descended, therefore he shall have to remain in *Temangho* i.e. in the bidding of *Ganamin* who is the master of Satan and his darkness called *Temangho* i.e. in this *Geti* for *Daregem ayu* = long time i.e. time of many births and rebirths and has to reap the fruits of his misdeeds i.e. suffer the burden of sins i.e. to eat the poisonous food *Dush Khareth* that

will prolong the advent of eternal life i.e. *Tan Pasin* event of salvation. In short he has created for the first time in his career Karmic i.e. retributory laws of the Avastaic dictum *Akem Akai Vanghuhim Ashim Vanghuve* i.e. evil is for the evildoers and good elevating blessings (to release one from the shackles of sins) to the good altruistic man-about which *Gatha 31-20* says thus: -

Ye Ayat Ashavanem Divamnem –he deceives the *Ashavan* (i.e. frustrates the working of the Law of Divine Order a feat of *Ashavan* holy man i.e. breaks the *Das Andarz*)

Gathic text for births and rebirths in the world of Druj i.e. sins.	<i>Hoi Aparem Dareghem Ayu Temanghho</i> : " <i>Aparem</i> as a consequence of which afterwards, <i>Temanghho</i> in the darkness i.e. in the subjugation of <i>Gana</i> i.e. in this sinful dark earth- <i>Hoi Khshayo</i> an abode for him (is appointed)
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Daregham ayu wherein for a long time of thousands of years i.e. time of many births and rebirths (he shall have to stay) *Dush Kharethem* (and eat) evil poisonous food i.e. has to suffer the burden of sin. *Avachetas Vacho* (most penitently) his cry is always in remorse. *Dregvanto* Oh sinful men (bad sons of *Na-Na* forefathers of *Garodemam*) *Shyothnaish Khaish* according to your deeds i.e. (according to the Karmic i.e. retributory laws that you have created in *Drujo-Deman* for the first time) *Daena*=divine conscience i.e. just laws i.e. laws of *Daen*, *Naeshat Vao* will carry you often and often to *Ahum Dregvanto* the world of sinners i.e. *Drujo-Deman* (that you have created for yourself).

The *Dregvant* bad son of *Na-Na* i.e. good men of *Garodemán* belonged to the *Varana* other than that of his father i.e. belonged to one or another of

Mercy shown by Ahura Mazda; mission of Zarathushtra. the four *Varana*. Such sons were tempted soon. They broke the *Das Andarz*. But *He* is merciful because *Zarathushtra* is appointed to establish for them special laws

suited to those *Varana* to be entrusted to certain *Vastriyosh* spiritual agriculturist of the divine order of the old *Garo - Nmana Varana* born or the nominated families of *Mazdayasnan* - who will establish those laws in the form of respective religions at the special appropriate times fixed for the same in the current aeon-and thus lead them to the *Garo-Nman Varana*.

First of all the fact that the new world of *Drujo-Deman* which is set up on the ashes of the old world *Garo-*

Daregho-Khadat aeons showing perversion and the establishment of different religions *Deman* should be distinctly noted. The events therefore that had happened in *Garo-deman* were quite different from those that have happened in *Drujo-Deman*. They showed contrarities

very often. Therefore the cycle of the aeons *Darego-Khadat* turned in different ways in the two worlds. Let us first of all see the cycle of *Darego-Khadat* and the events therein and the time of the rising of the five *Varana*, to be established and the evolving out of religions according to the *Varana*. It should be noted that one *Varana* often times shows more than

one religion which look very similar. We have said that *Ganamin* got his rule established in the 16 *Chakhra* of the new world. Satan who was kept outside the *Garo-deman* world was led in with his associates the *Arvahi* beings who had just reasons to complain against the new perverted race of *Dregvant*. In *Garodemans* times the *Na-Na* men of *Garo-Deman* had authority over the *Arvahi* of *Adairi-*

dakhyu and *Pairi-Dakhyu*.

The original
Garo-deman man
ruled over the
whole Nisti other
than this globe -
the oppression of
the sons on
Arvahi
population.

These *Na-Na* had great latent power in them. They could travel in regions higher up. These *Na-Na* were very righteous. But the perverted *Dregvant* misused his power and began to snatch away the *Pairica*. This led to revolt which overthrew

their *Yoke* in the *Arvahi Alam*. It was this bait that *Gana* had laid before them (i.e. the *dregvant* perverted progeny of men) that he could do all his best to get these *Arvahi* under them if they only permitted him with satan to enter and get inside. When Satan with all his art and machination, tact and skill, paid visit to the *Dregvant* outside the pale or *Garo-Deman*, these *Dregvant* fell in love so to say with them (satan and his practices and arts) and came under his perfect control who allowed him (satan) to kiss them on the shoulders where grew out snakes of selfish-ness. The talismanic rink of *Nafe-Bavra* round about *Garo-Deman* became inert the passage of Satan becoming open. *Gana* at once took advantage and led Satan inside. They knew that they had to fight against *Yazata* who had assumed forms and were walking upon the globe. With the plea of driving out

the heavenly hoardes from the globe the *Arvahi* hoardes were let in, who were led by *Tur-e-Frangaras*. Innumerable *Arvahi* who had lived in the *Arvahi* Kingdom

Allegorical description of how Gana and satan entered the 16 allegorical cities of the earth with the demonical armies of the *Arvahi* who have entered all the three kingdoms and have deteriorated the earthly fibre.

of an extent before which the earthy globe is not even a drop in the ocean when had entered the earth wanted space to live in and food to live upon. The *Arvahi* hoardes were therefore led in the whole vegetable and of some parts of the mineral Kingdoms, which during those days were vast in limit beyond all comparison with the present ones, which formed the only

kind of food for all the creatures of *Garodeman*, giving them force in body-mind and soul. These vegetable and mineral worlds on account of the entry of and becoming the dwelling place and food of the *Arvahi* lost all the charm about them of being real food giving spiritual force to body and soul. They are thus deteriorated and have sunk to the stage of being the promoters of the work of *Gana* by which man and beast of the new age are tempted to live on flesh. The heavenly hoardes mustered strong under *Spenamin* and opposed, but they were forced to retire before Satan led by *Ganamin* and accompanied with *Ture Frangaras* and *Yim Vivanghush*. From the 16th *Chakhra* of the earthy globe *Geti* i.e. from the foot of *Geti* from whence they had entered, the heavenly hoardes were driven onwards. Satan wanted to capture the Capital 10th *Chakhra* of the heart of

the globe. But the great plain of the abdomen known as "*Ran*" in the *Gathas* with the *Navel* as its centre formed a block in the way. The heavenly hoardes finding themselves sore hard pressed took at once the place of vantage above the navel on the great *Ran*-field for offering a battle. The *Ratha* the heavenly chariot of *Spena* was well guarded-Asar *Roshni* spreading round about it and throwing light so as to be able to see through the mist and clouds made to appear there. *Behram*

Who were the
leaders of the
evil hoardes –
what was the
point of attack
Who defended
the Heavenly
hoardes.

and *Sherevar* guarded the wheels, *Avan* and *Govad* guarded the horses. The plain *Ran* formed the outskirts of the Capital the heart of the Globe. The outskirts consist of the 11th *Chakra* which is called *Ranobyo*-the battle-field of the fighter in *Gatha*. This 11th *Chakra* is situated on the abdomen

of the globe round about, above and below the navel. *Spenamin* arranged the heavenly hoardes above the navel, hotly pursued by *Gana* who had no other alternative but to array just opposite them i.e. below the navel. This was a real crisis and is a crisis now and every moment in all human beings' case, because in all humanity the array of virtue is arrayed above the navel and vice has its hoardes below the navel constantly at war with each other. Thirsty of revenge to enter the Capital i.e. 10th *Chakra* the heart of the globe for destruction Satan put in a terrible fight, in which the heavenly hoardes were nearly extinguished, the vivid description of which formed fairy tales current in those old Zoroastrian Empire days.

Adar Yazata with his unquenchable fires defended the heavenly hoardes who prayed supplicantly to *Ahuramazda* for help. But the message was that everything happens on the principles of limit and justice. When limit will be overrun and justice will be set at bay, help shall be lended only so much as to bring back the justice and keep the limit as it should be

Satan was fighting with the help of his hoardes of *Arvahi* most vehemently. His *Ratha* of four horses made of *Temangh* seemed invincible. *Gana* was seated at the back. Satan was the warrior and *Yim-e-Vivanghush* was the charioteer. The sway of *Ahuramazda* waved over the globe and over *Nisti* –the white ensign of *Meher Yazat* overshadowing them all. Now that Satan was on the eve of victory *Gana* brought about a device which led to his defeat, when he was forced to leave the *Ran*-the battle and to retire into the 13th *Chakhra* enwrapping the sexual parts or genitals. *Gana* told Satan to stay off his hands for the time being from the nearly defeated enemies who had

The allegorical description of how the heavenly hoardes can manage to stay within the earth and man.

nearly been crippled and advised him to destroy the ensign of *Meher Yazat* proclaiming the rule of *Ahuramazda* on their head. That ensign could not and dare not be above them. Satan thus being misled attacked it i.e. attacked justice and went out of the limit. At

once *Fravashi* came down and sat on the banner and attacked Satan setting him at

naught in a moment's time. No sooner did *Gana* see *Fravashi* coming down than he left the chariot and fled advising Satan to follow him as it was impossible to withstand *Fravashi*. Satan blamed *Gana* for his ill advice which made him lose the game. *Gana* retorted that he was a fool to be so misled by him. Satan defeated was thrown out of the *Ran* who concealed himself in the 13th *Chakra* of the genitals, from whence he comes out and attacks the hoardes above the navel keeping a constant fight, which is current in *Drujodeman* both in the *Chakra* of *Geti* and *Chakra* of the human being only (not in the *Chakra* of the lower creation). Thus the globe which was once full of heavenly melodies-a garden of *Garonman* was reduced to a field in which constant fight takes place, it having been thus reduced to what is called *Duzakh* i.e. a place of repeated births i.e. a place of birth and rebirth. The above description reads like a fairy tale myth, but all myths have got a basis of truth. Our present condition is so far removed from what had happened that it is but just that it should read like a fable. But this kind of affairs must have

The value of
myths.

happened as they do happen in our
life time of which the above
description is only an allegorical and

metaphorical description. This account forms one of the many mysteries that underlie Avastaic riddle language. We read that Satan-sin entered the globe and occupied the main part of it but the capital i.e. the heart

and its outskirts i.e. domain above the navel was kept by the white side of Nature. The head of the globe, the unapproachable *Harberesz* mount or the North Pole is in constant touch with *Yazata* kept intact, i.e. the vestige of the old *Garo-Demana* kept intact, a grace of the great Ahu-which will bring about emancipation one day. What is true of the globe is true of man. The head of the globe is closed in snow, only to be inhabited in the beginning and the end of a *Darego-Khadat* on account of *Yimvarkard* the talismanic fortress of *Yim-e-Khshaeta* i.e. *Yim-e-Vivanghvat*

The earth where sin has entered viz Drujo-deman. Its main features.

being there, which becomes the dwelling place of special chosen men under the leadership of *Saoshyos* during the 'world-dulge time' coming at the end of each *Darego-Khadat*. The new *Darego-*

Khadat begins the life of the globe a new from this *Vara*, which when *Geti* is re-established becomes covered with snow unapproachable to ordinary men except some *Ashavans*. The heart of the globe is called the Capital of the globe called *Avi-Thrishva*, i.e. that part of the globe which is 1/3rd in extent and free from Satan. The outskirts of this heart *Avi-Thrishva*, or what is called the Capital of the globe, are formed by the holy consecrated place of talismanic linings of *Pavi* and *Katthe* abode of thirty-three *Zaothra*, where *Ater-e-Varehram* remains as a *Ratheshtar*, encircled in 9 talismanic rings of *Pavi*, ever ready to fight *Gana* and helping the foundation of the sacred places of other religions to be formed successfully. It is on account of this mainly that electric connections are

to be eschewed, as by the connection of the wires the *Pavi* and *Kat* talisman is broken and thus the original purpose is entirely frustrated-jeopardised. The world that we live in for our mundane purposes (with the exception of holy worshipping places) denotes the lower part of the navel. Such is the generic cosmography of the new world *Drujo-Deman* i.e. the residence of *Druj-sin*. The avastaic quotations are not given in support of these fable-like reading descriptions, (for want of space), though they are real and actually had happened in those days of yore.

At the end of the *Darego-Khadat* cycle of 81,000 years Satan so corrupts the mind of humanity, that deadly wars and

<p>The life of this earth-its death and rebirth upon Darego-Khadat principle; comparision between the Mazda yasnan Darego-Khadat and Hindu aeons.</p>	<p>conflagrations take place nearly destroying the globe, when a big deluge completes the phase of destruction. Just before the deluge, <i>Saoshyos</i>, second to <i>Zarathushtra</i> only, appears on the globe and directs the choicest creations of 5 <i>Varana</i> of men,- animals-vegetable to the <i>Var</i> of <i>Yimvarkard</i> on the North Pole, where pamirs will be found situated then. It should be noted that the <i>Hindu Yuga. viz. Satya, Treta, Dvapara,</i></p>
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Kali are in fact nothing but the collective forms of the *Darego Khadat* aeons. Each *Yuga* in a trio contains so many *Darego Khadat*. Time on the globe runs in the course of *Darego-Khadat* 81,000 years, only to remain in *Laya* i.e. inactive conditions for some time to begin anew the next *Darego-Khadat*. The

Hindu 'Yuga' and the Mazdayasna *Darego Khadat* aeons stand in the ratio of 3 to 16, i.e. *Kali-uga* which contains 4,32,000 years multiplied by three i.e. three Kaliyuga will make 16 *Darego-Khadat*. *Dvapara Yuga* which contains 4,32,000 multiplied by two i.e. 8,64,000 years when multiplied by three i.e. three *Dvapara Yuga* will make 32 *Darego-Khadat*. *Treta Yuga* which contains 4,32,000 multiplied by three i.e. 12,96,000 years when multiplied by three i.e. three *Treta Yuga* will make 48 *Darego-Khadat*. *Satya Yuga* which contains 4,32,000 multiplied by four i.e. 17,28,000 years when multiplied by three i.e. three *Satya Yuga* will make 64 *Darego-Khadat*. The numbers attached to *Darego Khadat* show and explain the nature of the *Yuga*. 16 number denotes two digits 1 and 6, which by addition make 7: This number denotes the revolutions and upheavals i.e. times of great changes when sin will work havoc. Such is the connotation of *Kali*. 32 denotes two digits 3 and 2, which by addition make 5, which denotes time in which 5 senses are controlled by 5 higher senses. Such is the connotation of *Dvapara* denoted by the number 32. 48 denotes two digits 4 and 8, which by addition make 12, which is composed of 1 and 2, the addition making the number '3.' The mystic import of '3' denotes and connotes that from the beginning 'one' i.e. from *Hasti* we come to this *Nisti* condition of the second import from which remaining on the path we should find our way back i.e. we must take a third turn upward again. Thus *Treta* containing 48 *Darego-Khadat* denotes a time when people will work only for the emancipation

of the soul. The number 64 is $6+4=10$ which denotes our final goal i.e. perfection. *Satya Yuga* denotes the time when men will be of one *Varana*, forming one White Brotherhood. We have described this only to show that *Darego-Khadat* is a specific aeon, while *Yuga* are collective generic aeons. Amongst the *Mazdaysnan* there are *Mahin Charkh* showing the parallel of *Yuga*. We have no space to describe all this.

_The main features in the History of the newly forming earth after its destruction by the world deluge at the end of one current Darego-Khadat about which the present day study is quite innocent. The real main points explained as to why there should be no cause of strife between the Aryan races.

Now we shall revert to our original subject

Hvarshtha. We have said that at the close of the *Darego-Khadat* the world-deluge destroys the world. After a fixed time the new *Darego-Khadat* begins anew and the new populations start from the men and creation in *Yim-*

The life on the pole and the descent on the plains.

varkard. On that North Pole in *Yimvarkard* the five *Varana* thrive in peace, but, now that Satan is out led by *Gana*, the old enemies of mankind the *Arvaht* known also as *Daeva* (i.e. highly learned in matter both gross and subtle but ignorant of sixth *Ghambar* i.e. way to earn emancipation) enter the Pole and create strife and struggle. These *Divan* win over to their side some of the *Mashya* of

tower *Varana* who come down from the Pole and occupy the globe and become the aborigines of the place. The *Mayaabadian* i.e. those who have prospered, and have come out successfully from Maya=deluge, now under the instruction of *Gayomard* the *Paoiryo-Tkaesh*, the lineal descendant of *Saoshyos* who had led them from the drowning world to the *var* on heights of the Pole come down from the Pole in the prescribed time of *Darego Khadat*. *Paoiryo-Tkaesh* means the observer of the Law and Order of the old *Daen* of *Saoshyos* bequeathed to him by the *Zarathushtra* of the former aeon

We shall not enter into the highly complicated subject

of the indication of the time shown by the ruling planets of the starry heavens. About the great strife continued between the main two parties in which the world was divided.

Gayomard and his *Paoiryo-Tkaesh* followers of all *Varana* now come out of the cave dwellings of the Pole, map out the old lands duly appropriated by different *Varana* in the former *Darego Khadat*, which now are in the possession of *Arvahi Divan*. The *Arvahi Divan* with evil *Mashya* aborigines actuated by Satan muster strong against the mighty attack of the *Paoiryo-tkaesh Rathaeshtar* called *Paradat* which is expected as the natural course of events. The world now forms two parties only: one is formed by the *Diwan* and evil men aborigines (the rebels of the camps of the *Paoiryo-Tkaesh*) and the other is formed by the *Paradat Khshathrayan* i.e. *Peshdadian* emperors under whom all the *Varana* are living in peace and order. These *Paradat Na-Naa* emperors are the emancipated souls of *Garodeman*, coming to the earth only to work

as *Vakhshur* i.e. the fore-runners of *Zarathushtra* and not merely as the rulers of the earth. They keep in check Satan with *Arvahi* who is out to destroy the *Varana* and the globe-till the time that *Zarathushtra* is born, who will expel Satan and reduce him in his fort of the 13th *Chakra*, from which he has broken through during last years of the gone-by *Darego-Khadat*, and had filled the human mentality with destructive ideas which had led to the great deluge. The names of these great *Paradat* emperors are from the names of their father *Urvan* i.e. 9/10th part of *Urvan* (group-soul) of the *Ardafravash* White Brotherhood in *Nisti-e-Avval*.

About the *Paradat* world emperors and the great *Divans*, real idea about them.

These father *Urvan* help them, show them the way every moment of their life and give great courage-heroism and wisdom in their un paralleled struggle against the *Divan*, who use most artfully

Nature's dark forces against them, in comparison with which the present day tactics of the destructive sciences stand no comparison. It is simply foolish to say that these *Paoiryo-Tkaesh* goodly souls who knew about the secrets of Nature and the secret of our globe, who were the soldiers *Rathaeshtar* of the *Spenamin* side, were primitive ignorant men, as the present day materialistic savants and their pupils take them to be. What they mean as primitive men are those *Mashya* only, who though of the lower type were much more than what we are to-day-not to talk of the *Divan* who were highly bred scientific beings in the know of the working of natural forces as explained

above. Besides these *Paradat* emperors who were very highly evolved godly men, there were primitive souls also of very low intelligence, much lower in the scale of humanity than the above said *mashya* but they had played no part in the history of that age. Fierce struggles took place between the two sides related in *Shahnamah* showing the fervour of heroism then shown. The old Hindus and other Asiatic and European races all forgotten more or less now-a-days relate about this age in their epics in one or another way in one or another garb. The present-day study

False notions of the present day western study about the time of the new beginning Darego - Khadat, the real viewpoint shown thus.

is entirely on the false track as it depicts that this struggle had taken place between the Aryans themselves the forefathers of Hindoos and Iranians on account of the difference of religions ideas, and that it had led to the separation of the two races and religions-the old

religion having been kept by the Hindoos and the now reformed set up by Zoroaster was kept by the Iranians. First of all it should be noted that all the men of 5 *Varana* that had lived under the *Paradat* and *Kyanian* emperors had with them intact the accounts of their former religions and history of forefathers, upon which the respective religion of the new era was to be set up. It was about 2,000 years after the advent of Zoroaster (as depicted in *Darego-Khadat* curriculum of events) that the Hindoo religion of new era was set up on the old basis by the *Mazdayasnan* leaders themselves, amongst whom the nomenclature of *Daeva* was to be sanctified as it was already done for

them 2,000 years before this by *Zarathushtra* when he had wrested the power from their hands and had elevated them in return. Without knowing the internal basis of the respective religions set upon *Varana* intricacies it is entirely unwise to compare the words denoting opposite imports in the two religions and come to a conclusion. That *Daeva* is an undesirable name in the Zoroastrian Scripture is a fact. But that *Daeva* was elevated and nominated as a holy word for the Hindus is also a fact. In the long run in the above said fierce struggle between the *Divans* and *Paradat* and *Kyanian* protectors it was found that the *Divan* are on the path of victory and success the description of which is found shrouded in *Gatha Ha 29* in which the advent of *Zarathushtra* is urgently solicited. The struggle continued for nearly 4,000 years or more with the ebb and tide of success, keeping up the sway of the *Paradat* and *Kyan* emperors to a more

or less degree when a great fall seemed imminent. *Geush Urva* cut away with the direct communion of *Geush-Tashan* the great mission of implored of *Ahuramazda* to send *Zarathushtra* urgently.

At last about 4,500 years after the beginning of the *Darego-Khadat* *Zarathushtra* appeared and established the Law and Order subduing the *Divan* and elevating them to the rank of leadership to lead other *Varana* to the desired goal. The name of *Daeva* was thus deified and respected having been assigned to other *Varana*. *Zarathushtra* has set up a talismanic door, which has closed the way of the *Arvahi* *Divan* for a fresh attack on *Geti*. Man was hailed as

the chief of this globe, The great talisman of *Naisimi Daevo* 'be ye *Divan* ever defeated in your action' is working to-day and will remain so till the end of the *Darego-Khadat* when the collective sins of men growing out of all limit will make the talisman inert and open the way for the *Arvahi* again to enter our globe, who will allow Satan to come out of his fortress of the 13th *Chakhra* and remain active in the forbidden places with the result that *Darego-Khadat* aeon shall have to be closed. Thus 4,500 years after deluge *Zarathushtra* comes down, clears the globe of *Divan* and assigns the globe for men. *Zarathushtra* does his mission of reinstating the domain of *Varana* and their respective religions to be grown in the respective specialised nominated epochs of *Darego-Khadat*.

The new era of the present Darego-Khadat begun by Zarthustra; some notes about Zarthushtra and 21 Nasks and other profane literature. Who were the old Hindoos; their marvellous feats.

We shall leave this complicated subject here and will come on the establishment of the *Varana* of *Garo-Nman* i.e. of the sixth heaven, which had taken place in the reign of *Kai Gushtasp* 4500 years after the deluge and nearly 11,000 years ago from the present day.

The life of *Zoroaster* is quite unlike the life of mortal men, and to try to look at it in the common run will never disclose the secrets of it

As said above he was a scion of *Ameshaspend* in the human form whose mode of life must widely differ from the rut of humanity. That he was the only one who could listen to His *Sasna* is not an empty boast, but is a revelation as is said in *Gatha* passage quoted above. *Zoroaster* himself had set up 21 *Nasks* of *Fshusho-Manthra* mysteries which were not written in ordinary language as is

Zoroaster and 21
nasks-their varieties. supposed to be as explained above. But the authorised disciples of *Zarathushtra*, named *Zarathushtrotemo* have copied them in 21 nasks of

Manthra-Spenta i.e. *Nask* written in manthric languages (both *Avastic* and *Pahlavi*) with a *Farhang* named '*Staot-Yasn*' which could explain those ciphers of *Fshusho-Manthra* and which could explain the allegoric language of *Manthra-Spenta*, and which could explain the *Daena* revealing in her metaphoric ways and riddle language the hidden secrets of Nature and which could explain the art and science of reading the *Fshusho-Manthra Nasks* of the prophet and *Manthra-Spenta Nasks* of the *Zarathushtrotemo* and which could explain the secret art and science of using them i.e. using the *Nask* of *Fshusho-Manthra* and *Manthra-Spenta* in the formation of current *Avasta* to be used by laity ordinary men. This current *Avasta* that is published out for general use is divided in three main parts; called (1) *Manthra-Spenta* i.e. prescription of prayers of *Manthric* import whose recitation in one or another specific ways explained as *Mar-Drenjaya-Gathavya*

Vacha etc. is beneficial to *Ruvan*; (2) *Dat* i.e. laws of doing away with the *Druj* activities of bodies and converting them to good purpose, the former called *Vidaevodat* and latter called *Zarathashtro Dat* (3) *Upayan* i.e. sanctified usages of great import and

About the current phase of the religion. meaning coming from times immemorial-which are taught by *Hormazd* to *Zarathushtra* and made current in *Darego-Khadat* aeons one

after another. These three main parts forming the extent of the religion to be current in all times are highly respected and remembered in *Yazashne-Ha* more than once together with *Fshusho-Manthra* and *Manthra-Spenta* (i.e. those specialised *Nask* not allowed for common use). Besides this holy side there was what is called the *Nikiz* explanation of the religion. Besides this *Nikiz* there was what is called

The *Nikiz* i.e. explanation of the religion. The super importance of *Staot-Yasn*. profane literature in prose and poetry called *Farhang*. *Statota-Yasna* was called *Farhangan Farhang* the science of all sciences being one, the knowledge of which could

enable the proficient specialist to be a real *Ratu* a Master. Our *Ratu-Behramshah* was proficient in it. The *Zoroastrian* literature pertaining to *Daena*, whether of *Fshusho-Manthra* created by *Zarathushtra* or of *Manthra-Spenta* copied out by *Zarathushtratemo* from the former *Fshusho-Manthra*, written in the *Manthric* language full of allegories or the literature of *Staota Yasna* written by *Zarathushtratemo* in quite ordinary language, wherein are

described the deepest mysteries of Nature and their laws etc., the mastery of which is highly necessary for a *Ratu Ustad* for the elucidation of the mysteries of *Daen* and the understanding of the above said *Manthra*-are all composed of 21 *Nasks*, not less, not more than 21 number-twenty one indicating the end and object of them, which pertain (1) to *Hasti* permanency and how it appears-why it appears; (2)

The import of the number 21. to *Nisti* i.e. evanescence whence it comes, why for It comes; and (3) to return to permanency and thence to *Ahu*-thus denoting the genesis of the 3 orders within

which the whole secret lies, the number 3 being the product of numbers 2 and 1 the united from being 21. Thus 21 *Nasks*, (meaning three genesis described above covering the whole secret of Nature) is applied to these subjects of *Daena*, which are the source of knowledge containing the key of perfectness. But the current part of the *Daena* which is to be put in to practice is made up of three parts of *Manthra* i.e. prayers, notable laws and *Yasna* ceremonials, the three when followed in a perfect way will lead to 21 the whole truth. The 21 *Nask* of *Fshusho-Manthra* and *Manthra Spenta* and *Staota Yasna* and some elevated profane literature in prose and poetry and history of not this present aeon only but of aeons past are well preserved in *Avi Thrishva* i.e. the talismanic *Airyana Vaeja* the *Baten* mystic Iran. We are not in need of *Fshusho-Manthra* or *Manthra Spenta Nasks*. They are needed by *Saoshyant* only. But what we miss to our disappointment is the *Staota Yasna Nask*, which can illumine us marvelously and explain

the *Daena* in its true aspect and colour. The writer of

What was the literature that was destroyed-what is saved-where is it.

Dinkard has given the bare description of these 21 *Nask* of *Staota Yasna*. But it makes us no wiser. What was destroyed by Alexander and others in Persia or in Egypt was the vast

literature of the *Nikiz* of the *Daena* i.e. interpretation of the *Daena*, -its various aspects-the current *Avasta*-history and other profane literature covering all the sciences of the old and modern worlds. The literature of the Greeks and the Arabs and the Babylonians and the Assyrians and other Asiatic and European nations are all small rivulets of this vast ocean of Iranian literature. What is called the Hindu literature of old is nothing but the old *Mazdayasnan* literature, as the *Hind* was considered to be a part of the great *Mazdayasnan* circumference. The name Hindu is a sacred name to *Vendidad* and the old Hindu

The source of all religions and profane knowledge in the Zoroastrian *Nasks* and *Staot Yasn*.

nation is but one branch of the parent *Mazdayasnan* tree bearing 1001 branches. The *Muni* and *Rishi* of old India and the heroes and heroines of *Mahabharat* and *Ramayan* are pure *Mazdayasnan* with *Mazdayasnan* ways and religion, sacrificing themselves for

the uplift of 60 crores of *Dahi* of the Indian continent as was ordained by *Zarathushtra*-it being one of his (*Zarathushtra's*) many missions. The *Hindava Mazdayasnan* were the *Mazdayasnan* missionaries who have uplifted the *Varana* of the second *Asma* of Mercury to their Hindu high standard, calling it Hindu *Varana*. But

so many grades were found in that *Varana* that many **Gotra* had to be established. It was a marvellous feat of these *Hindava Mazdayasnan* missionaries to have welded different diverse nations into one whole and name it *Hindu*. All the religions whether of Vedic Brahminism or Jainism or Buddhism and other idolatrous forms of the east and

Who were old
Hindoos –their
sages. The varan
of Mercury com-
prises all idolat-
rous religions of
the east and west.

the west, fall in the category of the *Varana* of the second *Asma*. It should be remembered that the fetish religions of the aborigines belong to no *Varana*, they being affiliated to the dark side of Nature. The religions which erect and wor-

ship images-idols are not necessarily of dark side, as the *Varana* of the 2nd *Asma* mostly keeps idols, which pertain to the white side of Nature.

In the Sassanian times *Staota Yasna Farhang* and other *Farhang* of spiritual import were published by eminent *Athravans* of the time, brought to a culmination by *Rad Dastur-e-Dasturan Adarbad Maraspand* by adding the missing links. The profane literature was equipped and

How was
Zoroastrian
literature revived
in the Sassanian
times.

brought to mark by the help of the *Hindava Mazdayasnan* who had preserved it in the Indian part of the empire. The present day Parsis do not possess them. They possess

* Standards of pedigrees making them fit or unfit for the attainment of certain status in the society and for the observances of certain rituals-rites pertaining to the life and death events.

some useful treatises of the *Pahlavi* writers and a part of the current religion of the time of the Sassanians, which was set up by the *Raenidar Adarbad Marespand* in the time of *Shapur ii* of the *Sassanian* Dynasty. The current *Daena* that they possess consists of some parts of *Manthra Spenta* prayer called *Khordeh Avasta* and other *Avasta* and *Vidaevodat (Vendidad)* and some part of the *Yasna* as *Yazashne, Visparad, etc.*, the *Gatha* being a part of the *Yasna*. *Gathas* of special import, which come under *Manthra-Spenta* prayer, are lost to us. The present day *Gathas* are not independent items but they form an ingredient in the prescription of *Yazashne*. In the serial order of 72 *Ha* in the *Yazashne*, *Gathas* occupy certain numbers with a set purpose, which differentiates these *Gathas* woven in the *Yazashne* from *Manthra-Spenta* prayers of *Gatha* to some extent only. It will be erring on the safe side if it is said that the *Manthra-Spenta Gathas* are wider in extent than the present *Gathas* woven in the *Yazashne Ha*. There is a great mystic meaning attached to the serial order of 72. All the 12 *Ha* of *Yazashne* have a straight concatenation of meaning, one having to do with another. It is not a jumbled mass, having no meaning and set up by the priesthood to deceive the laity as is supposed by some *hasty* non-thinkers.

The present Avastaic lore-difficulty to elucidate the same. What are the main parts of the Daen. How is the path tarikat explained? The main foundation of Mithra-Manthra and Yasn; Their meaning and importance. Importance of Humata, Hukhta and Hvarsht as divine stages of upliftment. About Druj and its alchemy.

The *Nikiz* i.e. the explanation of the religion is lost to us, though the *Pahlavi* treatises of *Bundahishna* (pertaining to genesis) and *Dinkard* (meaning that which is contained in the *Daena*) are preserved but their elucidation is as difficult to us or perhaps more so than the *Manthra* themselves. Some Persian treatises by name *Sad-Dare-Nazam* in prose and *Sad-Dar-Nasra* in poetry are preserved but they have ceased to be current now-a-days even amongst the priestly class. Just as it is quite futile to know about the botanical and medicinal and chemical properties of the drugs used in a

prescription by an authenticated practitioner from that written prescription, for which the respective sciences are to be explored, in the same way it is quite impossible to find out the *Daena* from

An idea about the meagreness of the avastaic literature. What are the main parts of the religion.

the items i.e. content-stuff written in books of prayers, which content-stuff stands in the same relation as those drugs stand in the prescription used with a specific purpose in the *Manthra* prayers. All that the Parsis possess as their religions books are prescribed writings like authorised useful

authenticated prescriptions only to be used for the salvation of the soul, their *Manthric*-vibration-effects ‘ working efficiently for the purpose. But to know about the actual ideas of the *Daena*, *Nikiz* interpretations should be explored. The Parsis have lost the written book of ‘*Das Andarz*’ ‘holy commandments’ though some short resume is found in some *Pehelvi* treatises. But the customary usages which are sanctified and are of thousands of years of age are current which make a Parsi a Parsi specially, without which a Parsi slowly loses his Parsism bit by bit. These sanctified customary usages called *Upayana* form a part of the *Daena*, which are testimony in themselves as their long usage and currency are a much more powerful testimony of what *Daena* consists of than the written matter.

In the understanding of the essential originals of the *Daena* all the three divisions of the *Daena* - (1) *Manthra-Spenta* prayers (2) *Data* laws (3) *Upayana* sanctified current usages-should be considered. *Nikiz* explanation ordains that a *Baste-Kushtian* should observe *Manashni* good thoughts-*Gavashni* good words-*Kunashni* good deeds, which when perfectly followed and carried out will raise the devotee to the grade of being a *Haomi*, a *Bhakta* of the *Hvarshtha* order, i.e. he is one who does the same kind of deeds of the same potency of virtue and creative powers-the parallel of which is found in the *Yazat* only, who therewith create and conduct this material creation to *Frasho-Kereti* perfection. Thus a *Haomi* of *Hvarshtha* order is on a stage, which makes him a *Yazat* of *Geti*.

But what is the *Manashni* that is enjoined there?

It is not a simple thing as that word appears to be. The standard of thinking is not according to the standard which we believe to be good. In the same way *Gavashni* is not mere speaking which we think to be truth and *Kunashni* is not mere doing things which our fancy takes them to be good. If men were capable enough to think-speak and do according to the proper standard, then there was no necessity of his being a searcher after truth. But since he is a sinner i.e. he cannot think to the standard though he wills, he cannot speak to the standard though he wills, and he cannot do according to the standard though he wants that he should attempt to do the same. Man is a being possessed of conscience and consciousness. His conscience tells him that his thinking powers, speaking powers and doing powers are limited to the extreme making him conscious of the fact that he must find a way out of this narrow circuit in which he is being blinded and made to turn like a horse on a tether. Now doing things requires thinking powers which

when exercised well come to the

An idea about standard of proper arrangements i.e. a the frailties of kind of speaking what is thought over. human thinking- Thus any deed that is done requires speech and deed- thinking and speaking in some degree. how to uprove them. Therefore thinking-speaking and doing

all three

overlap; one cannot be without another. Only thinking will not do-only speaking gathers no mass but when the matter comes to doing things that a way out will be opened at some time. It is hence enjoined in the *Daena* that thinking called

Manesh in the *Daena* should be exercised on the prescribed way, so that it will reach the stage that it ought to be, called *Mithra* i.e. meeting the great faultless thinking of *Yazata* called *Humata*. Further it is enjoined that when the practices of *Manesh* i.e. thinking to the standard will be carried on to some extent, i.e. when *Mithra* stage will be reached, the speech will be of truth i.e. the man of *Mithra* is a truthful man, who will prefer to remain silent rather than speak a word or speak just sufficient. Such a man of *Mithra* i.e. man of roused conscience knows his limit and becomes conscious of the fact that faith is the proper key to emancipation and that he will then do nothing that is not ordained to be done i.e. he will be on path *Tarikat*. His deeds will be to do according to the prescribed canons of the *Daena* called *Yasna*. Thus the whole matter turns round *Manesh* i.e. thinking according to the standard prescribed. What is the prescription of the standard ? This prescription does not only pertain to the rules of thinking only, as we have seen that only the thinking gathers no moss. Thus with thinking-speaking and doing deeds are prescribed. Thus certain procedures called *Tarikat* are prescribed which when followed make his *Manesh* reach with *Mithra* stage when he will speak nothing but the truth or if per chance unconsciously, tells untruth will at once become conscious of the same and will correct himself. Such a person lives on faith the words of his master (*Ratu* spoken so highly of in Gathas) and is always engaged in *Yasna* i.e. prescribed ceremonials, which will make him attune

with *Yazata*. It is thus that *Daena* enjoins *Mithra-Manthra-Yasna* to be carried out. The first step

The three important parts of the *Daena* indispensable for being on path *tariket*. that is stated is *Manesh* i.e. prescribed thinking powers which consist of the mass of *Tarikat* with the speech speaking according to the bitings of conscience. Therefore the first thing to do is to be on the path *Tarikat* in which the three main parts

of the *Daena* said above (a) *Manthra-Spenta* prescribed prayers-(b) observances of *Data* and (c), keeping *Upayana* i.e. prescribed sanctified old customs are concerned. A devotee on *Patha-Tarikat* is thus concerned with (1) *Manthra-Spenta* prayers to be recited in all the *Gah* of the day, (2) the observance of *Data* i.e. *Druj Parhiz* ways on proper occasions to sanctify the *Aipi* i.e. the personal atmosphere round about containing personal magnetism considered to be contaminated by *Druj* during natural calls and (3) the submission to *Upayana* i.e. *Yasna* procedures to be followed in different periods of life and on the sanctified occasions of the whole year round and *Yasna* procedures to be taken on death and times after death.

**An idea as to how without Mithra-Manthra
Yasna emancipation is impossible.**

A devotee thus concerned acts under the guidance of *Das Andarz* and becomes possessed of the mystic import of *Mithra-Manthra-Yasna* as explained above, when his *Manesh*-thinking power-the outlook on life becomes the same as that of the *Yazata* and Nature herself and the empty false ideal of competition and self-elevation and undue ambition

all leading to animal selfishness become non-existent in him. He learns to have a control on passions which are already made to be pacified by *Druj Parhiz* procedures. The chief end and aim of being on *Patha Tarikat* is to vivify the *Aipi* the personal atmosphere containing personal magnetism making it possessed of *Gava* selflessness and made to come into communion with *Yazata* and *Ashavan*. By the *Manthra-Spenta* prayers the devotee gives his personal share (howsoever insignificant and meagre it be) to *Yazata* in their untiring, ceaseless, unfaultry, regular, selfless, all obedient, loyal task of conducting Nature of *Hasti* and *Nisti* domains he thus strengthening the creative and recuperative and saving powers of the same (*Yazata*) concerned for the Universe and this globe and their inhabitants. The recital of *Manthra* in the prescribed way of *Data* and *Upayana* i.e. in proper capacities and occasions (either in *Drenjaya-Mar-Gathvya Vacha* ways) brings about at least *Manthric* vibrations full of *Staota* i.e. unseen colour-forms which come into communion with living-illuminated counter colour forms current in Nature which mainly do the task of Nature-of creation recuperation and salvation. Out of the *Staota* that are created by *Manthra-Spenta* prayers nine parts are relegated to Nature, the 1/10th part acts as food to *Urvan* after they are concentrated by *Sudreh* and *Kushti* and imparted to *Keherpa* wherein the *Urvan* stays (*Urvan* stays in the capital i.e. 10th *Chakra* of *Keherpa*). The *Manthra-Spenta* prayers are thus prescribed forms made so as to be of the above said use. It is hence rightly taken as unproductive of desired effects to recite prayers

without keeping the prescribed ways of *Data* (laws) and *Upayana* as the *Staota* forms thus formed become so meagre-contorted and divested of vivification that they fail to come into communion with their natural illumined counterparts in Nature. Thus they are wasted, when Nature's special powers of frugal principles gather them and see to their elevation, taking the man responsible for the same, who comes into Karmic laws concerned with *Manthra* misuses. Thus it is that *Manthra* prayer recitals with bare head and bare feet and without *Sudreh* and *Kushti* and without preliminary *Padyav-Kushti* and *Gah* recitals and without proper ablutions are interdicted. The observance of *Data* (laws) is the main basis without which order spiritual cannot be established and the spiritual working cannot be instituted and put in force. The observance of *Vidaevo-Data* i.e. *Data*-laws-rules to check *Druj* activities is the main basis of the *Daena*, without which practical side of the *Daena* is impossible. Man is not a heavenly being; his body is frail and full of faults of flesh easily getting out of order and mark, thus hastening to the final rupture. He is emitting out *Druj* every moment of thought or speech or deed. For every atom of the body the *Ruvan* is responsible as his body is nothing but the *Dravao* transformed, for whose sake *Ruvan* has sacrificed himself. *Ruvan* has to elevate every atom to his standard and merge it in him. That part of the body which is loaned by *Yazata* is to be returned to them with compound interest. It is thus highly necessary that *Druj* in any form escaping from the body

during thinking-speaking or working energies should be checked and reconstructed to its own benefit and

benefit of this globe. *Data* observances
About the *Druj* i.e. *Druj Parhiz* observances are so
frailties of life and devised that *Druj* is dealt with quite
way to overcome it. satisfactorily. *Druj-Parhiz* laws of
menstrual observance

and post-parturition observance and marital right observances are all devised for the same great aim, without which emancipation is impossible as the *Druj* in force will be very active in the body making it an easy prey to sins. Thus emancipation is possible only when that *Druj* is eradicated and transmuted. *Druj* can be transmuted and used in the alchemy of the body by means of the strict observance of the *Druj-Parhiz* Laws bringing about magnetic purity of the body which will lay the foundation stone for the purification of the elemental forms of the body, without which the body will never come to the stage that *Ruvan* wishes for, so as to have it immersed in him ultimately. How can a man with a body so active with *Druj* think as the *Yazata* think? If he with the body on could think to the *Yazata* Standard, there was no necessity of spending innumerable aeons after its fashioning. It is not a mere covering to be thrown away after death or to be misused in life. It is not chance or accident that fits us with this body. It is the well-arranged pre-arranged plan of *Ahuramazda* that has furnished us with the body forms which took innumerable aeons to be thus fashioned of the corporeal and aetherial and spiritual import, containing unimagina-

ble marvels that are in Nature. **Is it possible than that is its to be discarded after death? Nay**

About the corporeal body consisting of atoms. Responsibility of the body. Importance of its alchemy.

every atom that lives and dies on our body (millions of atoms live and die every moment of our life time) is to be thus transformed to immortality. This kind of work the *Ruvan* has to do after death. According to Zoroastrian mysticism

Ruvan takes hundreds of years after his death to get a new birth on this or higher place This subject will come under *Upayana* mysteries. According to the *Daena* a man does not live for himself. His *Ruvan* has to see to the developments i.e. spiritual transmutation of the innumerable atoms of his body forms and has to help his relation for the same and having gathered powers has to help Nature in *Her* great work, thus working for not only humanity but for all the three nether Kingdoms. This is his great trust. This is his mission. Is it possible for him to do all this in this mundane earth where he is self-blinded and

An idea of the great trust given to humanity. How can the body with mind and *Ruvan* fulfil the same and in what periods of the 'thwasha' i.e. life circle.

duped by his own destinies-the products of his own deeds of the past. It is hence that going on *Patha* or following *Tarikat* is found to be equal to the great mission. The *Tarikat* of life gives an impetus to *Ruvan* in the part of the *Thwasha* after death when *Ruvan* is in a proper position to be able to do the tremendous work lying before him.

Until and unless a *Ruvan* satisfies his *Varana* he cannot muster 26.

strength to be of use to other *Varana* and behave in the manner of White Brotherhood of *Ardafravash*. It is hence that a Zoroastrian is strictly enjoined to follow his own *Patha* as it can only make him strong enough to reach the stage of the great Brotherhood. We have seen that there are 5 *Varana* and religions are set up according to them. Religions are thus not man-made. They are ordained by *Ahura* inspiring the leader of the religion to institute the same. Every *Ruvan* belonging to a *Varana* is destined to be born in the religion pertaining to it. Every religion of a *Varana* has potentialities in it-in its *Tarikat-Patha* to direct its votary to the central *Varana* of *Garo-Nman*. It is futile to say that the spirit of the religion, i.e. good thoughts-good words-good deeds is essential and the outward forms and ceremonials are useless appanages the aftermath to be thrown away, meant for the ignorant only. These are ill formed notions not well thought over. One

must not forget that every human being with conscience and consciousness (without which he can never be human) has got in him this essence of good thought-good word-good deed in the form of seeds. They are there in the body. These seeds do not take root and grow forming fruits to be tasted and digested by him. His body soil is stony. It is therefore urgently necessary to improve the soil, removing stones from it, replacing them with good manure. The *Patha-Tarikat* which to the

The trust about different religions: their importance their mission. They are not man made. Man is naturally invested with the ideas of t r u s t. Way to develop the same is only needed.

hasty seems as outward forms is to improve the soil. The daily ceremonials the *Kushti-Padiab* are the instruments to till such a soil, when and when only the seeds lying latently idle and withered will be regenerated and so resown as to turn out the essential food products, which after having been partaken of will awaken him to rise to the Mount *Alburz (Harabarez)* situated in his body, so as to be able to listen to the sermon of *Ahuramazda* therefrom, which is entirely indispensable to bring about the above-said mission. *Sarosh-Yasht (Karda 8)* bears out this truth in the allegory of *Haoma* on the Mount of *Hara-Barez*. It is thus that the improving of the body soil by outward form and ceremonials forms as much the essential part of the religion as good thought-word-deed. No man on the earth can say that good thoughts-words-deeds are false anxions. Nay, this truth is ingrained in him and still the animal in him is not improved He has only to tame the animal in him by allowing those seeds to grow and bear fruit and feeding the animal with the same when the animal will be humanised. The *Patha-Tarikat* is so devised that both the stony soil and the withered seeds of *Das Andarz* are improved upon and made to bear fruit. Hence the power of right thinking-speaking and doing stands in the same relation to the outward forms of the religious practices as the *Urvan* stands to the body-one cannot reach the goal of emancipation without the other. Hence it is that every religion has its *Patha Tarikat* so arranged as to direct its votary to the central *Varana* of *Garo-Nmana*.

About the Mystic import of Nmana, Visa, Zantu, Dakhyu and Zarathustrotemo pertaining to the Patha-Tarikat showing relation of different religions and how that relation is done away with. Three different stages of Spiritual advancement.

This great truth of the efficacy of *Patha-Tarikat* is taught in the *Daena* in the mysteries attached to *Nmana*, *Visa*, *Zantu*, *Dakhyu*, and *Zarathushtrtremo*. *Nmana* is the house Nman. *Visa* etc; i.e. the centre proper. *Visa* is the outside some truths worth of the house i.e. the street, the knowing about circumference. *Zantu* is the far distant religions in general place than *Visa* the street. *Dakhyu* is the Religion is not man well arranged city where education can be made.

had. *Zarathushtrtremo* is the full acquisition of the education which will make him a proper heir to *Zarathushtra* in *Garo-nmana* with *Ahura*. Every religion affiliated to the white side of Nature belongs to one or another of the five main *Varana*. The main central *Varana* is that of *Garo-nmana* the sixth heaven. Other *Varana* are turning round on the centre of the *Garo-nmana*, i e., their aim is to reach *Garonmana*, the central place of eternal songs and praises of *Ahuramazda*. Every religion is instituted by a *Nara* the chief pre-settled and nominated to be so by *Zarathushtra*. *Zarathushtra* is the chief of them all. It is hence that *Zarathushtra* says that I will lead all the *Fratema* leaders of *Nmana*, *Visa*, *Zantu*, *Dakhyu* i.e. leaders of all *Varana* to *Garo-nmana*. Every religion is destined to rise at a

certain period of *Darego-Khadat*. Every religion has got its fore-runners who prepare the men of the *Varana* to gather together and thus pave the way of the chief to establish the religion. The fore-runners and the chief all are educated in the secret school of *Mazdayasnan* who put them in communion with the powers of the *Asma* wherein their *Varana* is located. Thus the rise of religions on this globe is not a mere chance or accident as ordinarily materialism teaches us. Now to the main point of *Nmana-Vita* etc. Every religion has a *Nmana* i.e. is affiliated to the *Garo-nmana Varana* either through the *Asma* of *Khurshed* sun or of *Mah* moon or straight to the sixth *Asma*, all these three (i.e. the sixth *asm* or the *asm* of the sun and *Mah*) having one *Varana*. But every religion has a *Visa* i.e. that religion is misinterpreted and the votaries do not go on the *Patha*

prescribed and are more or less duped by the chief *Satanic* mentality when religious intolerance aspects of a and wars take place. These men wander in religion in the street in the hot sun of intolerance and general. never return to the home proper. Such men die in that nomadic life when *Zantu* pertaining to the religion teaches them for future readjustments. *Zantu* is thus the special haven of the votaries pertaining to the religion in question where their dead stay after death. Here the special celestial teachers teach them the mysteries. But if a man is in the *Nmana* of his religion i.e. if he is on the prescribed *Patha* set-up by his master, he is ultimately taken to the *Dakhyu* i.e.

to the city, where proper education is given to him, when he comes to know of the mysteries, which lead him to the main *Varana* in one life. Thus salvation can be had from all religions if only the votary is on the path proper set up by the master, who always prescribes the outward forms and rituals together with the made of proper thinking.

How can a votary of anyone religion on the *Patha* i.e. in the *Nmana* ever speak ill of any other religion. Nay all religions in the *Nmana* i.e. in their centre belong to and are affiliated with *Garonmana* i.e. their bases are one and the same. It is only because the votaries are in the *Visa* delusion that they do hasty things. Thus it is all necessary to be on the proper *Patha* of one's own religion without which the *Visa* delusions will haunt him to death. It is hence that every votary should be for his own *Varana* and

The cause of religions into leration. The real meaning of the white brotherhood.	<i>Varena</i> religion. The human body as such is so full of deceptions that it cannot enter the secrets of the white brother hood of <i>Ardafravash</i> . The so-called brotherhood which leads to obscene vices and sins
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defaming its fair name is a device of *Satan* of *Ahirimam* iniquities. The human body is so framed with powerful sex attraction the trammels of our woeful life procedures, that only a brother or a father can afford to remain with a sister or a daughter or only a lawful husband can afford to remain with a lawful wife. Living otherwise than this in so-called brotherhood pretext is a hot-bed of vices and sins setting at naught for the

time being the great aim of *Ahuramazda*. Thus we have referred to the importance of being on *Patha-Tarikat* and *Data* aspect *Druj-Parhiz* aspect a speciality of the *Garonmana Varana* only.

We should not be misunderstood by the meaning of the speciality of *Garonmana Varana*. The *Garonmana Varana* whose religion is *Mazdayasni Zar-*

About the import
of the Special
Varna in all
religions.

thoshti Daena does possess *Data* called *Vidaevodata* and *Zarhoshti Data*. But it does not mean that the religions of other *Varana* are divested of them. We have already

learnt that every religion has a *Nmana* i.e. it is affiliated to the *Garonmana Varana*, and the *Votary* if he is on the *Patha-Tarikat* of the religion, will ultimately be sent to the *Dakhyu* i.e. will be in the know of the mysteries of the religion, which will submit him to the aforesaid laws.

Thus all religions of the white side in their *Nmana* aspect only are pointing to one end and one procedure. The world to day is in *Visa-nay* is in *Apanta* i.e. materialistic throes and trammels. There is no way out for those who are in the shackles of materialism, but to come to the religion and traverse it. One must reach the *Asha* stage by paying off the *Paityoget=Karmic* bonds and come at **Khaetva* conditions, i.e. conditions bereft of *Druj*

* When the passions of the body are subdued that is when the passions become of a selfless nature, the possessor becomes a selfless entity gifted with powers to help Nature in Her

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activities=passion-free purity i.e. immaculate chastity. Just as the whole universe and its secrets come within *Humata-*

Hukhta-Hvarshsta mysteries and

The religions their bases lie in *Asha* and *Varana* in the Vis and mysteries, in the same way their Apant aspects. emancipation lies in paying off (a) the

Paityogat various debts self-created by humanity called **Karmic* bonds and paying off the (b) *na-

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working just as *Yazata* are endowed with. The attainment of such a condition is only possible when the *Druj* of the body i.e. the perversion of the ignorance in the body is brought to the consciousness of duty to Him i.e. is brought to light. *Khaetva* is thus a condition which relieves a man from the shackles of ignorance by turning these shackles into a proper helpmate.

Khaetva ordinarily means 'self' i.e. the body is reaching its 'self' i.e. *Ruvan*, i.e. the body becomes as illumined as *Ruvan*, -ready to be merged in *Ruvan* who is raised to the standard of *Fravashi*.

*** Natural bonds appearing as a matter of sequence: -**

The Whole Universe including the *Manthra Spenta Ruvan* of *Ahuramazda* is under the debt of the great Singular *Ahu* who is unthinkable, unfathomable. The *Ruvan* of *Ahura Mazda* and *Yazata* were emancipated and raised to the stage of *Fravashi-Armaiti* by the blessings of 'Ahu' called *Manthra-Spenta*. Thus the *Ruvan*-be it of *Ahura* or *Yazata* are under the debt of *Ahu*. This debt is to be repaid to *Ahu* though it is impossible to do so. But this paying off in howsoever a trifle degree is a kind of eternal pleasure called *Ushta*-nay it is what is called eternity itself. In

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tural bonds i.e. bonds appearing as a matter of sequence.

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this way human soul also owes everything to these *Manthra Spenta* blessings of *Ahu* the custodian of which are the *Ravan* of *Ahura Mazda* and *Yazata*. *Human* Complex body formation with all its wonder and glory his life-his engagements bringing in their train what are called the twin occurrences of happiness and woes-all as such which are presented to view in ordinary life are due to these *Manthra Spent* blessings of Him (*Ahu*) working in Nature. Man thus owes everything to Him. He shall have to payoff his debts which is a kind of *Ushta* which is eternity itself. To be ever suffused and merged in Him is in itself the paying off the debt. Such kinds of debts are called the natural bonds appearing as a matter of sequence. But what are the Karmic bonds i.e. the involvement of further debts.

Man was created for and is entrusted with a trust which makes him responsible for the uplift of this globe. To meet with this responsibility he is given the power of speech, conscience, consciousness and free will power on the strength of which, he has to follow according to the dictates of *Ahuramazda* shown in the *Daen*. As long as he is doing according to the dictates he is in the fair way of paying off the natural bonds i.e. in the fair way of acquiring eternity and *Ushta*. But when he breaks them, he retards his own advancement and that of his relatives and those under his trust. Thus he owes a great deal to those who are under his trust and to Nature Who *gave* him those powers. This debt then he is made to pay after the growth of innate wisdom appearing in him as a consequence of the punishment that he shall have to undergo. This punishment is the *Karmic* bond which brings all misery, death, separation and what not. Thus the *Karmic* bonds are only a part in the great category of natural bonds.

In short human emancipation lies in following the prescribed *Manashni Gavashni Kunashni* meaning remaining on *Patha-Tarikat* when *Asha* will be

re-installed in them and the stage of *Hvarshtha* will be reached at i.e. a stage when they will be assigned a piece of selfless work to do by Nature herself of the quality displayed by *Yazata* i.e. a state of being like a *Yazata* of *Geti* is reached at.

After *Hvarshtha* stage is attained the higher stages of *Hukhta* and *Humata* will be near at hand, appearing only as a sequence of events of scrupulous procedures of *Tarikat-Patha*. In the *Hukhta* stage the votary speaks little but what little he speaks is only a revelation the past and future and present being near him as open books. He listens to the celestial songs of *Honvar* everywhere and his questions are answered by *Yazata* and Nature in the most scrupulous way. In the *Humata* stage the votary sees Nature's working with his open eyes. He can transport himself bodily or can take others bodily in a moment's time where he likes-a feat not to be exercised for show but for urgency only. He is a member of the assembly of *Yazata*. In the *Hvarshtha* stage he was a messenger of *Yazata*. In this stage he is *Yazata* himself with *Vaso-Khshathra* i.e. rightful authority to work in Nature with *Yazata*, having been possessed of *Asha* of **Nava-*

* '*Ashoi*' is the power of Nature and *Yazata*. It has '72' stages. When a man prone to wickedness is trying

Karsha i.e. possessed of the perfection shown in the *Talismanic* power of number nine.

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his mighty best to overcome it and tells the strict truth i.e. tells what happens to him-he is said to be a candidate for the '*Asha*' powers. He is called '*Parhizgar*' though he is not possessed of any of the powers of *Asha* at all. When by such practices faring on *patha-tarikat* he brings his passions in his control, he ascends the first step of the ladder of '*Asha*' having 72 steps. He now speaks little, but what little he speaks is verified by Nature. When by '*Manthric* and '*Yasna*' practices he brings his body into the pure condition of '*Gav*' i.e. selflessness he has succeeded in ascending 24 steps out of the 72. He is said to have been possessed of '*Thri-Karsha*' *Asha*. Such a man is well guarded by his '*Ratu*' *Guru* as he stands a chance of falling a prey to 'passions' at some unguarded moment of his life; which may be the only one moment of all his life time. In the present age in rare instances a man may reach such a grade. But the two other grades of '*Khshavas Karsha*' and '*Nava Karsha*' are impossible to attain to in this earthy life-they having been attained in '*Tan-Pashin* conditions on the higher planes. But in the time ruled by '*Barjis*' i.e. in the golden *Zoroastrian* age it was possible for a man in his life time to attain to *Khshavas* and *Nava Karsha Asha*. Standing on anyone stage of *Asha* the *ashavan* manages to ascend the rest of the steps by the help of his *ratu*. In the *Khshavas Karsha* stage he is said to have ascended the 24 to 48 steps and in *Nav Kersh* he ascends the rest, when his body becomes of a permanent nature i.e. *Khathravaitish tanvo* fit to be merged in his *Ruvan* a stage fit for '*Khaetvodath*.' An *Ashavan* of *Kshavas Karsha* is never defeated by passions-he is the '*Ratu*' *guru* of the *Ashavan* of '*ThriKarsha*.'

Patha-Tarikat in relation with Upayana and its importance. About Upayana. Its place in the Nasks. A short resume of the Nasks. The import of the religious institutions as Atare Beheram and Adaran and Pav Mehel; the truth about the holy festivals and their relation to Tarikat.

We have upto now described *Patha Tarikat* procedures in their two aspects of *Manthra Spenta* prayers and *Druj-Parhiz* laws. Now we shall describe the phase of

Upayana working in the basis of *Patha Tarikat*. Upayana is the product of the *Yasn* of Nature. The product is sent down as great occasions pertaining to the earth

generally and to individuals particularly. The general occasions bring about the creation and progress of the earth in general and the particular occasions bring about the creation and progress of the individuals and the talismanic institutions of the religion and *Yasns*. We shall now see the place of Upayana in the *Nasks*. We have described above the 21 *Nasks* of Zoroaster of *Fshusho-Manthra* and their copy in *Manthra Spenta* language by *Zarathushtramoto*. We have described 21 *Nasks* of *Staota Yasna*. All these 21 *Nasks* fall into three parts of seven *Nasks* each. The first part of the seven *Nasks* is called the *Gathic* part. The second part of the other seven *Nasks* is called the *Datic* part. The third part of the last seven *Nasks* is called the *Hada-Manthric* part. In the *Gathic* part all about the whole universe, its Author, the

mysteries about Him, mysteries about the universe and its kind, the way in which universe arises, the origin- the end and the aim of the universe, the materials for the same etc. etc., -all about the precedents, the cosmogenesis and

Short review of the Nusks. cosmology of the universe is stated. In the *Datic* part, all about the laws, the verification of the same, the justice and limit displayed in them all about laws i.e. *Mazdadata Ahuradata=Mazdayasni Zarathoshti Daena* of Nature and its working and its mundane copy by *Zarathushtra* in *Vidaevodata* and *Zarathushtri Data* is stated The general idea is presented therein that all is in accordance with justice which will intervene when limits are overrun. There is no spontaneity or freaks or whims in Nature, but all is law highly evolved with the highest aim in view. It depicts the working of the Universe with its seeming paradoxes and its real cause-reason, end and aim of the same and the final success. In the *Hada-Manthric* part, the procedure of Nature to take the universe back to the source *Ahu* of *Khao Afrayamnao* is stated i.e. *Hada-Manthra yasna* is stated how i.e. with the *Manthra* and *Yasna* mysteries of Nature the creation can sit by Him. It thus explains the *Ysna* procedures called *Yazashne* current in Nature with their product of *Upayana* in every fraction of a second, presenting themselves (i.e. *Yasna* procedures and their beneficial *Upayana* results) as great events occasions of Nature controlled by *Yairya* and *Saredha* powers (being lieutenants of *Khordad Amshaspend*), whose (i.e. of these great events) object

is to take the creation near the Creator. These great events were made known to *Gayo-Mard* and

About Hingam-
ocassions the pro-
duct of Upayana.

Zarathushtra by *Ahuramazda* and celebrated and made current on the globe by them as holy occasions

Upayana-they being called the holy feasts to be celebrated by getting into attunement with them by means of holy *Yasna* set up by *Zarathushtra* as a copy of what happens in Nature on that particular occasion. These celestial occasions pertain to the globe in general. But amongst them there are occasions which pertain to each human being in particular. That which pertains to the globe in general is controlled by *Yairya* and *Sareda* both and that which pertains to each individual is controlled by *Sareda* only. Seasons and other great events ensue as the result of the great celestial occasions called *Hingam* pertaining to the globe in general in which *Gahambar* form one. Birth-death-life-events in life ensue as the result of the occasions in particular pertaining to individuals specially called life events. Religious, secular, spiritual institutions instituted by individuals are also counted in the occasions particular. The institution of the *Atare Varehran* and 33 *Zaothra* called *Pavmahal* i.e. consecrated and elevated structure affiliated to *Garo-Nmana* and ceremonies of life and death performed in the same fall into this category of occasions in particular. The *Navjot* ceremonials, the marriage ceremonials, the ceremonials for happy occasions of life, death ceremonials of all varieties occupy

the occasions in particular talked of above under the charge of *Sareda*, -different from the occasions in general pertaining to the globe under the charge of *Yairyra* and *Sareda*.

After mentioning this much for *Hingams* the product of Nature's *Yasna*, we revert to the subject in question of the description of *Patha-Tarikat* procedures in their three aspects, two of which have already been described. The *Upayana* one remains to be described. We have seen that *Manthra Spenta* part of the *Patha* is affiliated to the *Gathic* part of the *Nask*. The *Druj-Parhiz Data* legal part of the *Patha* is affiliated to the *Datic* part of the *Nask*. And the third remaining *Upayana* part of the *Patha* is affiliated to the *Hada-Manthric* part of the *Nask*, the explanations of which have just been given above though very cursorily.

He only can be said to be on the *Patha-Tarikat*, who has submitted himself to *Upayana* mysteries from his parentage,

An idea of the relation of the path <i>Tarikat</i> to <i>Upayana</i> .	which (parentage) is subjected to it (<i>Upayana</i>), -nay which has dedicated itself to do it. From pure Zoroastrian parents he undergoes all the initiation ceremonies putting on
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Sudreh Kushti and dedicates himself to the great *Hingam* feasts by observing proper ceremonials of *Yairyra* and *Sareda* powers as said above. He becomes confirmed in *Kushti-Padyavi* i.e. he keeps his *Aipi* personal atmosphere and magnetism pure and charged with *Asar Roshni* i.e.

the light of *Yazata* and keeps it to the standard, whenever by natural calls the *Aipi* gets into disorder as said above. He observes the canons as regards the dress and deportment of body in life on all occasions secular or spiritual. He extols the souls of the '*Arda Fravash* white brotherhood' and appeases the particular souls under bondage of the departed and their ultra-etherial bodies (remaining with these souls under bondage of the departed) by ceremonials bringing them both i.e. the departed souls and their bodies under the parental care and patronage of '*Arda Fravash*' who will invest them with the powers of resignation to His will and decree meant for their final happiness. In return for such ceremonials he receives the blessings from Nature, which (blessings) keep up the proper standard of pure Parsiism of Zoroastrian import, which is found always posed in the foremost rank as regards charity and deeds of relief of humanity and of the nether three kingdoms at large.

Patha Tarikat in relation to Upayana from the standpoint of Yasna ceremonies and its importance from the material point of view pertaining to the body. The real idea of

Yasna and its importance. Yasna for living creation, Yasna for the dead. Cosmopolitan Nature of the Yasna. Who are the performers devotees of the Yasna? Yasna by Atare-Beheram. An idea about his Yasna-the benevolent working of the same. An idea of the constitution of the Holy fire and his Boe ceremonies. An idea of the usefulness and charity and virtue about the dedication of sandalwood to the Holy fire.

Thus we approach the subject of the importance of *Yasna* ceremonials in the *Daen*. The present day students of the religion are aghastly ignorant, taking them (*Yasna*) to be mere accidents or accretions coming in the way of the prosperity of the *Daen*. Let them think and say what they please. It only bears the testimony of the material kind of the study that is being conducted.

We have shown above that in Nature, *Yasna* happens in all its aspects in every fraction of a second. Nature cannot afford to be without *Yasha* nor humanity at large can remain so. In every *Manan* Dhyana Contemplation there is going on a kind of *Yasna* apparent or concealed. *Yasna* is the perfection point of *Mithra* thinking-power of the proper order and

Manthra incantations which help the thinking power to reach its proper limit. In common life also all great concerns are products of mundane *Yasna* carried out after befitting plan i.e. thinking power arranged and verified. In the same way for spiritual progress in life or after life mere thinking is not of any avail, but the thought in the prayers should be brought to its proper limit by *Manthra* incantation when only the enlivened vivified thought-power reaches its goal

Idea about Yasna. i.e. is brought to perfection by *Yasna*. It is hence that *Yasna* is considered the very heart of the Zoroastrian religion without which the religion loses its life charms. We have seen the import of *Humata-Hukhta-Hvarshsta* in which *Yazata* possessed of *Baod* i.e. great deified intelligence do not sit hand-folded, depending only upon their thought-power; but they bring about the dictates of the thought in action by *Yasna*. In the same way the votary on *Patha* also thinks sharp on the spiritual progress accelerating the same by *Manthra Spenta* prayers and *Druj-Parhiz* mode of living and brings the thought for the spiritual advancement to perfection by *Upayana* i.e. proper *Yasna*. We shall leave aside this *Yasna* subject full of mysticism i.e. subject upon which the so-called rational thinking has no right to pronounce any opinion, being as it is beyond the ken of Rationalism. Why a votary cannot go about bare-headed, bare-footed, without a beard, without *Sudreh* and *Kushti*, without the observances of ablutions of all sorts, with his hands or feet or body

polluted by his own excretion in howsoever an insignificant manner, without having a cell or a nail removed or cut from his body according to proper *Upayana* precautions-all and many such observances have solid reasonings behind them which are based upon postulates beyond the ken of rationalism, the postulation being the very heart and soul of

Tarikat necessary from different stand points of view pertaining to the body structure.	progress proper the injunctions of which are shown in <i>Vidaevodat=Vendidad</i> . The whole material body –all the cells of it which live and die in thousands of
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numbers every moment on the body are so full of noises, clamours, wild roars of ignorance demanding destruction and illegality i.e. so full of *Druj* or passions challenging every moment the spiritual progress which is the right-ful course-that the celestial music of *Ahunavar* full of blessings and bliss and eternity is unheard, making the human nature more approximating that of the animal. These clamours otherwise called force and fire of passions, are the faults of flesh, are the trammels of our body physiology and affinity-physiologically called reflex action. They are threatening to break the holy thread of life by their illegality-by their forbidden behaviour wanting to be let loose to do their worse. But they are kept under control by the deified life activity i.e. life activity called in *Avesta Gav* i.e. *Jan* which is actuated by the white side, having its latent powers called in the Daen as six joran-e-jan, six powers of *gav* which are *Manashni-Gavashni-Kunashni-Vir*

Hosh-Kherad. *Manashni* is the thinking power which should be right, *Gavashni* is the speaking power which should be right, *Kunashni* is the working power which should be right, *Vir* is the virility of good intention, *Hosh* is the consciousness of virtues, and *Kherad* is the wisdom, -all of which are remaining more or less in humanity protected in the fortress of 'Azda' situated in our unseen body as explained above. Under such circumstances of our human existence which is physiologically naturally so, every precaution should be undertaken that the disturbed balance of reflex action is not more disturbed i.e. the wild clamorous demands of passions threatening to waste away life are not exposed to more stimuli i.e. are not stimulated to violence. It is hence that the unseen and seen bodies should not be unnecessarily disturbed. Bad-forbidden thoughts, words and deeds and physiological separation of the body appenage i.e. the removal of hairs and nails without *Yasna Druj Parhiz* precautions and emissions discharges and sensual contacts act as stimuli which unnecessarily accelerate the wild clamours of passions and their consequent attack on the life activity in the *azda* fortress of unseen Nature when the life thread seems distressed working hard to hold its own, threatening to sever any moment. It is hence that the *Druj Parhiz Yasna* procedures are enjoined which consolidate the *Azda* fortress, giving rest and force of action to the life-thread *Jan-Ushtan*. It is to be remembered that the 9/10th of the *Yasna* benefits is offered to Nature as an *Eredra*=offering, and the remaining 1/10th is appropriated for per-

sonal use, in which the officiating chaplains and the near

The
cosmopolitan
idea of Yasna.

relations are sharers. The 9/10th of
the *Yasna* ceremonials of the above
import is relegated to Nature, who
builds from such

materials big *Pav-Mahal*=talismanic fortress from which
humanity at large is benefited. So much for the
justification of the *Yasna* procedures obligatory on the
living, which will put thinking men of truthful mentality
on the track, who can thus refrain from sins of ignorant re-
marks being levelled against the old *Daena* alive with
Yasna procedures, 9/10th of which is an *Eredra* offering to
Nature for the creation at large. It is hence that *Yasna* is
rightly taken as the greatest of *Rad* right beneficent and
munificent charity possible, an iota of which cannot be
wasted or illegally used. The *Yasna* as such is not only
done by human hands of holy *Ashavan* officiating chaplain
called *Yaozdathregar*, but is done by the 33 *Zaothra*
(talismanic entities) attuned with *Yazata*, through whom
offerings of *Manthra* and *Yasna* are offered to

Who are the
devotees of
Yasna.

Ahura and *Yazata* with Nature
instituted in the *Pavmahal* of
**Atare-Varehran* i.e. the
consecrated talismanic fortress,

where the holy deified fire called *Atare-Varehran* is
enthroned.

* The fire temples of the Parsis are mainly of two varieties: one
being called that of the '*Atare- Varehran*' and the other being called that
of the '*Atare-adaran*,' the former one being more powerful in *Manthric*
efficacy than the latter.

Atare- Varehran is the holy fire endowed with *Ahu* i.e. manifestation of divine nature as good as that of *Yazata*, with *Daena* i.e. heart containing inspiration as effective as that of *Yazata*, with *Baod* i.e. enlightened reasoning knowledge and the reasoning consequent upon the same accompanied with the blessing which are being showered on the holy fire from on high -the *Atare Varehran* being ever in communion with *Hasti Athra* i.e. imperceivable fire energies of the Eternal Universe and *Nisti Athra* i.e. the imperceptible fire energies of Temporary Universe called *Nisti Athra* upon which the whole universe is based.

An idea of the enthroned holy fire called *AtareBehram* and his benevolent working the *Boe* ceremony of the *Athra*.

The chief in these 33 *Zaothra* is *Atare Varehran* himself. The constant and unseen *Yasna* paralleled only by Nature is done by *Atare-Varehran* coming in communion with *Sarosh* the great tributary of *Ahura*. The *Yasna*

which is done by this holy deified *Athra* is dedicated to *Ahura* who returns the same to the holy *Athra*-who relegates the same to the creation for its progress. The *Varehran Athra* while performing the *Yasna*,

The holy consecrated fire energies called '*Atare- Varahran*' is an entity with *Daena* i.e. a right heart with *Ahu* ie. magnanimous nature and with *Baod* i.e. divine budhi intelligence. He is called a *Ratheshtar* i e. spiritual warrior protecting the worshippers. This *Atare Varehran*' is the earthly embodiment of Natural fire energies of *Hasti Nisti* realms. These natural fire energies flow from the mystic fire energy of *Ahura Mazda* called *Athro-Puthre-Ahura Mazda*

influences the circumference of 12 miles round about his enthronement, from whence the *Akhti* the unseen wickedness is burnt so as to be remodelled to virtue. Such an *Yasna* is being done by this *Rathaeshtar* the heavenly soldier instituted on earth-the *Athra Varehran*-every moment of his existence when 5 times in 24 hours i.e. in the beginning of each of the five *Gah* he is interrupted by satan. Five times in every 24 hours he has to enter into a severe combat with *Satanic* activity of *Ahiriman* nature. It is hence that the *Yasna* is set at abeyance for the time being and the *Baod* of the *Rathaeshtar Athra* which is kept to the mark by the constant flow of the same from on high is being exhausted because of the flow having been delayed, when (i.e. during the 33 minutes of the beginning of the *Gah* when the *Rathaeshtar Athra* is engaged with satan and is getting exhausted because of the severe attack from the dark side and interruption of the help coming from on high) the officiating chaplain himself in communion with *Sarosh* and armed with the mystic armour of *Zarenumant Sura* i.e. *Asha*

The usefulness of the dedication of the sandalwood to the Fire-Why it is taken as an act of virtue-the more the dedication the more the virtue Why so ?

powers gained by remaining on *Patha-Tarikat* specially dedicated to the service of the holy Fire joins the fray by commencing the *Yasna* called *Boi*, re-instilling the expended energies of the *Rathaeshtar Athra* in fight with dark forces by the *Manthric* vibrations full of

reinvigorating *Staot* giving to the *Rathaeshtar Athra* his former vigour who at once sets at naught the dark forces binding them

in his *Kaska* i.e. *Manthric* fortress-thus reestablishing his former contact with Nature, receiving again the constant flow of *Baod* from on high. During the above said *Boi* ceremonies the outer apparent *Athra* is kept vigorously burning by what is called a *Machi* (i.e. certain number of sandal wood pieces of certain size and length dedicated to the fire by placing them on the fire arranged in a certain way and order) and by the offerings of sandalwood pieces in *Eredra* form i.e. as offerings from the visitors, worshippers. The hotly burning outer fire magnetised by *Manthric* vibrations creates a force, which is at once imparted to the unseen force of the unseen *Athra*. Thus the *Manthric* vibrations and the outward burning fire with sandalwood pieces and other prescribed essences breathe in the holy inner *Athra* new energies. By constantly allowing the outward fire to keep burning in this way the inner unseen *Athra* muster strong to do his selfless work. This holy *Yasna* is done by the unseen force of the *Athra* in the presence of the outward burning fire-which when kept burning more powerfully will vehemently impart force to the inner fire when more vehemently effective will be the *Yasna* of the unseen force. It is hence that the sandalwood offering is taken to be a meritorious act the greatest possible virtue by a faithful as he gives more scope to the heavenly *Athra* Agency to do his *Yasna* for the progress of the creation. In the absence of these revelations some unmeaning ignorant men assail, rail at the offering of sandal wood reserved for the purpose. The more and more of the

sandalwood fuel is given to the *Athra*, the more and more of the *Manthric* activities are imparted to the unseen force and the more and more of the blessed happy returns are reserved to the creation. Blessed is he who understands the fact and imparts it to others. Thus we have described a smattering of the *Yasna* mysteries working in the live surroundings.

Some preliminary knowledge necessary to know about the rationale of the Yasn for the dead as under: The potency of blessings; about the first cause of the formation of the human-body-human senses and human nature of the dual aspects of good and bad. Mode of the the descent of the Ruvan of the five varana. About the Darego-Khadat eons of 81,000 Years-about Thvashe Khadat life circle. About the condition of the Ruvan in the live body and after death. The work of Ruvan after death. The cultivation of the body -The illumination of the Ruvan. The urgency of the ceremonies for the cultivation of the body from the standpoint of Thwashe-Khedat and the band-e-drosh of Ruvan.

Now we shall relate about the *Yasna* for the dead-a high duty hanging on the heads of the living the abeyance of which is repercussing not on the individual only but on the whole community or race.

The cause is not far to seek, as said above. That the whole universe is living on the strength of the blessings of *Ahuramazda* is a pure fact unchallenged. The woe that we suffer is a thousand times less than what it ought to be, judging from the standard of our past and present deeds and the happiness that

we enjoy is a thousand times more than what we deserve. This is a general fact. About the potency of the blessings, of Ahura and of the dead. But an extra fact is that the blessings from the heart of our parents and ancestors living and dead

both make a nation or a community or a person what it or he appears to be. It is hence that the blessings of the live parents are to be invoked on great occasions of marriage-birth and some achievement-without which the extra help is impossible. It is hence that the blessings of the departed are to be invoked for the upkeep of the morals-virtues happiness of a community. The present material civilisation is quite ignorant of these potent facts of Nature and hence is in utter misery in the midst of plenty. The boasted art and civilisation and the increase of trade with facilitated means of communication cannot a whit improve the monetary condition, not to speak of the moral and other conditions; but the unemployment due to lack of money is increasing by leaps and bounds daily and the animal mentality of human destruction is getting more and more prominent. The fault lies along with many things in our attitude of coolness towards the dead and towards the proper respect given to the parents, both of

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which, if they are not shedding curses, at least are imbued with disappointment and sorrow which breed no blessings.

Why do the dead require *Yasna* ceremonials from us will be described from the Zoroastrian point of view, holding true to them.

We have seen above that the *Ruvan* when he became free from the obsession of *Dravao* i.e. of full ignorance and came to be possessed of pure *Ray*-knowledge, (i.e. spiritual divine consciousness more or less cognisant of the riddle of the universe) the fellow-sympathy in him knew no bounds and he did

The very first not desire salvation without the same being extended to the *Dravao*, were it cause of the material foe or friend. It was hence that the formation.

Dravao was woven into the human frame in which the *Ruvan* could only enter after he had been limited in his powers of *Raye* for reasons shown below. The *Ruvan* seated in the body is in what is called *Ezab* i.e. in a curtain of helplessness due to the body weakness. Thus the body is the seat of the storm of the revived *Dravao* in the changed aspects of passions. The real import of this is given below: -

It is thus that a human form is created with a mind and with the power of selection and of speech and of freewill and with a *Ruvan*. The human senses and his animal nature are due to his connections with the nether Kingdoms and the influences of the same the connection and influences being due to the particles of his *Ruvan* having been invested with the

material forms called animal vegetable, and mineral forms. But the consciousness and conscience and the noble feature of humanity are due to the parental emancipated higher father *Ruvan* showering on the body good influences.

For the mode of *Ruvan's* descent from the *Hasti* heavens on this mundane earth the affinity of the *Ruvan* one with another forming a group or a *varan* is taken into consideration.

The *Ruvan* who have to do one with another in a certain mystic way form groups called *Varan*. Such groups descend on on the *Nisti* Nature called *Zareh*. These groups are numbered out, gathered together (which are so many that we have got no number to count them) and classified and are destined to come down in groups after groups in the serial order of the homogeneity of affinity (called *Bago-Bakht zarvan*). For their descent *Darego Khadat* aeons of 81,000 years are evolved, by which time they all shall have finished their descent. They are of five *Varana*-each *Varana* establishing its religion

The myseries of the descent of *Ruvan* and *Darego Khadat* and *Thwas-e-Khadat* and the position of *Ruvan* during life and after death.

in its appointed time in the *Darego Khadat* aeon. By one or another way i.e. by their own merit or upon the merit of their *Ruwanic* fathers of *Ardafravash* white brotherhood, some of them become affiliated to the *Barjis Varana* of *Garo-Nmana*. Each *Ruvan* in the *Darego*

Khadat aeon, comes, down on the earth in a *Thwasha* a round of three parts, consisting of (1) life upon the earth (2) the after death part

of a distinct period of some hundreds or thousands of years till the real death and (3) the part of judgment which decides the future of the Ruvan i.e. either to come down or to go up on higher planes i.e. of *Tanasak* or of *Tanpasin*. Death on the earth as we know it is only a partial death in which the physical body is lost, the Ruvan renewing his seat in the super-aetherial bodies of *Keherpa-Ushtan-Tevishi* with more or less increased *Raye* i.e. spiritual divine consciousness which was subdued during life as explained below. In this state the Ruvan himself rules the new body unlike the life's material body where in the mind used to rule-Ruvan himself being in *Ezab* limitation called *Band-e-Drosh* as will be described below. This after-death state is the stage which needs help of ceremonial from the living. This after-death state is that of the cultivation of the body by the *Ruvan* bristling with *Raye* consciousness when at the end of the work which is completed on Chinvat Birdge of higher Realms the *Ruvan* will leave the *Keherp* body, sending this cultivated *Keherp* body for further examination to Nature's custody on lower planes called *Vantar*. This leaving of the *Keherp* body by *Ruvan* who is left by himself on the Chinvat Bridge the cultivated body going to *Vantar* i.e. lower planes but in direct communion with *Ruvan* is called the real death. After this real death *Ruvan* is fully illumined with *Raye* rather more than what he was when he prayed for *Dravao* in the beginning of his emancipation. He now gets into the stage of deep meditation attuning himself with *Khur* i.e. the manifestation of *Ahura Mazda* on the *Hasti Heaven*

of Hvare i.e. sun if male and with Mah i.e. manifestation of Ahura on the *Hasti* heaven of Mohor i.e. moon if female. At this stage he or she *Ruvan* knows about the future of the body. Thus this third and last stage of the *Thwash-Khadat* is of the judgment and revivification.

We have described above that during the time of emancipation of the *Ruvan* and the granting of his selfless

Mysteries of sex formation.

urge for the *Dravao* to reach the very same stage he was made to agree upon a covenant of

Mazdadat whereupon he was first divided into two main parts-one part full of *Raye* forming the proclivities of masculinity and the other part full of *Khathra* forming the proclivities of femininity. Thus it is that *Ruvan* in body is either of masculine or feminine proclivities. Each *Ruvan* thus coming in a *Thwasha* round earns for himself or herself a judgment and revivification either on this earthy globe or on higher planes. If he is to return to the globe, mostly he or she will transform himself or herself from one *Varana* to another one

Mysteries of the varena formation of *Ruvan* and body which should be homogeneous. Heterogeneity of the body and *Ruvan* of the perished Persian race.

which is nearer to the main *Varana* of *Garo-nmana*, or he may come in the same *Varana*, every time gathering more and more of the *Ruvan* particles pertaining to him or her in the nether worlds round about him or her and fusing the same in him or her. Thus in every *Thwasha* if the body does not much

advance at least the *Ruvan* begins to gather again the

particles which were sent down to form nether kingdoms, viz animal and vegetable and mineral, which work he or she achieves in the second stage of *Thwasha* on *Chinvat*. Thus it is that *Ruvan* himself approaches more and more towards the main *Varana* though the body lags behind. Hence it is that the Zoroastrian world which has perished and has succumbed to oblivion was found lacking in the body elevation apropos of the *Ruvan* elevation of the *Garonmana Varana*. The same remarks apply to the present day Parsis more or less.

We have seen above that *Dravao* was woven into the human frame in which *Ruvan* is to reside with his powers

made limited to an extent i.e. with
About the shackles of the *Ruvan* in the live body. *Band-Darosh* shackles on him. This is no mean sacrifice on the part of *Ruvan* to have submitted himself to- as the entry of *Ruvan* with *Raye*

illumination in the body darkness would illuminate it in such a way that the *Dravao* ignorance i.e. darkness typified in the body in the shape of passions and self-workship would become lighted only in his presence, resuming its

former darkness if the source be removed from it. At the same time the superficially lighted body will not fall an easy prey to *Ganamin* whose sole business is to evolve out all iniquities from the

body and relegate them to chastisement thus bringing about a slow and long though sure and permanent cure. In this way the just retribution that the body has to undergo will unnecessarily be

delayed because the laws of justice and limit cannot leave the body *Dravao* to escape so cheap. Seated thus in the live body, the *Ruvan* cannot attend to the cultivation of the body. But the *Ruvan* has to cultivate the body legally i.e. according to *Mazdadat*. It is therefore that the *Ruvan* has to do his work during the period of the time after death when he can unfold *Raye* intelligence. It is here that the ceremonies are urgently required which help the *Ruvan* to get his *Raye* unfolded i.e. help to lift up the bondage of the *Ruvan* viz *Band Drosh*.

We have seen that the *Ruvan* goes round a *Thwasha* when he must have progressed somewhat. The first part of the *Thwasha* round is the living body with mind, conscience and consciousness and free will helped by the

About the Thwashe-
Khadat and its three
parts: about the
activities in those 3
parts.

father *Ruvan* and interrupted
by the son *Ruvan* of the nether
Kingdoms. But here in the the live
body the *Ruvan* is helpless because of
the *Band-Darosh*, his own *Raye*

powers having been limited. But in the second and third parts of the *Thwasha* round, the *Ruvan* gets release from *Band-Darosh* shackles when he can do a great deal. Here in this second part (stage) the *Ruvan* cultivates the body in such a way that the very essence of *Dravao* ignorance begins to be changed to *Raye* illumination. The third part of the *Thwasha* round is mainly worked out by Nature when in the case of the *Garo-nmana Varana* the *Ruvan* and the cultivated body forms are initiated in the *Navjote* ceremonies by *Yazata-the* copy of which will finally take place after rebirth by

his worldly parents. Thus it is for the aforesaid purpose that *Ruvan* with the raye powers made limited resides in the living body to undergo the burden of the sacrifice willingly (as is undergone by *Geush Urva* and *Geush Tashan* for the whole *Nisti* universe), only to regain the *Band Darosh* limitation after death when the real work of *Ruvan* begins. One can now easily understand why the time of death should be scrupulously sanctified by religious ceremonies without a flaw or change, as these ceremonies help to release the *Band Darosh* of *Ruvan* and to put him on to his work sooner with the required energy and prowess and zeal. Nature will come to *Ruvan's* aid but the help of the ceremonies expedites the work and helps Nature a great deal; the *Ruvan* expects them from the living. In this period after death *Ruvan* cultivates the body till it comes to his standard of purity, when it will be of *Tanpasin* standard i.e. the standard of being the final and best form waiting only for the certificate of Nature, after which it will be fused in the *Ruvan*-the further progress of *Khaetvadatha* not being possible unless *Tan-pasin* conditions are reached. Thus it is that a body form is shaped

Urgency of the ceremonies from the standpoint of *Thwasha* and the *bande* – drosh of *Ruvan*.

out with the residence of the *Ruvan* and *Baod* in it-with a *Thwasha* round of three parts, first being the part of life upto death-second being the part after death and third being the part of judgment. From the result of

the first *Thwasha* the nature of the next *Thwasha* will

be decided; hence the *Thwasha* is called *Thwasha Khadat* i.e. *Thwasha* evolving out its own fortune by itself, which turns round in an orbit of three parts. If the ceremonials are scrupulously given so as to help the *Ruvan* in its great work the judgment of good conduct on the part of the living will be earned which decides the fate of the future *Thwasha*. Here the *Ruvan* and the emancipated bodies show their gratitude to the living who have helped them so much with heart-felt blessings. But in the opposite conditions i.e. when the sons have failed in their duties of serving the dead parents the *Ruvan* gets his *Raye* evolved after a long time after which he girdles up to cultivate the body which becomes much delapidated and ruined and scattered during the long interval, the *Ruvan* thus being put to a thousandfold increased difficulties to gather the same for the cultivation. The sons thus are convicted in the Court of *Zarathushtra* for having failed in their duty and sentenced by *Rashnu* for missing the great trust given to them.

About the evolution of the Manthra Spenta Ruvan of Ahura and those of 33 Ahus and Ratus i.e. of Yazata from the originally evolved out Main Ruvan. The final unimproved part of the main Ruvan called Ruvan with daev Vidatu. Creation for his improvement. Evolution of stars from the best parts of this last unimproved Ruvan. The heterogeneity of this last part permitting of its division into five Varena. Improvement of the same on Daseme methods i.e. divisions into 9/10th and 1/10th. The secret about constitution of the five varans; the secret about the Main five religions anyone of which can redeem its votary in one birth. Importance of Patha Tarikat therein. An idea of the after death condition of the Ruvans of different Varana. About the evil plight of the atheistic materialistic dead-formation of Kama bodies-secret of seances.

We have talked of the different *Varana*, of *Urvan* above. All *Urvan* are not homogeneous -the non-homogeneity depending upon the depth of the *Dravao* obsession in the *Raye* and *Khathra* constituency of *Urvan*. As we have said above *Urvan* consists of *Khathra* meaning attracting power and *Raye* meaning intelligence and *Khoreh* meaning the glory which comes out of them. *Khoreh* thus depends upon the veracity of *Khathra* and *Raye*. In the original one mass of *Urvan* the *Khathra* and *Raye* conditions were of different grades, which accordingly were possessed of the *Dravao* obsession. The

Urvar blessings when first showered were grabbed by that mass of *Urvan* which possessed the *Khathra* and *Raye* having the least of *Dravao* obsession, which (*Dravao*) ultimately was fused into the *Khahra* and the *Raye*, forming what is called the *Manthra Spenta Urvan* of *Ahuramazda*. This is the first missionary *Urvan* who after getting salvation undertakes to improve others full of deception. The *Manthra Spenta Ruvan* of *Ahura* is the main mass of the original *Ruvan* who excreted out the central core which was full of deception. This excreted core was further worked upon by the *Urvar* blessing when 2/3rd part of the same was improved in two steps forming the *Ruvan* of what are called 33 *Ahus* and 33 *Ratus*. The *Dravao* of these *Ruvan* was slight but the remaining final 1/3rd part possessed a great depth of *Dravao* obsession which was incorrigible unaffected by the *Urvar* blessings.

About the main *Ruvan*. The evolution of the *Ruvan* of *Ahura* and *Yazat* from the same. The last part quite raw of heterogeneous consistency. Improvement of them upon *Daseme* method. Meaning of *Daseme*.

This incorrigible part is called the *Ruvan* with *Dravao Vidatu*. For the improvement of this last part the principle of *Daseme* i.e. the division into 1/10th and 9/10th was adopted. This principle is called *Daseme Stutam* in the *Gathas*. The aforesaid improved *Ruvan* of 33 *Ahus* and *Ratus* worked out 9-27-729 talismanic rinks-vars which encompass the whole Universe i.e. they worked out

the *Minoi Asma* of the 9th and 8th heavens called the *Asma* of *Honvar* and *Anagra-Raochao* which are so to say the *Keherp* of *Ahura*. They are quite apropos with

Khao-Afrajyamna. This *Keherp* of *Ahura* evolved out the seven revolving *Asma* of *Hasti* called in the gathas *Raneyo Skeratim Gam.*' The evolution of these *Hasti* heavens was to bring about the improvement of the 1/3rd incorrigible *Ruvan* of *Daev Vidatu*. The *Daev Vidatu* finally got enchanted by the *Nav Ghena* i.e. the refulgence of *Fravashi* and submitted to *Ahura* if the *Ghena* would be bestowed on him. The offer was accepted after his agreement to get improved by *Daseme* method. The best part of the *Ruvan* of *Daev Vidatu* was separated and breathed into by *Ahura* evolving out innumerable stars which got embedded in the aforesaid *Minoi Heavens* of *Angra Raoch*. These stars are ever active to improve the remaining part. The remaining part of the *Dravo Vidatu* was divided into five *Varana* and sent on to the aforesaid seven *Asma* of *Hasti*. Thus the further division of *Ruvan* on the 1/10th method on the *Hasti* heavens of different *Asma* producing *Varana* of *Urvan* was also in the same way dependent on the different degrees of the depth of the *Dravao* obsession. The word *Daseme Stutam* bears the import of the meaning of this 1/10th division. Ordinarily *Dasema* is taken to mean instructions training &c. while it is meant as "10th" also. *Stutam* is meant as 'of the prayers;' in the ordinary way, - *Daseme Stutam* thus conveying the idea of instructions of the prayers. We quite accept this meaning but we shall go into the deep import of the same, how *Daseme* means 10th part and instructions both, *Ruvan* is obsessed with

Dravao. This meaning is found also in the root of the word *Ruvan* which is composed of *Uru* and *qn* i.e. breathing-working hard for *Uru* i.e. progress, thus presupposing that some non-progressing ignorance i.e. *Dravao* element is there. When the *Urvan* are divided in *Daseme* 10th part i.e. ten parts, 9 parts are found purer but not so the tenth. This 10th part is made to undergo procedure for improvement-hence *Daseme* is secondarily given the meaning of education. The *Urvan* was originally self-worshipper, but after the 1/10th division plan, the tenth part could be well handled i.e. educated and made to worship the great *Lord*. Hence the words *Daseme Stutam* bear the deep mystery of 1/10th division of the *Urvan* when only he can be educated so as to worship the great *Ahu*.

All this clearly proves that the *Urvan* with *Daev Vidatu* is not homogeneous as the *Khathra* and *Raye* are of different intensities of veracity in the mass. Hence it is that *Varana* of *Urvan* had become possible. After the divisions of the main mass of the *Ruvan* into 5 *Verena* they were brought to their respective *Hasti* Heavens where they were

The heterogeneous nature of the constitution of the <i>Ruvan</i> with <i>Daev Vidatu</i> accepts of the divisions into five <i>varana</i> .	divided into the 9/10th and 1/10th part. By further working they are to be developed so as to be homogeneous i.e. to become of one <i>Varana</i> as those of the white brotherhood of <i>Ardafravash</i> . All <i>Varana</i> therefore consist of <i>Urvan</i> of
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different degrees of intensities of *Raye* and *Khathra*. It is hence that *Ahura* has

so devised the religions of all the *Varana* that in the central part i.e. in essence they all can be led to the final source of *Garo-nmana*. The mystery of this fact is seen in the mysterious words of *Nmana-Visa-Zantu* and *Dakhyu*. They contain the depth of the inner meaning pertaining to *Varan* philosophy. Thus one *Varana* contains *Urvan* of 18 degrees of intensity of *Raye* and *Khathra*, the others contain *Urvan* of 36-54-72 degrees of intensities of *Raye-Khathra*. It will be noted that all these intensities of the *Ruvan* denote the significance of the number 9 the talismanic index of perfection, because the addition of the two digits of 18-36-54-72 will all result in the number nine the index of perfection i.e. the number nine in all these additions shows that the *Ruvan* in general have the proper *Kherad* sense of the *Lordship* of *Ahu*. The difference of intensities shows more or less of the sacrifice deemed necessary due to the proportion of the vehemence of *Dravao* therein. When *Dravao* with the *Ruvan* become vehement in the *Ruvan* the *Khathra* and *Raye* of that *Ruvan* are not able to check the *Dravao* in such vehement aspect i.e. are not able to check the *Dravao* showing more and more doubts about the *Lordship* of *Him*. The *Ruvan* of 18 intensity had so virulent a character of *Dravao* that the *Ruvan* had to be divided more and more thus lessening the virulence by division and sending the particles to form the lower creation of variagated nature. This 18 intensity *Ruvan* has now to draw these particles freeing them from the ignorance and infuse them in himself. For this purpose the *Ruvan* himself has to be armed

with a power. But the body round about the *Ruvan* is also from the same chip of the *Dravao* which becomes much more of doubting nature and of materialistic tendency which is to be conquered by the force of faith. No amount of rationalism can emancipate these bodies. Faith can only do so. Thus to remain on the path of the religion and get to the *Nmana* of the same is the only way out. If that man who has this *Ruvan* of 18 degree intensity goes on the

The secret of the constitution of the *Ruvan* of 5 *varana* and about the religions pertaining to the same-any one of these five can redeem its votary in one birth by remaining on the *Patha-Tarikat* of his own religion meaning of the hell fire.

Patha-Tarikat of his religion- he will be in time led to the *Dakhyu* meaning the the mysteries of the same and made to go on *Druj-Parhiz Paths*, thus gathering round him the particles of soul scattered in the nether kingdoms which will be infused in his *Ruvan*, when that *Ruvan* will increase his 18 power to 72 deemed necessary for the *Garo-Nmana Varana*. But if the man fails to remain on *Patha-Tarikat* of the *Nmana* point of his religion and

will wander in *Visa* i.e. will be indifferent to it, he shall have to take births and rebirths to attain to the 72 degrees of intensity for the *Urvan* and the apropos condition of the bodies. Thus though the five *Varana* include the *Urvan* of from one degree to 18 to 86 to 54 to 72 degrees of intensity their religions are so arranged that in one *Thwasha* anyone of them can approach the *Garo-Nmana Varana* i.e. can leave this earth entirely. Hence it is that in religion other than

Hinduism and Zoroastrianism it is stated that there is only one birth, one after-death period and the judgment of *Rastakhiz* i.e. judgment which will pronounce that he will rise in the grave to go to the heaven of bliss or to the hell fires. Heaven means onward march to *Garo-Nmana Varana* and Hell fire means *Tanasak* journey of crossing one *Varana* after another. Let the common laity take the ordinarily literal meaning, but the philosophic import is as above.

As long as he is in the *Varana* other than that of *Garo-Nmana* and has not attained in life time the intensity of 72 degrees for his *Ruvan*-the *Ruvan* after death is led to his special paradise of the *Varana* he belongs to, where he is educated in *Dakhyu* mysteries. This education takes some hundreds of years, -after finishing which he is sent along *Chinvat*, where the *Ruvan* works for his body improvement according to the education received and grabs more and more of his particles found scattered in the nether worlds. *Chinvat* means that which helps in finding out what is his own. It is a place where every entity becomes self-illuminated and self-improved. The planes where they go after death have sub-planes. On the highest sub-planes are situated the special Heavens or paradise for the *Varana*, where are established their special universities. In these universities they go to learn from their houses situated in cities of lower planes (lower than those of the paradises containing the universities). Their houses may be situated on the good site of the city in the case of goodmen

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and on the bad site of the city in the case of sinful men. In these universities they are given a proper and thorough education the like of which is hardly to be found on earth. When their prescribed education is finished they go to earn virtue according to the education on *Chinvat*. *Chinvat* is thus the practical side of the education situated on higher planes. After earning the virtue on *Chinvat* according to the education the *Ruvan* undergoes real death leaving the custody of the *Keherp* body to Nature who takes the *Keherp* body on the lower plane called Vantar and keeps it in the right connection of the *Ruvan* in such a way that every thought of the *Ruvan* is carried to it immediately. The *Ruvan* then falls in deep meditation and so to say listens to the judgment given, as to what new condition his body will be elevated to, as to what next *Varana* he the *Ruvan* will be promoted to. In the appointed time the meditating *Ruvan* receives the judgment through a messenger who will be the future *Khoda* of the cultivated body. *Ruvan* then again descends in the reformed body raised to a certain appointed standard and gets rebirth. Thus once again

the *Ruvan* and body are thrown into the burning fires of hell i.e. thrown into the woes and throes attendant on the body in life. This is a general review of the souls of

different *Varana*, where we have seen that the dead i.e. the *Ruvan* is led to the house of his forefathers situated on the *markez* i.e. city on the plane appointed for their *varana*, from whence the *Ruvan* is led to

the particular paradise pertaining to his *varana* i.e. the University appointed to educate the *Ruvan* of particular *Varana*. If the *Urvan* is virtuous tolerably the house will have been situated in the good locality of the city called good place, and if the *Urvan* is very sinful the house will have been situated in the slum of the city with insanitary surroundings called bad place. Those of his relations who are virtuous shall have established the house in good place of the city, and those of his relations who are sinful shall have established their residence in the slums of the city-but the city for them is the same. Each *Varana* has more than one religion which are homogenous. Therefore each religion has got one city nominated for its votaries and the sister religion has another city but in the same *Bhuvan* plane. Thus there is one plane reserved for one *Varana*-which plane contains many cities. But the university i.e. the teaching place of paradise of the masters is only one for one *Varana* where all of the sister religions from different cities of the same plane come to be educated. Our earth is like a bazar where all *Varana* can live and merchandise together. But the real house which is accessible after death is quite separate for separate beings of one clan. As humanity of 5 *Varana* in life stays in one earthy globe commonly i.e. on one plane commonly, it does not do so after death. The earth is a bazar for all but the place of retirement and of taking account of what is bargained in the bazar i.e. residence after death is separate for different families, though homogeneous families of one *Varana* live in one city but in their special houses situated according

to the wealth of their virtue. We make here no mention of materialistic men who spurn at their religions. The *Kharfastri Tevishi* i.e. *Kama* bodies are formed out of their materialistic non-belief, which cover such departed ones and drag them to this world back again as evil phantoms of dark intention roaming about to no purpose, thirsty of the waters of progress; or it may happen that these *Kama*

An idea of the after-death conditions of non-believing materialistic men. Secret of seances.

bodies drag the dead amongst evil spirits on lower planes. These evil spirits are themselves being duped by the dark forces. Such evil spirits having no haven to live in. They are the thieves and plunderers of the unseen realm, who

take possession of the above said dead covered with *kama* bodies and use them mercilessly for their evil purposes, of which seances form one. Their release takes place after hundreds of years when they are led to the family house of the city on the plane of their *varan*. After making these general remarks, we shall come upon the mystic account of the Zoroastrian *urvan* of *Garc-Nmana Varana* and describe their fate and see the differences between them and those of the other *Varanu*, wherein we shall see that ceremonials *Yasna* play a great deal of part-nay the indispensable part.

Some secrets about Varana mysteries from the points of view of Ruvan and the corporeal bodies. About the apropos condition of the corporeal body and the relative Ruvan. Avastaic reference about Varana.-Connotations of different words for man in Avesta. The similarity of the beginnings of the second and third parts of the Thwasha to that of the first.

We have said that the *Urvan* completes a *Thwasha* revolution of three parts and begins another on this globe or on higher planes. A Zoroastrian, if he is on the exact point of the *Nmana* of the *Daena*, will complete the

Varana mystery from Zoroastrian point of view; relation of the body with Ruvan.	present for another on the higher plane. He is no exception to the rule, i.e. he has to come back if he is not on the exact point of the <i>Nmana</i> of the <i>Daena</i> . But the <i>Ruvan</i> in him is possessed of 72 intensity and somewhat more. But in this <i>Darego Khadat</i> called that of <i>Hashem</i>
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(corresponding to *Hindu Kali*) the Zoroastrians in general do not possess the bodies apropos of the high glory of the *Urvan*. Why this happened is a matter of high philosophy, which will be left off with the only remark that their parent *Urvan* have brought their *Urvan* (i.e. their sons) to this stage of 72 intensity by getting in them sufficient number of the particles of the *Ruvan* of the nether world pertaining to them. But the bodies could not be brought to the exact correspondence of the gathered nature of *urvan*. At the same time it is said that a great number of *Urvan* of *Garo-Nmana*

Varana have been derailed in the *Varana* other than their own *i.e.* *Varana* of Hindooism and Mohomedanism and others. This is a subject of high spiritual mystery, but one lesson to be learnt from it is this that *Varana* of the *Ruvan* can be sifted in the centrifugal order as it is to be sifted in the centripetal order. The *Varana* which is on the circumference of a bigger radius is to be changed for a *Varana* which is on the circumference of a shorter radius, the centre being in the main *Varana* of *Garo-Nmana*. If a *Ruvan* on the circumference of a shorter radius takes its place in the next *Thwasha* on the circumference of a longer one, the *Varana* of the *Ruvan* is said to have sifted in a centrifugal manner. But if a *Ruvan* on the circumference of a longer radius takes its place in the next *Thwasha* on the circumference of a shorter radius the *Ruvan* is said to have sifted in a centripetal manner. That the *Varana* of a Zoroastrian is that of the *Garo-Nmana* *i.e.* that of the residence of *Ahuramazda* *i.e.* that of *Ahuramazda* from whom all munificence of Nature originates, from whom other *Varana* draw their circumferences is borne out by *Yazashne, Ha 12* where the votary says that *Ya Varana Apo.....Urvarao.....Gaush hudao.....Ahuro Mazdao Ta Varenacha Tkaeshacha*.

Ta varenacha Tkaeshacha= I belong to that

The Avastaic reference of *varana* from *Yazashne Ha 12*.
(Varena) faith and *(Tkaeshacha)* laws described in that faith of the *Varana* genus, *(Ya Varnao Apo)* to which *Ap* waters belong. Waters bear the significance

of the currency-flowing back

of the universe in a faithful manner to *Ahura* according to *Ahunavairya*. I belong to that varena to which *Mazdadat* i.e. laws of *Mazda* belong; -to which also *Urvarao* belong i.e. the blessing keepers of *Ahura* belong. Trees also are storehouses of blessings, hence they are also called *Urvar*. I belong to that varena to which *Gaush Hudao*=munificenc of *Gava* i.e. selfless powers belong. Cow is a worldly species of such *Gava*; hence it is called *Gava*. I belong to the varena to which *Ahura Mazda* blongs, Who has created *Gam*=creation of *Gava* (Mother-Nature who helps our sinful creation every moment) and Who has created *Ashavan*=holy men (who also behave in the same way). I belong to that varena to which *Zarathushtra* belongs, -to which king *Gushtasp*, *Frashaoshtar*, *Jamaspa* belonged, -to which each of the *Saoshyanta* (i.e. redeemers of the world when oppression and vice will cross limit in it) the co-worker of the *Asho Yazata* belong. Here there is a mystic inference that the establishers of all religions and regenerators of the same from their fallen conditions belong to the *Varana* of *Garo-Nmana*.

The votary of any religion who is not on the *Nmana* point of his own religion, who is not on the *Patha* is called a *Dregvant*. Any Zoroastrian who is not on the *Tarikat Patha* and thus misses the *Nmana* point and does not possess any belief in his religion is a *Dregvant* who is in the *Visa* delusion i.e. in the wandering of doubts and disbeliefs about the secrets and about the autho-

Connotations of the different words for man in Avesta.

rity of the *Daena*. Similarly the aliens who fall outside the authority of the *Daena* are also taken as *Dregvant*. The votary on *Patha Tarikat* is called *Arsha*=a truthful man or a man in search of truth and when he attains spiritual powers he is called *Nara Ashavan*. But ordinary men are called *Mashya*. A truthful man of powerful will-power, who notwithstanding all disappointment never leaves the *Patha* even at the cost of his life and dear ones and properties, who tells nothing but the pure truth, who never gives any insult to even the deadliest of his enemies, who bears no grudge for any body, who is more than an *Arsh*, who is slowly attaining the spiritual powers but is still poor in spirituality is called *Dregu*-also called *Nara*; and a man of the opposite nature to the above description is called '*Naro Sastya*.' Thus sons born of Zoroastrians can be of high elevated or low degraded ranks and grades. They because of their birth from parents of *Garonmana Varana* are not for *Tanpasin*, i.e. emancipation from worldly births and rebirths. The sinners fall in *Tanasak* i.e. rebirths. Everything depends upon the life career. According as the living life or the first part of the

The idea of salvation and rebirth. *Thwasha* round is up to the *Patha Tarikat* yearning for *Ashoi* or opposite, i.e. according as their minds and conduct of life are '*Gospandi*' i.e. lawfully disposed and benevolent or '*Kharfastri*'

i.e. unlawful selfish narrow-minded-the next two parts of the *Thwasha* will be adapted-shaped. *Ruvan* in the second part of the *Thwasha* having less or more arduous work to do for the

improvement of the bodies shall have to submit to the befitting decree of fate shaped out by the judgment in the third part of the *Thwasha* accordingly.

For the first part of the *Thwasha* i.e. life we have spoken some-what. For the second part we shall speak something in which *Yasna* ceremonial by the living are of chief import. Just as a man takes birth i.e. begins the first part of his *Thwasha* under the auspices of the planetary position he begins the second part of the *Thwasha* in the same way. Also Nature herself keeps no secret. She does every thing by the common agreement of the opinions of the living and the dead about their absolute and relative deeds-the *Yazata* with Mother-Nature working upon the agreement according to the commands of *Ahunavirya* presenting a new fate (*Bago-Bakht*). Thus *Bago-Bakht* decrees of fate result out of the good or bad deeds of the living, and the due disposition of the living to the dead, the result having been worked out by *Yazata* with Mother-Nature according to the rules of *Ahunavairya* and whatever

About the sealed book of Nature is being worked out as a result is being proclaimed in the diverse ways in possession of Mother Nature, man knowing only one or two ways amongst many i.e. those being of writing and speaking and divine customs. It is only the inability of man i.e. his ignorance that is responsible for not being able to grab the proclamations that are being issued out by Nature every moment. The disposition of the planetary positions meaning the different

motions of the heavenly bodies with their different diverse aspects are one of many ways which Nature

The movements of the Heavenly bodies are nothing but the writ of Nature about the past present and future.

knows of proclaiming her proceedings. It is up to us to know about the same. She writes out the decrees in the heavenly language of the planetary starry aspects. But she remains absolutely silent only on matters about which she herself is ignorant, as, for example, the coincidence of *Dravao* with *Urvan*, -the

difference of *Khathra* and *Raye* in different parts of the original mass of *Urvan*, -*Ahu* and His *Niru* &c. etc. It is therefore futile for humanity to try to probe in those highly problematic subjects. It is thus that death and the events after death i.e. the beginning of the second part of the *Thwasha* round are the result of the first part of the *Thwasha* and the preceding *Thwasha*. There are some main events in the second and third parts of the *Thwasha* round of humanity, which differ somewhat according to *Varana*. We shall talk about Zoroastrians.

Some of the main events that pertain to the end of the first part of the Thwasha (i.e. from the death time to the beginning of the fourth day after death) to the beginning of the second part of the Thwasha called Seshab meaning earth-bound condition of the Ruvan after death : -

- Let us know the meaning of Seshab first and then describe the events. Seshab means the attrac-

tion of the super-aetherial bodies of the dead with *Ruvan* of the dead toward the material dead body and towards his worldly possessions and relations. Ordinarily *Seshab* lasts for 3 days only in more or less condition. In the case of holy *Ashavan*, who have no attraction for the *Geti* and

Meaning of Se-shab and Sedosh.	possessions therein, but who wish them and mankind salvation, the attraction towards the earth in their case is of a parental nature of
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wishing good to them i.e. salvation to them, which is not called *Seshab* but is called *Sedosh*. Ordinarily the term '*Sedosh*' is applied to the ceremonials performed on the first three days after death, which will emancipate the *Ruvan* from his '*Band Darosh*' shackles, leading him to *Anushehi* conditions i.e. the conditions of the attunement with Nature. But an *Ashavan* ordinarily and naturally attains the above conditions of emancipation and *Anushehi* without the help of *Yasna*. Hence the first 3 days conditions of the *Ashavan* differ from those of an ordinary man, those of the former without *Yasna* being more in sanctity than those of the latter with ceremonial potency. Hence it is that the word '*Sedosh*' is used for the first 3 days conditions of the *Ashavan*. The *Ruvan* with '*Seshab*' attractions recites "*Kam Nemoi zam*" *Manthra* with the wish that the *Zam* i.e. place wherein *Pavee* and *Kata* are drawn i.e. the place which is consecrated for ceremonials- should I bow down to because it i.e. the place with the ceremonials only shall relieve the *Ruvan* from this earth-bound condition. The *Ruvan* with *Sedosh*

blessing recites *Ushtavad Gatha* wishing all *Ushta* to the living. (*Ushta* means eternal happiness).

Now let us take some of the events of the first 3 days after death.

(1) The first event is that of death and the resolution of mind which ruled in life with the last desires according to his (mind's) prominent nature. This last desire develops into a passion body or desire body covering the whole dead and including the super-aetherial part and *Ruvan* and *Baod* and other adjuncts. The *Ruvan* after the resolution of the mind and removal of the wand of *Vane-Javit-Bish* life-tree from the animation circuit causing death-is roused up from his sleep of forgetfulness by the *Baod* comrade who loosens the *Band Darosh* shackles of *Ruvan* somewhat, bringing the *Ruvan* to *Nim-Hosh* half-consciousness. The confused *Ruvan* falls into grief but *Baod* transpires power in him, calling upon him to recite '*Kam Nemoi Zam*' prayer to invoke help from *Ahura*. The desire body or passion-covering should be shattered by the 3rd day so that *Ruvan* seated in the *Keherpa* (super aetherial body) can rise higher to his destination on *Chinvat*. The passion body or covering acts like an instrument which clips the wings of flight towards the destination of *Keherpa* disabling it to do so. Side by side the growth of the desire or passion body *Druj-e-Nasu* takes birth from *Vohuna*-the description of which

is given below. The prayer of *Ruvan* of '*Kam Nemoi Zam*' *Manthra* is not sufficient to dissolve the passion body and check the *Druj-e-Nasu*. The *Ruvan* prays that the living should come to his help and perform the necessary ceremonies of *Sachkar* and *Gehsarna* scrupulously so that *Ruvan* himself can finish his work of tearing his connection from the Earth and go up to his destination in the higher realms.

**The birth of Druj-e-Nasu from the changed
Vohuna i.e. dead body form.**

The changed condition of the dead *Vohuna* is that it is now bereft of *Gava* influences which during life had magnetised the *Vohuna* energies and taken them in with the *Gava* energies to form the above said circuit of animation which was kept up to life by the wand of the tree of life. This circuit of animation is now broken because of the wand of life having been removed resulting in death. The *Vohuna* which is thus freed from the influences of *Gava* is now breeding *Druj-e-Nasu* i.e. the *Druj* meaning the evil force of destruction and decomposition, decomposing the body and threatening to destroy everything near and far, in the shape of the atmosphere in general or the separate atmosphere viz *Aipi* of the men living near and the dead *Ruvan* and everything near and dear to the *Ruvan*. The relations of this *Druj-e-Nasu* to *Ruvan*, *Baod*, *Gava* and *Vane-Zavit-Bish* are very ominous, *Druj* attacking them all, the description of which is given below. But it can be shortly said that *Ruvan* wants urgently necessary ceremonies which can help him

in checking the onslaught of the *Druj* activities. At the death time the *Ruvan* on his horse i.e. seated

in the 10th *Chakhra* of *Keherpa* is unhorsed i.e. has to leave the capital (10th *Chakhra*) because of the *Druj* threatening to enter it. The conditions of the *Keherpa* body and life animation denoting heat (*Atare Vohufrayan*) are changed. That part

of the *Keherpa* which was pure and had harboured during life Nature viz *zor* has already come out of the dead body and is contracted in the special part called Harbarez. The extinguishing heat energies (*Atare Vohufrayan*) gathering round about itself the fine windy and watery and earthy energies have formed a rink a circuit at the site of the heart where was situated in the live body 10th *Chakhra*-the Capital of the *Keherpa* which now has gone out and contracted in Harbarez. The *Druj* (i.e. malific energies of passions) was not allowed to enter the tenth *Chakhra* in the live body as the *Ruvan* and *Baod* and other precious things were seated there. At the time of death *Druj e-Nasu* rushes there thinking all those precious things still to be there only to find itself trapped in the rink formed as above described. Thus it is that the *Druj-e-Nasu* is checked but it threatens to break the rink. *Ruvan* wants to take advantage of this position. *Ruvan* has now again to mount the horse i.e. has to enter in the above described mount *Hara Berez* i.e. that part of *Keherpa* which is situated on the vertex to take his place in the fortress there. The

Ruvan thus is being jeopardised by the *Druj-e-Nasu* till such time that he enters the *Hara -Berez* fortress. At this time *Gava* energies and *Van-e-Zavit-Bish* which now have changed their position due to death

are exposed to the attack of *Druj*. They are to be defended by *Ruvan* from the *Hara Berez*; hence there lies the urgent necessity for *Ruvan* to remount his horse of *Keherpa*.

The plight of *Ruvan* at death time is not the same for all *varena*.

The *Ruvan* in prayer with his *Baod* companion tries hard to mount the *Hara Berez* pursued by the *Druj* which is checkmated for the time being in the above-described rink. If the initial ceremonies i.e. *Sachkar* etc. are done properly the *Ruvan* is greatly helped and easily mounts the horse, whence the checkmated *Druj* in the rink can be easily tackled. This kind of description is true only to the *Garo-Nmana Varana*. The *Ruvan* of other *Varana* are not put to such encumbrances as they have not arisen to the stage of being a *Rathaeshtar*-they possessing less *Raye* are in the custody of spiritual agencies nominated according to their religion; who do for them all this manoeuvre. *Druj-e-Nasu* is checked by the spiritual powers set up by the religions' mysteries and the desire body is kept up which helps these spiritual agencies in their work, and which will be dissolved after the fourth day in the *Pairidaza* i.e. special paradise on the higher plane where they are destined to stay.

**The condition and position of super-aetherial bodies
with Ruvan and Baod and Panj-e-Zarvikash-e-Baten
with the dead body and its Druj-e-Nasu.**

At the time of death as described below, *Azda* fortress is demolished, and the superior part of the *Keherpa* to arrange new arrangements against *Druj* comes out of the material body via the right toe in the case of male and the left toe in the case of female. The other fine bodies in *Keherpa* viz *Tevishi* and *Ushtan* also begin to come out and get settled in the *Keherpa*. They become contracted in the *Harberaz* area of the *Keherpa*. The inferior part of the *Keherpa* body with the relative inferior *Tewishi* and *Ushtan* that were joined with the live material body through *Azda* do not come out of the dead body but stay there with the special purpose of protecting the demolished *Azda* elements and the *Gava* of the demolished material elements of the dead body. It should be remembered that only the atoms of the material body and *Azda* fine body get demolished during death-the *Gava* in the atom getting separated from the *Vohuna* and the *Gava* in the *Vohuna* getting separated from the other counterpart called *raethwa* (i.e. original dust of the *Dravao* of the *Ruvan*) which breeds *Druj-e-Nasu*. The *Gava* in the atom called *Van-e-Zavit-Bish* comes out of the body together with the fine *Keherpa*. But the *Gava* in the *Vohuna* lags behind which is protected by the above said inferior part of the *Keherpa* specially remaining in the dead body for the purpose. It

should be remembered that the atoms, ions etc are made up of *Vohuna* and *Gava* joined together. *Vohuna* itself is made up of *Gava* and *Raethwa* i.e. the dust of the *Dravao*. When *Gava* of *Vohuna* and *Gava* of the atoms get separated from their counterpart death occurs. Just after death the *Ruvan* has been already de horsed i.e. has come out of the 10th *Chakhra* of *Keherpa* and is entirely outside though within the passion covering. At this time as said above *Druj-e-Nasu* helped by evil forces of *Ahiriman* is up in arms,

Description of
great changes
during death the
chief being of
Panj-e-Zarvekash
its meaning:

who wants to demolish everything dear and near to *Ruvan* i.e. the life tree-the *Gava* energies and *Panje-Zarvikash-Baten* and *Keherpa Ushtan* and *Tevishi* bodies. *Panje-Zarvikash-Baten* is the wealth of *Ruvan* which he has earned and ac-

cumulated uptil now, taking numbers of births and rebirths. What is this wealth consisting of? *Ruvan* has to cultivate the *Druj* in the body. The wealth consists of this tillage. It consists of the moulding of the obsession i.e. of that *Dravao* (i.e. ignorance personified defying *Ahura*) to obedience to the *Lord*-the obedience being called *Sraoshem*. This *Sraoshem* is nurtured-kept up by the blessings of the higher *Ruvan* i.e. fathers of *Ardafravash* white brotherhood, in the shape of *Zareh Vourukash* i.e. unsurmountable ocean of consciousness having the mystic power of the number five hence called *Panj-e-Zarvikash-e-Baten*. This wealth of extreme importance during life is kept in the first four *Chakhra* of the

Keherpa situated near the brain area, which (area) acts as the chief factor of life-activities. At the time of death *Sraosh* the custodian of this *Panj-e-Zarvikash* takes it to *Hara Berez* and keeps it in the fortress there, keeping a strict watch on the same against the *Druj* onslaught. It is here that *Ruvan* wants to reserve his seat. *Ruvan* will be only allowed in the fortress when he has vanquished the *Druj* for which his prayer of *Kam Nemoi Zam* and its response by the living in the shape of ceremonials are highly necessary. The finer part of the *Keherpa* harbouring nascent Nature and surrounded by the passion covering, which has now come out of the toe and holds within himself the finer parts of the *Tevishi* and *Ushtan* bodies became contracted in the *Harberiz* area of the original *Keherpa* of the live body and acts as a repository of precious wealth and as a fortress of safety against the *Druj* attack and also acts as a horse of *Ruvan*. The *Ruvan* wants to enter it wherein are seated the *Farohar* and the *Panje Zarvekash-e-Baten*. The inferior part of the *Keherpa* that is in the dead body protecting the *Gava* freed from the *Vohuna* of the atoms of the material body and *Azda* expects help from *Ruvan* every moment. Hence that inferior *Keherpa* body wants the *Ruvan* to enter in the proper place of *Hara Berez* urgently i.e. wants that the rider should ride on his horse back to be animated for an assault upon the *Druj*. It is hence that a Zoroastrian is scrupulously attentive and eager for the ceremonies of the death time.

The profound ill effects upon the above said inferior part of the Keherpa remaining in the dead body to protect the Gava and upon Urvan and Baod and even on the superior part of the Keherpa that is out side the dead body, if the dead body is not properly treated according to the Zoroastrian law of Vidaeodata.

We have described *Druj-e-Nasu* above. We have said that some part of *Druj-Nasu* which is held up in the above said rink of fiery windy and watery energies threatens to break the rink and to keep up his attack upon *Ruvan* and 'Keherpa with its custody' and the atmosphere round about with the living creation in it, if proper ceremonies are not performed. In such conditions then the *Ruvan* if deserving either gets help from *Saheb-Del* saints or gets captured in the fortress of passion covering by the evil forces when *Baod* leaves the *Ruvan* and at once enters *Hara Berez* and helps *Saraosh* to separate that part of the *Keherpa* from the dead body and go with it to a safe retreat, from whence they will try to relieve the *Ruvan*. The inferior part of the *Keherpa* with *Ushtan* and *Tevishi* keeping within themselves the *Gava* of the atoms of *Azda* and the atoms of the dead corporeal body, and *Ruvan* get imprisoned within passion rink and are taken prisoner by the evil forces.

The relation of the attendant Farohar-with Ruvan and Baod and Keherpa and its custody.

If the *Ruvan* overpowers the *Druj Nasu* by his *Kam Nemoi* prayer effects helped by the ceremonials

that are performed by the living, *Ruvan* enters the *Hara Berez* fortress and comes in attunement with *Farohtar* who in life time was quite out side the body i.e. in the *Aipi* i.e. the atmosphere bound to the body thus remaining with the living body. With the help of *Farohtar* *Ruvan* now is fully profited of the ceremonies concerned. But if as said above *Ruvan* gets imprisoned by the dark forces, *Farohtar* helps *Baod* to be out of the bondage whom she leads to *Hara Berez* fortress for safe custody. The *Harabarez* is the superior part of *Keherpa*, *Tevishi* and *Ushtan* containing *Gava* i.e. *van-e-Zavit Bish* and *Panj-e-Zarvikash-i-Baten* and *Baod* and *Farohtar*. The *Farohtar* separates it from the dead body and takes it to a safe retreat as said above.

The condition of Azda body i.e. the fortress of life and its relation to the dead body Ruvan and Baod and the Keherpa etc.

In life *Azda* was a fortress roundabout the super-aetherial *Keherpa* bodies which contained in itself the circuit of animation made up of the energies of body consisting of *Gava* and *Vohuna*, (*Vohuna* being the woven enlivened part of the *Dravao* obsession by *Gava* powers of Nature, *Gava* being a loan of *Geus Urva-Geush Tashan-Geush Hudat-Yazata* to shape the body so as to be beautiful and attractive and worth possession) -the circuit of animation being enervated by *Ushtan*-the talismanic wand of life tree of *Van-e-Zavit-Bish*. When as said above the fortress gives way at a weaker point, the superior *Keherpa* begins to flow out for a safe

retreat-through the rent, on whose getting larger the fortress falls and *Van-eZavit-Bish* i.e. *Ushtan* recedes into the superior *Keherpa* which is coming out of the toe and the circuit of animation stops. The *Azda* fortress slowly gets resolved bringing about death, when, the dilapidated *Azda* atoms are resolved in *Gava* and *Vohuna*; they fall in the material dead body and are exposed to the attack of *Druj-e-Nasu*. The *Gava* energies in the fallen fortress of life i.e. in the *Azda* and in the dying cells of *Azda* and of the corporeal body hastily retreat in the custody of the superior *Keherpa* which as we have seen above is coming out of the toe. The *Vohuna* of the *Azda* and of the dying body get resolved in to *Gava* and *Raethwa*. This *Gava* becomes like aetherial water and lags behind in the dying body. For the protection of this *Gava* (aetherial water) the inferior part of the *Keherpa* remains in the dying body as said above. When the *Ruvan* has again mounted on his horse i.e. seated in the *Hara Berez* fortress he has all succeeded in vanquishing *Druj-e-Nasu*, after which the *Ruvan* by the recital of *Kam Nemo* prayers helped by the ceremonials of the first 4 days with *Dokhme-Nashini* gets the dilapidated waters of *Azda* with the inferior *Keherpa* i.e. above said *Gava* in protection of the inferior *Keherpa* called in short *Baten Anasar* removed from the dead body and evaporated up in the charge of *Daham Yazata*, when only the *Ruvan* can reach his destination of *Chinvat*. But if the *Azda* waters in protection of the inferior *Keherpa* remain entangled in the dead body, as

happens when some defect chances to take place in the ceremonials or when *Dokhme-Nashini* does not take place-*Ruvan* has to stay at the entrance of the door of *Chinvat* called *Ganzesh* in order to get *Azda* evaporated from the dead remains and to entrust it to *Daham*. It is thus that *Seshab* i.e. attraction to *Geti* is extended, the *Ruvan* not getting full consciousness i.e. *Anushehi*. The ceremonies at this stage help the *Ruvan* in his arduous task and clear his way on *Chinvat*.

**Condition and custody of the tree of life Van-e
Zavit-Bish and its wand.**

As said above when *Azda* breaks down, the wand loses its efficacy and the tree of life i.e. *Ushtan* with its wand retreats into the superior *Keherpa* which is coming out of the toe where they are well placed forming what is called the *Hara Berez* fortress. It is here that the *Ruvan* and *Baod* want to enter. But if *Ruvan* gets captured, *Farohar* breaks the *Hara Berez* from the dead body and takes it to a safe retreat and thus protects it from any injury possible as said above. *Ruvdn* with his *Kam Nemo* prayers answered by worldly ceremonies is able to do all necessary things- if not *Farohar* takes care of *Hara Berez* and takes it to a safe retreat from whence they pray for the redemption of the captivated *Ruvan*.

**The relation of the leading deity of man in life called
Bago-Bakht or Khoda with Ruvan Baod and others of
the living body: -**

Khoda comes from the *Avastic* word *Khaetva* i.e. self which is independant of *Druj* and from *Khaetu*,

which means natural relation. *Khoda* is a heavenly *Dastur* a premonitor, himself in relation to the *Ruvan*, who has gained salvation but only does the selfless work for the redemption of *Ruvan*. This *Dastur* premonitor of *Ruvan* is nominated by *Ahura* for each individual human-or animal vegetable or mineral. This *Khoda* is in the know of the real relation of the *Ruvan* with *Yazata* and thence to the *Manthra Spenta Ruvan* of *Ahura* i.e. knows the secret of the *Rad Padvand* with *Ahuramazda* i.e. the straight joining link of the soul with *Ahuramazda* and whence it is broken and why it is broken and how it can be adjusted. He is thus the keeper of the tree of lineage which reaches as far as *Garo-Nmana*. He is the premonitor of the life time possessing the decree of fate that has been fashioned out of the past deeds during the third part of the *Thwasha* turn. He gives the right advice when addressed. The way of addressing him is through the biting of the conscience. He who respects the biting of his conscience i.e. tells what is in his heart, is led by this *Dastur* aright; if not is punished by the same. The working of this master is through *Choghadia* i.e. appointed times for different action in life of every moment which can be presaged by the planetary aspects. It is this *Khoda* that incites the fiery and watery and windy and earthy energies at the time of death to form a rink which holds up some part of the *Druj-e-Nasu* for some time. It is he who incites the inferior *Keherpa* body to remain in the dead body and protect the *Gava* energies as said above. He never leaves the *Ruvan* if he is captured by the dark forces.

Kam-Nemoui-Zam prayer: its deep significance; its usefulness. Its bearing to Zarathustra.

Thus is given a short resume of what happens during death-uptil the three days that he is in this world and how the ceremonials help him. In short, *Ruvan in Nimhosh* condition even can recite *Gatha*, specially *Kam Nemoui Zam* which has the mystery of *Yasna* in itself. This prayer has the power of awakening in the living the sense of their duty towards the dead and has the power of appealing to the all attentive attention of *Sahebdil* ever ready to help the soul in life or death in their difficulties. *Kam Nemo Zam* is translated nowadays in a very meagre way. Even translation according to the rules of grammar can give the real sense, if the technical meanings of the words are attended to. Here *Zam* means the consecrated place (place of *Pavi* and *Kat*) of *Yasna* ceremonials. It is to this *Zam* to which the *Ruvan* bows. He prays reciting the *Manthra*-'*Kam Nemoui Zam*' :-*Kam* which, *Zam* place i.e. the place of *Pavi* and *Kata* specialised for *Yasna*, *Nemo* I bow. Here the *Ruvan* says *Ye* place of ceremonials, to what other place than you should I bow down and address. Therefore *Ayeni* I must come to you as of my birth right beseeching you to be munificent on me i.e. according to the commandments of the *Daen* you shall have to

Deep	serve me with <i>Yasna</i> required.
significance of	' <i>Kuthra Nemo Ayeni</i> ' :- ' <i>Nemoui</i> '
Kam Nemo	addressing thus to you for the favour of
Zam prayer.	ceremonies i.e. wishing ceremonies,
	<i>Kuthra</i> to which place i.e. to your

consecrated place of *Pavi* for *Yasna*, *Ayeni* I am

commanded to come to wish for the same. The verb *Ayeni* is in the imperative mood denoting and connoting commandment of religion i.e. come I must as of my birth right. The further address to the living as addressed in the prayer is appropriate because the life is full of forgetfulness. It is therefore that the *Ruvan* by the effects of the prayer reminds the relations of their duty to the dead. This talismanic prayer is given in *Ushtavad Gatha* 46-1, the present day translations of which are far from the mark. The imperative mood of the verb *Ayeni* remains problematic with them. Herein they picture the inability of the prophet to be able to cope with the work. They thus take him as a man full of hopes and disappointments. But we have shown above from *Gatha* themselves and *Avesta* that *Zarathushtra* is a scion of *Ameshaspend* i.e. a *Yazata* in the shape of man who knows no disappointments-who has *Asne-vir* i.e. intelligence and power of *Yazata*. Here the prophet says that the work of salvation of even the choicest few (not to talk of the common doubting ones) is impossible in the absence of *Pavi* and *Kat* ceremonials i.e. *Yasna*. *Yasna* is the only feature that shall save humanity, because in Nature *Yasna* rules and carries the day. *Ruvan* himself chants it and gets the help. Thus what is true in Nature is true for men to reach the highest point of salvation. Thus *Kam Nemoi Zam* prayer is the prayer to invoke the help of *Yasna* from the living and help for the same from *Ahuramazda*. Thus we have finished with the events that take place from death to the third day of death.

The after death events of the second and third part of the Thwasha. Difference between death spiritual and earthly. The idea how every atom of the live body is not lost but secured and brought to consciousness and to meditation with Ruvan. The idea of the contracting and the open Bridge: its significance with Tanasak re-birth or tanpasin higher birth.

We shall now consider some chief events that occur after the fourth day *Chaharum* of the death time i.e. some of the main accounts of the second part of the *Thwasha*. This time of *Chaharum* is the real dawn of the second part of the

Interregnum between the first and the second part of the Thwasha, Significance of Chaharum.	<i>Thwasha</i> . The first three days were so to say the inter-regnum between the end of the first and the beginning of the second part of <i>Thwasha</i> . This second part of the <i>Thwasha</i> will terminate in the real
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death which always takes place on the *Chinvat* either on its north or south facings from whence *Varzamkard* can be seen; *Varzamkard* being a fortress of mysteries forms the end of the bridge. Real death as said above much differs from the death as we know it. In the worldly death the material body falls i.e. the *Van e-Zavit-Bish*, tree of life removes its touch when life in the material body is dispensed with. But the *Ruvan* is still with the super-aetherial *Keherpa* bodies. At the time of real death *Ruvan* leaves these super-

aetherial *Keherpa* bodies which are cultivated to a very great extent by the *Ruvan* on the *Chinvat* journey. The super-aetherial bodies of *Keherpa Ushtan Tevishi* cultivated to a great extent are left by *Ruvan* either on the North or South facing of *Varzamkard*. This is the real death. The *Ruvan* stays there and the separated super aetherial bodies are taken to the lower plane called Vantar and are kept in full connection with the *Ruvan* in such a way that all thoughts of the *Ruvan* can be easily transported to them. The time between the worldly death and this real death amounts to from three hundred to thousands of years. By this time all the material parts of the body in the shape of bones or other soft parts should have been crumbled to dust and reduced to ions, having further been converted to electricity and magnetised up through the rays of the sun to their proper planes in the

The difference between death earthly and spiritual. The Maditation of Ruvan in Avestic Manthras. The idea how every atom of the body material or Keherpic is secured and brought to consciousness.

charge of *Daham Yazata*. They are located on planes lower than that of Vantar where are located the super aetherial *Keherpa* bodies. The material bodies now reduced to electricity are in full connection with the above said super aetherial *Keherpa* bodies. They thus easily echo the thoughts of the *Ruvan*. The meditation of the *Ruvan* is thus conveyed to them

both the super-aetherial and material bodies reduced to electricity. *Ruvan* thus coming out of those bodies i.e. undergoing real death becomes fully conscious, *Band-Darosh*

having been entirely broken and *Anushehi* having been attained at fully-he knowing all that had happened and that is to happen. By this time *Ravan* falling in full meditation and attuning with *Ahura* chants the *Avastic* prayer of '*Hanaemacha-Zaemacha*' praising the great *Lord* and submitting to his infallible decree. The *Avastaic* prayer with lofty ideals is this : - *Hanaemacha Zaemacha Mazda Ahura Thwahmi Rafnahi* : Oh *Mazda Ahura* : May we be deserving and may we be successful in the attainment or the great priceless heartfelt joy that underlies thy remembrance (i.e. the joy that underlies the perfect submission to Thy decree of fate) *Daregayu Aeshasha Thwa Emvantascha*:- *Daregayu* for all the lengthy times (i.e. in all births rebirths that Thy decree of fate fixes on us) may we be a lover (of Thee in all woes and happiness). May we receive real courage (in all these times of births and rebirths full of woes and betidings). *Rapoishcha Toone Daregemcha Ushtacha Hatam Hudastema*. Oh Thee the Wisdom personified of all eternities enriching beggars like us with the gift of such wisdom certainly, Thou shalt give us the heartfelt rejoicings and eternal *Ushta*-happiness for all times to come. *Thwoi Staotarascha*: as singers of Thy glory with the mystic *Staotic* effective vibrations, *Manthranascha*: as reciters of *Manthra Spenta* prayers of all progress, *Aogemadaecha* : we come down i.e. take birth and rebirth as our birth-rights. *Usmahicha*: we concede to all throes and betidings of life that may happen most willingly, *Visamadaecha* : and we most willingly

obey Thy decree of fate entailing death and after-death occasions, *Hyat*: and hence i.e. because of our submission to thee, *Mavaethem Frad-Datha Daenabyo Mazda Ahura Ahya Hvo Ne Daidi Ahmaicha Ahuye Manakhyaicha* : Oh *Ahura* Thou certainly shall confer upon us in this life and in life to come (i.e. in all *Thwasha* turns that shall befall us) that spiritual reward which Thou hast showered on *Mavaethem Daenabyo* other (*Ruvan* i.e. *Ruvan* of *Yazata*) like me who had submitted to *Thy Daena*, Thy decree. *Tat Ahya Yatat Upa Jamyama Tavacha Sarem Ashekhyachd Vispai Yave* : *Tat Ahya* certainly this way, *Yatat*: to that great aim, that final goal, *Upa Jamyama*: we shall attain at, *Tavaoha Sarem Ashekhyacha Vispai Yave* : which is to be under the patronage of Thy *Ashoi* for ever and ever for all eternities i.e. to be linked with Thee, thus making ourselves replete with *Ashoi* (when no longer births and rebirths shall occur to us). Thus the *Ruvan* falls into a deep meditation attuning himself or herself to *Ahura Mazda* either on the *Asma* of *Hvre* or *Maongho* respectively. Both the super-aetherial and material bodies in a state of electricity are fully attuning themselves with the *Ruvan* hence also in full

The importance of the fourth day-monthday and yearday and muktad days.

meditation. This is real Behest for them all as they resign themselves to *Ahura Mazda*. Thus the second part of *Thwasha* finishes and the third part of the *Thwasha* begins. On the day of *Chaharum*

Ruvan comes in a position to know the past and the future.

In the same way on *Daham* 10th day of death-Siruz i.e. 30th day of the death and *Sal* 365th day of the *death-Parvardegan* end days of the year when *Muktad* occasions occur, *Ruvan* automatically removes the shackles and comes to know of the secret. But now from the end of the second part of the *Thwasha* till his rebirth on higher or on lower planes i.e. during the third part of the *Thwasha* he remains in that condition of enlightenment fully prepared to undergo any decree of fate that can be fashioned out for him to help him in getting salvation for the *Dravao*. We have talked of the real death happening on the North facing of *Varzankard*. This means that the journey on *Chinvat* is finished. *Chinvat* is now contracted-closed, to the *Ruvan* refusing further passage up i.e. the work of *Ruvan* of cultivating the body is finished for the time being-further

The idea of the contracting croopen Bridge-the idea of the spiritual death on the north or south facing of *Varzankard* denoting rebirth of higher birth.

progress being thus impossible-hence Nature does not want that the precious time of *Ruvan* is wasted away in the futile trouble. This is the ominous presaging of *Tanasak*-rebirth on the earth in its due time. The real death of the *Ruvan* at the South facing of the bridge denotes that the bridge is kept

open for the *Ruvan* for further progress. It is called *Pool Padefrah* i.e. extended bridge where the *Ruvan* has to undergo further work of cultivating the body-a kind of real beneficial punishment to *Ruvan* breeding good

out of it. It is impossible to draw a picture of what happens on *Chinvat* for so long a time in such a short essay-much less possible it is to picture the ceremonials which so aptly cut short the time of the journey on *Chinvat* from thousands of years to less than 2 to 3 hundreds of years. But we purpose to describe some special information about the real beginning of this second part of the *Thwasha*, beginning from the *Chaharum* day which is to be noted. *Se shab* the period of inter-regnum noted above when *Ruvan* is in *Nim-Hosh*, when *Band-Darosh* the shackles on the *Ruvan* are not fully off-when *Ruvan* is not in full *Anushehi* i.e. attunement with the eternal order but is still earth-bound, -should end on the morning of *Chaharum* when the *Ruvan* should begin his journey on *Chinvat*. What the *Ruvan* has gathered till now i.e. in his last life and former lives and this *Se shab* inter-regnum is to be set in the order of sequence. *Chinvat* is an examination theatre where all the candidates successfully come out because the instructions given on the *Pairi-Daz* are perfectly digested-without which they are not allowed to enter the *Chinvat*. Here the *Keherpa* bodies establish *Kherad* i.e. innate pure wisdom and spiritual knowledge In the

Some idea
of what happens
on the Bridge
and on the
plane.

case of the *Garo-nmana Varana* the education to body mind i.e. to the woven *Dravao* should be given in the life part of *Thwasha*, on the *Patha Tarikat*. But if the votary of the *Garo-nmana Varana* is in *Visa*

delusion i.e. is not bred up on *Patha Tarikat*, then the

real education is not availed of and he [at this time his *Keherpa* (*Dravao* of the body)] has to finish it in the beginning of the second part of *Thwasha* staying on *Gangdez* i.e. a place at the entrance of *Chinvat* where *Peshotan* and others are the good instructors. Here then after the fourth day *Ruvan* seated in *Keherpa* has to wait outside the *Chinvat* i.e. his *Seshab* is being protracted, because during the education he has to remain earth-bound as the *Keherpa* body has also to attend to the misgivings of the life during the learning of the lessons. In the case of other *Varana* we have said that inter-regnum period is completed by the spiritual guides of the religion who take the soul in his proper city on the plane in the exact house, from whence he is led to the *Pairi Daz* University where he takes the lesson for a long time. After he has gained proficiency in the same he is thought fit to travel on *Chinvat* to put to test what he has learnt wherewith he as said above puts right things in the right place-places everything in the order of sequence. What belongs to him he appropriates and what belongs to others is returned back with interest. It is thus that in the *Varana* other than that of *Garo-Nmana* and amongst those of *Garo-Nmana Varana* who are not on the *Patha* -in the second part of *Thwasha* after *Chaharum* they have to remain in their respective planes situated lower than *Chinvat* and take proper education till which time they remain earth-bound, the journey on *Chinvat* taking place after the course is finished. In the case of the *Garo-Nmana Varana* after inter-

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(Please do not read the last line on. page 272. Read it with the first line on page 273. First read as under.

It is deemed necessary to give a bare out look of the education that is imparted on the plane which entitles a *Ruvan* seated in his *Keherp* to tread his foot on *Chinvat*.

This education is directed to the lifting of *Band-e-Drosh* curtain which has contracted the *Raye* intelligence of *Ruvan* and the *Keherp* both. It does not end here. But the most difficult lessons pertain to the crumbling atoms of the dead material body. Everyone of the cells which formed his material body is reduced after death to *Gav* and *Raethwa* forms. *Gav* elements are mainly evaporated up by sun's rays helped by the ceremonies. If not both the *Gav* and the *Raethwa* elements are to be gathered together where-ever they be, they are to be reduced to electricity of finer sorts and given in the custody of Sun's rays by whom they shall be entrusted to *Daham Yazat*. The *Ruvan* in *Keherp* now in *Band-e-Drosh* shackles of some intensity is brought in connection with *Daham Yazat* who by His *Tao Ahmi Namano* blessings relieve the *Ruvan* of his shackles. The *Ruvan* thus having been relieved tries to lift off the shackles from the *Keherp* wherein he is seated. Thus both the *Ruvan* and *Keherp* having been relieved of the bondage enlarge their inner vision and come in the know of the proper method as to how to make further progress. Such an attainment of deep insight in the secrets of Nature through the unfolding of *Raye* powers forms the education on the plane given by the masters. At this time *Daham Yazat* lends to the freed *Ruvan* in the freed *Keherp* the above said countless atoms of the dead material body in the form of *Gav* and *Raethwa* which are so improved upon by *Daham Yazat* as to be useful in the resurrection of the body.

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The *Keherp* contains *Ushtan* body and *Van Zavit* bish tree of life. Just as in the faetal life the *Keherp* having *Zor* Natural powers had formed the faetus good enough to be born which had born and had grown to be a full man, in the same way the *Keherp* now on the plane forms a living form out of improved atoms given to them by *Daham*. Thus a resurrected body (a lower kind of *Iristakhis* body known in *Vandidad* chapter 19 para 29, as a body of *Baod* and *Daena* i.e. a body of ripe far seeing sense and of conscience and consciousness) is worked out, in which all the nine parts as of the earthly entity are seen the material three parts *viz.* the supporting frame, organs and the nervous system are of fine atoms and of more consciousness and aroused conscience ever ready to work for spiritual progress. This resurrected body has got a full right to go on *Chinvat*. It should be noted that the resurrected body has the same form as his earthly counterpart but of the finer sort. In this body the *Ruvan* is seated with his *Raye* fully active i.e. not in shackles. The whole *Keherp* with *Ushtan* and *Tevishi* bodies is fully illumined but the resurrected material body is limited in powers, this time not subjected to passions as the *Dravao* nature is disposed for full progress hence called *Baod* and *Daena* i.e. resurrected. This body with his mind and possessed of *Ruvan*, *Baod*, *Fravashi Keherp-Ushtan-Tevishi* when goes on *Chinvat* meets his *Kerdar* i.e. a living form of the sum total of his deeds in life and becomes cognisant there from of the past aspects of his living life or lives. We have said that it is limited in sense; if so how is it possible that it should be cognisant of his past lives

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from the *Kerdar* ? The answer is given in this way that *Chinvat* ruled by *Rashnu* and *Swan* is a talismanic bridge i.e. it is made of *Baod* (self-intelligent) elements. Whosoever goes there becomes fraught with this *Baod*. This *Baod* of *Chinvat* is of *Rashnu Yazat*. Hence whosoever traverses on this Bridge becomes of the nature of *Rashnu*. The *Swan* i.e. the mythical Dog i.e. the spiritual powers of wakefulness alertness right guidance faithfulness etc. denoted in the word *Swan* commonly understood as a dog, himself a spiritual angelic leader-a *Yazat* the twin worker or *Rashnu* on the *Chinvat* bridge accompanies the resurrected body with his *Kerdar*. The *Kerdar* i.e. the living prototype of his own earthly deeds is termed in *Vandidad* Chapter 19 para 30 as '*Spanvaiti*' i.e. the *Kerdar* accompanied with *Swan* i.e. the mythical dog full of divine wisdom. It is he who shows him the proper way. This resurrected body thus becomes fully illumined on *Chinvat* about his Past. He being of *Rashnu* truthful nature and *Swan* guidance-faithfulness-alertness wisdom perceives his past sinfulness and passes judgement on himself and wants to be destroyed. His bewailings this time are extreme sincere, pitiable but stern asking for no mercy but justice which as he rightly thinks demands his destruction. This bewailing is thus self productive. There is no here-say in it-It is intuitive. Thus the resurrected body passes on himself the sentence of death i.e. destruction. This condition is called that of '*Geran-Pohol*' (i.e. difficult havy bridge). This time the illumined *Ruvan* and his *Keherp* pray for his redemption The *Rashnu* and the mythical Dog on

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the *chinvat* and his former masters such as *Peshotan* and others passify him and advise him to recite the *Avastaic* prayer of redemption known as *Ferustuye* with 21 *Ahunavar* and 12 *Ashem Vohu* with their full import which he obediently does with the result that the resurrected body is given a chance by the Lord of justice to renew his career in life for which the mythical Dog shows him a way i.e. of forming new *Khered* good sense namely *Asne Khered*. Such is the tillage of the material body on the *Chinvat* which is completed near the north, facing of *Varzam Kard*. After this tillage real death happens i.e. the *Ruvan* leaves the *Keherp* and the resurrected body and remains on *Chinvat* and prays and attunes himself with *Ahura Mazda*. The *Keherp* bodies and the resurrected material bodies also get separated from one another the *Keherp* stock going on the *Vantar* lower plane and the resurrected body stock going on a still lower plane in the holy charge of *Daheam*-they joining with him in his prayers being in full connection with the praying *Ruvan*.

It should be noted that the words *Gav* and *Swan* denote spiritual powers of Heavenly entities who are affiliated with the white side of mother Nature which are also applied to certain animals like cow and dog on account of their possessing some of the qualities of those spiritual entities. *Swan* represented here as the mythical dog is a spiritual guide shining with the heavenly wisdom as a star on the *Chinvat* appointed for the purpose of right guidance. He is the co-worker of *Tir Yazat*. Like *Tir Yazat* and *Satvas Yazat* and *Vanent Yazat* and *Haptoirang Yazat* he manifests himself as a group of stars which conduct his affairs graphically described as pertaining to *Swan* i.e. Dog as his helpmates. The group of Dog stars is well known. The name Dog given to the stars has such a deep meaning.

In the case of the *Garo-Nmana Varana* after inter-

regnum i.e. after *Chaharum* the *Ruvan* goes to *Gangdez* a big talicmanic country containing many cities and a 'Gas' i.e. University under the superintendence of *Jamasp* and *Peshotan*. Such *Ruvan* are earthbound therefore in *Nim-Hosh* -not in full *Anushehi* i.e. not in full communion with eternity but bound both ways towards eternity and towards earth. The *Azda* body of such *Ruvan* and the dead -material body of such *Ruvan* are still in the *Geti* (this earth) -not fully taken to the proper planes in charge of *Daham*. Living in *Gangdez*, they will complete the task after which they can enter the *Chinvat* bridge. It is thus that the events here are divided into 2 main conditions of the *Ruvcin*.

**Two chief conditions of after-death events of
of the Thwasha-the ceremonies of the first 3 days
playing an important part in them.**

(1) If the dead body is disposed of according to the Zoroastrian law of *Vidaevoda* -if the living life, was on the *Patha*, then on the 4th day the *Ruvan* comes into full *Hosh* from the *Nim-Hosh* (full consciousness from half consciousness) i.e. gets release from *Band Darosh* shackles put on him during life, getting back the consciousness of his *Raye* intelligence to the full when he fully attunes himself with the eternal immortal thoughts and things of order-the condition being called that of *Anushehi* i.e. eternal happiness and enters *Chinvat* and begins the work.

(2) If the dead body is not disposed of accor-
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ding to the Zoroastrian law of *Vidaevodata* but is imperfectly disposed, or not at all disposed, according to law and if the living life was not on the *Patha*, then on the 4th day the *Ruvan* remains in the same *Nim-hosh* half-consciousness-the *Band-Darosh* shackles not fully unclosed the *Raye* not fully released-the *Ruvan* is not fully in tune with the eternal immortal thoughts and things of order- but is distracted towards the body not lawfully disposed and tries to release it from the bond of *Druj*-thus *Anushehi* is not fully attained at, but the determination to release his body in possession of *Druj* is unique. He at such juncture remaining in *Gangdez* and after proper education of the *Keherpa* will enter the bridge.

The exceptional conditions of the after-death events of the second part of the Thwasha of those who had despised the Daena and those who were the worshippers of matter and had spurned at the Daena-and could not get the Zoroastrian rites of the dead according to the law.

Here the desire body a special feature of such persons is powerfully formed out of the last thought of the dead. It should be broken by the 4th day but is not broken and musters strong and some part of the super-aetherial *Keherpa* body of the dead including *Ruvan* are trapped in. *Ruvan* being in the heavy bond of *Band Darosh* is unable to do anything. But if the man's dealings and morals-econo-

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mic-mental were faultless the great *Saheb Dil* take possession of the *Ruvan* and free him from the desire body-get *Ruvan* to *Nimhosh* and keep him in their talismanic rink from whence the progress will start which will take more than four times the normal extent.

The case of others who are not pure in their dealings is very woeful. *Saheb Dils* cannot help them. They are captured by the evil dark forces of Nature and are so to say kept captives till unthought of time and relieved only when some great *Saoshyant* comes down for regeneration. They are not only earth-bound but they are carried in the earth forcibly. For them the inter-regnum period does not end in 3 days but lasts for an unlimited time. It is impossible to write about all these conditions fully or even cursorily. We have shown some points very barely above. Our point is to show the indispensable necessity of the ceremonials at these junctures which hence are lightly touched.

About the origin of the charms of life-its mirage like action-how to overcome it. (a) Life – its good and bad use:-(b) death-its overwhelming importance. Some idea of the change of the spiritual order in the dead body. The theme for a new order for which Yasna ceremonies are unique and unparalleled, which form, the art, and civilisation of holy Zarathushtra to turn to good use the former (a) and to overpower the latter (b). Why life is so dear and death picture is so ominous? :-

The charms of the live body are all due to *Vane-e-Zavit-Bish* i.e. magic wand of the tree of life. We have said that in *Azda* which forms a fortress round about the super-aetherial impalpable incognisable bodies, the circuit of animation runs having been enervated by the tree of life

Life charms
their origin

Van-e-Zavit-Bish of *Khordad Ameshaspend*. This *Van-e-Zavit-Bish* i.e. life water comes down in *Ushtan* form i.e. like a stream from *Khordad*

Ameshaspend and enters the *Ushtan* body as said above and works on the circuit of animation from which the body is formed so attractive and worth possession. *Khordad Ameshaspend* thus possesses the fountain of life called *Ab-e-Hayat*=wholeness giving water. *Khordad* is *Hvaretat* meaning giver of wholesomeness i.e. giver of permanency

which is taken as the water of permanency called *Ab-e-Hayat*. A stream from this fountain comes in the *Azda* body in all its glory reflecting the same in the human body and in the creation round about. The body hence looks so beautiful, attractive-worth possession, the attraction working powerfully in the opposite sex. A man thus sees in the charms of the living the reflection of the *Ab-e-Hayat* i.e. *Hvaretat*=wholesomeness, the wand which gives eternal salvation. But the reflection of *Ab-e-Hayat* i.e. the fountain of life of permanency (eternity) in the charms of the live body is like a mirage in the deserts only imaginary – not real. Humanity is in *Nisti-Geti* sandy deserts-going about thirsty of union i.e. divine love. In this *Geti* sandy deserts the fountain of life is seen working in mirage imagination. He sees the mirage reflection of the fountain of life in the charms of the opposite sex, in the charms of the worldly possession, in the charms of the worldly *Maya* and having been thirsty goes after the reflected water

The mirage of the world and how to overcome it.	phantom pretending to show the thirst quenching properties of union, but never meets it and remains always thirsty of the same Unity, and unless he crosses the deserts the
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fountain of life cannot be reached at. He can only pass the deserts if he is on the path i.e. on the rail-roads, seating in the train of *Das Andarz*-faith and action on the commandments given by his religious preceptor. Without this rail-road his pedestrian journey of rationalism is futile. He call never go out of the

mirage-reflecting deserts, ever going after the mirage and never reaching the same, dying of thirst in disappointment, the magic wand disappearing from the sight working its charms.

Thus the wand of life *Ushtan* was the chief factor which had kept the *Dravao* in a woven condition in the seen material body. When this wand takes away the touch

<p>About life and its dissolution and formation of Druj-e-Nasu.</p>	<p>from the circuit of animation the woven <i>Dravao</i> gets loose and untangled from the coarse texture of the material body and gives birth to</p>
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Druje-Nasu. It should be remembered that the *Van-e-Zavit-Bish* life wand i.e. life giving impetus called *Ushtan* is always present in the super-aetherial bodies of *Keherpa*, *Tevishi* and *Ushtan-ap*. Hence the *Dravao* texture of these bodies which are fine, remains always in the woven condition. Why does the wand stop giving the touch to the circuit of animation in *Azda* fortress? On account of *Druj* that is emanating more or less from our career of life of every moment-good or bad or indifferent and its constant attack on the *Azda* fortress the fortress slowly gives way at a weaker point. The fortress thus becoming vulnerable the superior *Keherpa* begins to escape from it to create new circumstances of defence against *Druj*, the *Azda* becoming thus more broken. It is at this juncture that the wand stops giving its touch of animation. Because the *Ushtan* body which is situated in *Tevishi* body which itself is situated in *Keherpa* body gets so much disturbed in its position due to the escape

of the *Keherpa*, that the *Van-e-Zavit-Bish* life-stream that was flowing from it (*Ushtan* body) in *Azda* to vivify the circuit of animation becomes shifted in position when its wand also gets shifted from the circuit, which loses its motion resulting in the physical signs of death i.e. stoppage of heart and lungs. After the time when the *Azda* is all broken and its ruins in the shape of unseen matter falls in the physical dead body the circuit of animation gets disconnected, the *Vohuna* energies getting unfastened from the *Gava* energies. (For the sake of clearness we shall leave off the description of mind, its composition and dissolution resulting at the time when the circuit stops or even before it). At this moment *Druje-Nasu* takes its birth from disconnected *Vohuna* energies – *Vohuna* itself losing its *Gava* influences ceases to be called *Vohuna* – when it is called *Nasu (nas)*. It should be remembered that in every cell of the body there is the circuit of animation propelled by the life-matter i.e. the roots of the tree of life *Vane-Zavit-Bish*. Here *Vohuna* remains as *Vohuna* as long as the circuit runs due to the life-matter having been there,

Why dead cells are called *Nasu* and not *Vohun*. Which animals become *Nasu* just after death.

i.e. the roots of the *Van-e-Zavit-Bish* remaining still there. It is only when these roots of life matter get separated from the cells and the circuits of animation stop in the cells that decomposition sets in and *Vohuna* there in the cells becomes

Nasu. There is some difference as regards a dead man, a dead dog, a dead sheep etc. In a dead man the *Druje-Nasu* breeding

on the fall or *Azda* from the, resolution of the main circuit of animation in it at once attacks every atom of the dead body and saps the roots of the *Van-e-Zavit-Bish* in them i.e. in the atoms of the body making every atom of the dead body though still of *Vohuna* consistency of a *Nas* nature i.e. injurious to the well-being of the surrounding atmosphere. Speaking briefly it can be described that the occasion of death gives birth to *Druje-Nasu* as at the death time the wand of life is removed from the main circuit of animation which at once resolves the *Vohuna*, from *Gava* energies; The *Gava* energies recede from the dead body with the receding *Keherpa*. The *Vohuna* energies themselves get resolved into *Gava* and *raethwa*. This *raethwa* i.e. the dirt of *Dravao* gives rise to *Druje Nasu*. By the time *Druj-e-Nasu* gains strength and does mischief within and without, it should be checked and bound, the special ceremonial of which is called *Sachkar* which consists of bathing the dead body with *nirang* and dressing it in a specialised way reciting the *Manthras*. This ceremony checks the *Druj-e-Nasu* progress and mischief when the concomitant events that happen in the *Keherpa* and in the material dead body go on in the natural way of speedy progress with the help of other items of ceremonials prescribed. But if *Druj-e-Nasu* is not checked the administration of the spiritual disorder happening in the dead body to be set right by the *Ruvan* is greatly interfered with and is jeopardised in its progress. Now that the physical body is fallen, its changed conditions

should be profitably disposed as far as *Ruvan* is concerned and new order should be created out of the old

<p>An idea of the change of the spiritual order in a dead body and its administration.</p>	<p>dilapidations of the matter. In life <i>Ruvan</i> was in 10th <i>Chakhra</i> the capital of the body which in life is not conquered by <i>Ahiriman</i> as said above. Now that the body falls</p>
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Ahiriman at once enters the heart region of the 10th *Chakhra* with '*Druje-Nasu*,' only to find that the *Chakhra* has receded up towards the vertex and that they are enclosed in a talismanic ring formed of heat and wind and earthy energies and of *Frado* (latent powers of the water of the body). It is here that the ceremonies of *Sachkar* and their concomitants are useful not allowing the *Ahiriman* and *Druj-e-Nasu* to break through the talismanic ring and to advance further up. Just a while before *Druj-e-Nasu* with *Ahiriman* enters the topographical region of 10th *Chakhra* the *Ruvan* and *Baod* leave the place in haste to be bound for *Hara Berez* fortress situated on the part of *Keherpa* near the top of the *Vertex*. Here is kept '*Panj-e-Zarvikash-e-Baten*' i.e. the earnings of *Ruvan* of so long a time. *Sarosh* is key holder of this fort. *Ruvan* and *Baod* hastily mount this *Hara Barez* but find the fortress closed. They implore *Sarosh* to open it as the *Druj-e-Nasu* is following them in hot haste though now in the ring which may be broken by them. Here *Sarosh* will open the fortress just when *Druj e-Nasu* is either vanquished by them or when it will be surrounded and stopped by the ring helped by *Sachkar*

and other ceremonies or by other mystic help. By the time that the fortress is opened just enough to have them admitted to be closed at once *Ruvan* has actually to take precautions against the *Druj* attack. The immortal *Ruvan* facing the *Druj* on unequal ground never meets destruction but is much jeopardised when *Baod* advises him to recite

An idea of the manoeuvre of the *Druj* of the death. *Kam Nemoi Zam Manthra* with which to implore *Ahura Mazda* that the *Druj* may remain surrounded by *Sachkar* in the talismanic ring. If the ceremony of *Sachkar* does not take place, the great *Saheb-e-Dil* fly

in their living *Keherpa* and release the praying *Urvan* from the imminent attack of *Druj*. Thus the ceremonies just succeeding the occasion of death are of great importance. We shall leave the subject why a dead body should not receive the touch-nay the gaze of an alien or even the coreligionist to a certain extent. Great mysteries of *Varana* are working here in which the modes as to how death takes place play a great part. Everything is to help the dismounted *Ruvan* i.e. the *Ruvan* who has left his capital viz 10th *Chakhra* of the *Keherpa* body during death time to enter the *Hara Berez* fortress where he has to keep the company of *Khoda* his premonitor of life time and *Panje-Zarvikash* his boundless wealth and *Farohar* and *Gava* energies. When once the *Ruvan* is on *Hara Berez* he though in *Nim-hosh* is able to manage the dilapidated material house of his into a profitable concern for which special ceremonies are fixed which help the *Ruvan* in his arduous work in

the absence of which the profit results in loss. But the mounted *Ruvan* is very optimistic and is ever on watch for the loss to be made up. The fact that the *Ruvan* has remounted the horse of his *Keherpa* is in itself a sign of sure progress, be it slow or speedy. After *Sachkar* the next ceremonials of unthought of valuation as regards the speedy progress of *Ruvan* to his march on *Chinvat* on the fourth day called the morning of *Chaharum* are *Gehsarna* and *Dokhme-Nashini*. *Gehsarna* is a ceremony in which the dead body in *Sachkar* mysteries dressed in a special way

<p>Importance of the first four days ceremonies, their usage from the olden times by crores of Zoroastrians living in the four comers of the world.</p>	<p>surrounded by a mystic <i>Kash</i> i.e. talismanic rink is served with the recital of <i>Ahunavad Gatha</i>. There is no place here to transcribe the mystic import of the recitation of this <i>Gatha</i> stanzas in full without the omission of a single word therein. It should be remembered that the mystic riddles</p>
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and ideas underlying a mere verbal transliteration of the *Gatha* are hard to be deciphered even by the proficient. To some men of materialistic trend of mind it is perplexing why should this *Gatha* which in ordinary meaning does not seem to apply to the death event be recited before the dead body, prior to its removal for *Dokhme-Nashini*. They need remember two potent facts: one of custom and the other of the ignorance about the Zoroastrian mysticism. A custom which entails for thousands of years has a sure basis of truth. It is worthwhile

to know to their interest and to their advantage that in the empire days when Zoroastrians counted by crores of men, having been spread in the four corners of the habitable world, there were Zoroastrians of high learning, not only in the Zoroastrian scriptures and *Pahhalvi* explanations of the same but they were real masters of the alien literature as that of the Greeks and Romans-Chinese-Hindus and Europeans etc., who were proficient not only in the local languages then current in the boundary of the current or contracted Persian empires (which included Sanscrit and Arabic and other Iranian tongues and a common tongue akin to the present *Dari** and the progenitor of the present Urdu then current in the Iranian Empire a vehicle which a

hundred diverse nations living in the empire used as we do now the English and *Urdu*) but they were more proficient in the Greek and Roman languages and other European languages than what we are in the English tongue to day. Even

living in the extreme end of Asia-nay in Europe living with aliens greatly separated from their kith and kin drinking deep at the fountain of their learning they have never for

* There was a common language in the Sassian Empire showing elements of all the languages current in the diverse people of the Empire from which the present *Dari* is originated in Persia by the Zoroastrians and the present Urdu is originated in India by Mohomedans. The book of *Dasatir* is written in that language.

a moment talked of a change in the age-long customs and ceremonials of the great religion. The Zoroastrian Kings of Capadocia-Armenia-Pontus-Silicia i.e. different parts of Asia Minor-Black Sea and Russia-Zoroastrians living in Ionia islands-nay far in the European Greek Centres-most of them learned, deeply in the foreign lore kept most vehemently and scrupulously their cult to a letter. To their mind the religion was a mystery of all importance and for the progress in the future life. When such really learned men before whom present day Parsis are ignorami, saw nothing objectionable in the customs and ceremonials of the *Daena* but preserved them and handed over to us,-how simply unfortunate-hasty, it is for some to throw doubt on them and thus often times be without their benefits. The other thing to remember is a potent fact of ignorance. If the doubters are really rational men, they must know that they have no business and right to draw any conclusion-whatsoever in matters of which they or nobody know not a word. All the European Scholars have

Zoroastrian mysticism remains unknown in the present times. confessed that they have not been able to transliterate the Zoroastrian lore satisfactorily and still much less able to probe in its relative philosophy and the superficialities of its mysticism, they doubting whether they had any mysticism. How

could it be called rational then on such hopelessly imperfect study to suggest a change and that too in matters deeply related to mysticism. Certainly it is a leap in the dark. The mystic import of *Ahunavad Gatha* is quite different and the vibratory word effects

called *Staota* produced during the recital shatter to tittles the passion-covering round about the dead body-emancipating the wings of *Keherpa* from the jeopardy that they were put to-which thus freed fly to the appointed destination of *Chinvat*. How anxious are we about our sons or relations journeying in a steamship not arriving on the fixed time, especially when reports are abroad that storms are lurking in the ocean of journey, in the same way the relations of the dead are more than ever anxious for the dead soul journeying through the unthought of expanse of space with clipped wings i.e. surrounded by the passion body. *Gahsarna* and *Dokhme-Nashini* with *Sachkar* are the proper weapons against this mishap. It is befitting to the real education of the present day not to interfere in matters mystical and spiritual of which they know not a word. *Gehsarna* and *Dokhme-Nashini* are two singular features of the dead of the *Daena* without which the progress is ham-

Why the first four days' ceremo- nies are so impor- tant.	pered out of limit and <i>Seshab</i> inter- regnum is unnecessarily prolonged to hundreds of years to the long drawn anxious gaze of the dead forefathers, who wait and wait
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for the return of the dear ones, who so to say setting aside the work pertaining to their progress are made to work for a speedy return of lost sons. Have these so-called advanced views, real view point to look at matters of vital importance with the proper spectacles or they have the ignorant view-point of destroying the real beneficent all im-

portant old mansions of progress like the Huns and vandals and others of past woeful memories. This is not the place to go into the depths of the mysteries of *Dokhme-Nashini*. To say in short-any other treatment of the Zoroastrian dead except the *Dokhme* one or in helpless conditions when *Dakhma* are not available *Khorshed-Nagirashni* = exposure to the 'sun-heat and beasts and birds of prey' in the least, is simply woeful to the *Ruvan* who can never for the time being manage to have *Band-Darosh* shackles removed from them. It is as good as decoits binding a man on the pillar of his treasury house, plundering all his possessions and killing all near and dear to him under his very anxious helpless and disappointed gaze. That this above said example is nothing but the answer of his own *Karma* reflecting on him, is a fact that can never be gain-said. We only relate about ceremonials and their importance as such and the cruel ignorant interference of the ignorant in the enjoyment of the birth-right of every Zoroastrian for the same.

"Origin of different orders of brotherhood in the transitional times-their usefulness.

We have said above that all *Urvan* coming in this *Geti* belong to one or another of the five *Varana- Verena* affixed to them according to the great Edict *Ahunavairya*. The indelible mark of the *Varana- Verena* was stamped on each *Urvan* when that *Urvan* had descended on the one or another of the seven heavens of the *Hasti Alam* as

said above. Charged with this mark the *Urvan* assumes the body form suiting the necessities

of the respective *Varana-Verena*

The indelible mark of one of the five *Varana* and *Verena* on each human being Bare idea of the material and supra-aetherial formation of the body.

and undergoes the ordeals of *Nmana-Vis-Zantu* and *Dakhyu* as explained above, slowly reaching the *Varana-Verena* of *Garonman* the final halt of salvation. We have explained above that the body form is planned out and created from

the *Dravao* obsession pertaining to those five *Varana* of five *Verena*. The *Dravao* obsession is entirely full of *Taromaiti* i.e. hatred to the dictates of the Great One. It is only the experience that has taught *Dravao* to try to unlearn and forget his promptings. The prayer of *Urvan* for the salvation of the accompanying *Dravao* was fructified and the *Urvan* undertook the great hazard to try to get salvation for the *Dravao*. The *Gava* material of *Urvan* was added to the *Dravao* when the *Dravao* made its appearance as *Vohuna* i.e. matter full of attractions and repulsions. The full unit of *Vohuna* in company of separate *Gava* units forming compound units i.e. atoms and ions underwent the process of body formation and has succeeded upto now to transform 3/4ths of the whole *Dravao* into the *Gava* kind. The 3/4ths of the full unit has taken the invisible forms of *Keheapa*, *Tewishi*, *Ushtan-ap* which have become the abodes of Nature called *Aoj-Zor-Tagi*. These nearly redeemed body-forms have taken on the onus of the rest 1/4th raw *Vohuna* and are evolving out the *Azda-Gaetha-Tanu* from

the yet raw material of *Vohuna* through the help of Nature resident in these fine bodies of *Keherpa-Tewishi-Ushtan* helped by Her (i.e. Nature's) homologue outside. Those three bodies of *Keherpa-Tewishi-Ushtan* are nearly immortal. They never undergo what is called death. It is only the last physical form of *Tanu-Gaetha-Azda* that are taking birth and rebirth in order to attain the *Ushi* condition-the same that has been attained by *Keherpa-Tewishi -Ushtan*. The rest 1/4th *Vohuna* is the most materialistic form armed with many gifts as those of articulate speech, free will power and conscience and its call to duty etc. The *Vohuna* in the present life activities is evolving out its nature and spending it away transforming it into the *Gava* one. It is for this purpose that *Darego-Khadat* aeons are turning as said above. In this aeon of 81,000 years certain sub-aeons take place when matter rules supreme on this earth and men assume body forms

About the immortal and mortal parts of our bodies, special gifts to man; his material cult giving birth to what are called transitional times, growth of different kinds of Brotherhood.

full of disbelief and spiritual ignorance which become benumbed of the *Asne-Kherad* i.e. innate knowledge of *Varana* and *Verena* secrets, they becoming atheistic and agnostic, disbelieving in their respective faith and their creative powers of God. Such times are called the transitional times when big brotherhoods are set up by the

great sages of the different *Varana*. These great orders of the brotherhoods teach the non-believing materialistic men to have faith in the

Creator and to be helpful and just to fellow-brethren. These great orders try to bring the mistaken humanity on the real path of *Varana*. These orders rally men from unbelief and then send them to their proper *Verena* and *Varana*. The different sages of the four *Varana* establish such orders the sample of which is well furnished by the present order of what is called Theosophical brotherhood. This brotherhood was set up by the great sages of the *Tarad Varana*. This order will set right many of the materialistic non-believing men of the belief of God when in the proper time they will be fortunate enough to launch their ships on the ocean of the *Varana* mystery. This is all ordained according to the secrets of *Bago-Bakht* based

Different Brotherhoods originated by the sages of each of the five <i>Varena</i> - their name and mission-the-cause of their emanation.	upon the laws of justice and limit. Different sages of different <i>Verena</i> had already established such orders of brotherhood in the transitional epochs of the present <i>Darego- Khadat</i> . The sages of certain stage of the <i>Garo- nmana Varana</i> had established the great brotherhood which is known to us as
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the Mithric worship which had furtheron taken different shapes of manichism and other beliefs which are all absorbed in the source from which they had started. The buddhistic belief was in the beginning a great order of brotherhood built up by Budha and followed up by the great sages of the *Tarad Varena* which has taken the form of the *Tarad Varana* in due

time, evolving out from herself another brotherhood known presently as the Theosophical Society. The *Varana* of *Venus* and *Saturn* had also evolved out brotherhoods which have done their work, the Jewish belief and the present protestant and Roman Catholic beliefs being their results. In the same way the *Varana* of *Hashem Mars* has evolved out the orders of brotherhood which are more or less apparent in the present Mohamedan belief of different sects which have succeeded to reach the *Varana* ascent more or less, the culminating point of which is reaching in the mystic sufi sect unknown to most of us. The Bahai form is a pure brotherhood of the Islamic *Varana* whose mission is still current in Persia. It is to be noted that the present Zoroastrianism is still a *Varana* as it has kept up its *Had-Manthric* aspects i.e. aspects of the *Yasna* secrets. Thus it is that different orders of brotherhood are evolved out by different sages of different *Varana* to save certain portion of humanity of appropriate *Varana* and *Verena* from the jaws of materialism, sending them on to their respective *Varana*. The one idea that runs in all these orders is that of the belief in the super-human working of Nature and resignation to the same, the chief morale of brotherhood acting in them as a bond to keep their existence and finish the main work for which they have been instituted. These orders stand for some time when they are either absorbed or turned to the *Varana* institution. When the hailstorm of matter and spiritual ignorance destroy the *pathe-*

Tarikat laid on by the *Sahebedil* i.e. sages of different *Varana* for the onward march of the different *Varana* to the *Garonmana* goal, these orders of brotherhood in which all religions are held in high esteem shelter the derailed train from being plundered and destroyed by *Ahiriman* of disbelief till such time that new rail is laid over for the fresh onward progress. These brotherhoods then give shelter only against the imminent ruin. But the real onward progress to *Frasho-Kereti* is on the patha *Tarikat* of different *Varana* leading to their main *Garonman Varana*.

The practical view of the idea of Brotherhood: - The deep import of Arda Fravash brotherhood to be practically working in life requiring the entire necessity of Varana and Verena cults and civilisations, the end-all and be-all of them being to reach at the great White Brotherhood of Arda Fravash mysteries i.e. the fusion of all Varana. The idea of Brotherhood graphically described quite practically and quite apropos of Nature's working as we see in every day affairs The fusion of all religions-an event of Frasho-Gard when the Universe will be merged into eternity.

Now we shall speak something more on the idea of brotherhood and its import and finish the essay. It is very difficult to understand the real sense of the word, which is more often misapplied and misunderstood -the human weaknesses trying to seek shel-

ter under its blissful and pure woe-relieving canopy-bringing the lofty ideals into popular disrespect and mockery.

We see that no two things in this universe of *Nisti* are alike; howsoever less or more the difference needs there may be, still it is decreed that all have to be one and the same, of which *Ardafravash* White Brotherhood is the sample and the pattern working every moment in this world, which i.e. the world according to *Afrigan-e-Ardafravash* is *Seezmand* hot burning, *Vish-dard* full of maladies, *Pur-Dard* full of diseases of all sorts, *Anyare* unfaithful to bring peace to the faithful. This great brotherhood the co-worker of the *Yazata* of the *Payu* order i.e. *Yazata* who work in *Nisti* to preserve the advancement once attained, not allowing it to get degenerated to lowly depths- enjoins on every *Varana* through their special religions to get strong in their clannish properties and beliefs settled for them by their spiritual leaders with the sole object of lending proper help to another *Varana* getting weaker in their clannish properties and beliefs, and thus lagging behind in its proper special education so arranged as to befit the special *Dravao* of the *Varana*. It is the *Dravao* that has lent colour to *Varana* being formed in Nature. It is for such *Varana* formation that the clannish cult and ideals special to race and religion were established, remaining in which it would one day raise its votary to be a member of the *Ardafravash* white brotherhood, thus hastening the *Varana* of differences to come to homogeneity of *Ardafravash* mysteries. Just as different lines

of rail-roads are laid, all running their own special ways and land markings and bridges-all so to say preserving their clannish cult and civilisation, which

The idea of real brotherhood working in this earth shown by practical examples. being proper and working on their special lines never come into collision with one another, but they all help one another in the great work of transport that they are meant to do, in the same way all

clans-classes-nations-races have their special railroads, each running on its own line without coming into collision with one another and thus furthering the transport of *Ruvan* from *Nisti* to *Hasti* realms of permanency. Every man should most scrupulously adhere to the rail road *Patha Tarikat* of his own religion, entirely solely running his cars on the special *Patha* with the sole object of helping other lines of the rail-road *Patha* in their onward work of passage transport of *Ruvan*. Because different lines run on their special rail-roads each helping thus another i.e. observing the chief virtue of brotherhood, they cannot be said to be devoid of brotherhood cult simply because they keep separate rail-road, one not allowing the interference of another i.e. they cannot be said to be failures in the way of success as regards transport is concerned. It is in this way that the idea of brotherhood is to be taken practically as it is in Nature.

We have seen that the circumferences of all *Varana* are drawn from the centre of *Garo-Nmana* with different radii-all running on straight lines,

longer ones when turning their circumferences never come in the way of the shorter in turning their

The way in which
Brotherhood is at-
tained by Varana
Mystery.

circumferences-a point can be so situated on them (i.e. circumferences) that it can easily transpire from the higher to the smaller circumference reaching thus to the very

centre. All these circumferences being concentric run their own way though separate still from one point and drawn by a part of the same straight line. If the centre is changed and the straight line forming radii are curved, the concentric arrangement of the circumferences will be disturbed and overlapping affairs of confusion will result.

The way of the working of the concentric circles is the real spirit of brotherhood. The religions of *Varana* and their special cults can be explained by this simile-which is unique as the *Varana* do run like it in Nature. In short, the brotherhood of mankind does not mean that there should be one religion and belief for them all, which is an impossibility, looking to the very nature of the universe working in its multifariously various ways. This fusion of religions to oneness is the great aim and object of *Frasho-Kereiti* i.e. time when *Dravao* ignorance will be changed to all knowledge. To-day when *Dravao* i.e. ignorance about the great theme of the Universe ripening in *Varana* differences is rampant in Nature, she doing her best to so mould different *Varana* that they may on the last day be in a position of fusion into a homogeneous mass-for which she is allowing each

Varana to run its own way helping another to do so thus teaching them how to extend sympathy to one another, it is foolish to talk of fusion into one. One Nation of one *Varana* has to go on its own railroad and reach the destination designated for it-when further progress to a still further destination will be entrusted to another railroad beginning from where the first ended. This fashion of co-working is the only kind of brotherhood that is profitable in this world of differences to the extreme, which and which only will bear fruit of the great fusion, a matter of extreme future called *Gayeban*.

The Cause of the clash between Varanas; The deep import of Arda Fravash mysteries after death. The idea of Brotherhood in Daena inculcated in the Patha Tarikat.

Every religion when professed fully sends out blessings to another of weaker strength. It is only the work of *Ahiriman* to setup one religion against another. It is for this purpose that *Zarathushtra* enjoined on the votaries of his special *Daena* to so observe the tenets specially given for the *Daena* that universal benefit would occur to

How is Tarikat Path leading to the Brotherhood mysteries.	The rest of the branches that have shot out of the main trunk of the <i>Daena A Baste-Kushtian</i> on <i>Patha</i> gives 9/10 th of his virtues to
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Nature for the upkeep of the *Varana*, mysteries-1/10th only reserved for his progress. This is the brotherhood of the living. The sectarian principles of the *Daena* are simply to

muster strong so as to be able to send the resultant strength to the needs of the rest outside. How can a man provide to do charity unless he does not first earn money or virtue for himself? He has to do hard working on his own sectarian principles-when afterwards he can provide to give the moiety to the others. A person can do virtue only when he is on the *Patha* of his *Daena*-without which it is impossible for him to be so virtuous as to lend 9/10ths of it to others. If a man had that much of strength of character and proper sense to select his own way out, there would be no necessity of his birth having taken place on this earth. Because he is mute and dumb and helpless in progress that he is sent when the master can only show him the progress, he being unable to do so being dumb. Thus every man should remain on the *Patka* of his own religion to muster strong in virtue, keeping the ideals that these *Varana* are all for the ultimate fusion in a far distant period of *Frasho-Kereti* and what moiety he will earn in the shape of virtues is promised for the great event to be drawn nearer and nearer. In this way in the life period of *Thwasha* he behaves depending upon *Sarosh* the great Zamindar of *Nisti* to help him in his endeavour of *Vastriyoshi* i.e. husbandmanship of his properties of mystic import first-the product of which the great Zamindar gives to other *Varana* to help them in their great hazard. *Sarosh* advises the husbandman to obediently follow the special tenets of his religion, thus producing *Saroshem* real obedience which will

one day raise him to the position to which *Sarosh* is now risen. How can a husbandman provide the corn to others if he were not to till his special soil. The tenets of belief of his religion and going upon *Patha* are the weapons wherewith to till his soil of life, the advantage of which will be given to others by the great *Zamindar Sarosh* under whom the believer works as a mystic husbandman. This is for the live body i.e. the body which is a woven pattern of *Dravao*. The educated *Dravao* in *Vohuna* form and in *Gava* education rising to the standard of real obedience called *Saroshem* i.e. the votary on *Patha* has to behave thus in life. But when he dies i.e. when *Ruvan* is aroused to work in the second part of the *Thwasha* the ideal of brotherhood is still higher for him. No sooner does a *Baste-Kustian* die than he is called an *Anusheh* i.e. one who has attuned and has to attune with the eternal i.e. one in the know of or actually possessed of the great *Ushta* eternal happiness, whose first maxim is *Ushta Ahmai* real happiness is to him only, *Yahmai* through whose efforts *Ushta Kahmaichit=Ushta* is given to all the rest. Thus a *Baste-Kushtian Ruvan* from the moment he is up for work i.e. after death is appealed to work in the way *Ardafravash* is working in Nature, blessing him with the *Manthra*, "*Ardafravash Berasad :*" Oh ye *Ruvan* ! May the great maxim on which *Ardafravash* works be clear to you! May the great *Ardafravash* brotherhood come to your

help in the matter! Rise up and work for all the *Ruvan* as **Ardafravash* is working. It is hence that the *Ruvan* in '*Nimhosh*' i.e. imperfect *Anusheh* state wants to dispose of the body in such a way that he may go on *Chinvat* and do work first for his own relations and then for others in the pattern of *Ardafravash*. Thus the idea of brotherhood runs in *Daena*, which is unimpeachable and true from all aspects and sidelights. The mysteries of any religion even if current are hidden hence the word mystery is applied to it. But the mysteries of a bygone religion, whose relic is just drawing its breath for a meager existence are all the more hidden from the known world. The religion of Zoroaster is quite different from what it is taken to be by the present study. We shall show one example out of many, denoting the incompleteness of the present day studies. The *Upayana* i.e. good, old, authenticated, Heavenly sanctioned, spirit-infused customs, full of unseen beneficial effects, current from old days themselves being more than written documents are to be taken as a part of the religion as is enjoined in the *Daena*-

* *Arda* means heart truth. This word is like many Iranian words taken in the Arabic language to mean earth. In the original Iranian sense '*Arda*' means the earth that contains truth in its heart. It thus means earthy beings who have attained at truthfulness emancipation i.e. divine union. *Fravash* means the great deified Wisdom of *Ahu Arda Fravash* then means the highly evolved assemblage of earthy beings raised to immortality who have become one with *Fravash* i.e. the wisdom of *Ahu*. The word connotes

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Yazashne bearing out the truth, and not to be set aside as some hasty non-thinkers are unwisely doing today because their present day studies are prone to take them as a foreign element afterwards introduced.

We cannot help but give such a meagre and scant and incomplete to the extreme description of the essential origins of the *Daena* and close the paper, thanking the Society for the favour rendered and quoting the phrase "*Kaseushchit na Ashaone Kathe Anghhat*" of *Gatha Spentomad Ha 47-4*, '*Ashaone*' for a holy man i.e. to give gifts to a holy man i.e. to please the Ashavan Nara i.e. the holy Nara, *Na*=a man the donor *Anghahat* is in *Kathe*=the need of *Kaseushchit* a moiety i.e. a holy man gets pleased with any moiety he gets.

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the idea of earth raised to the standard of *Ruvan* i.e. *Khathra*=Shining immortal light possessed of *Fravashi* i.e. the Divine Wisdom. In short *Arda Fravash* is called the white Brotherhood. The *Yazats* form the white Brotherhood of *Hasti*=immortal universe who have become one with *Fravashi* i.e. the immutable authoritative all powerful Wisdom of *Ahu*.

The *Arda Fravash* form the white Brotherhood of *Nisti* i.e. the mortal universe, who has become one with *Fravashi*. Both these brotherhood are one with each other as they both have become one with *Fravashi*. *Arda Fravash* is thus that *Fravashi* who has been able to raise the dust to the immortal stage of white brotherhood.