

# Fleeting glance at the Construction of Dokhma and its value in Nature

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(It is regrettable that some radicals in our Community have a wrong notion, when they preach 'that Dadaar Hormuzd is not going to ask you, whether you came back to Him via coffin or crematorium or Dokhma or some such other way.' They even argue that, "why should so much fuss and farce be done, by our Community, over the disposal of a dead body?" It seems, that those who are against our religious method of Dokhmay Nashini have neither the true background of our most scientific religion, nor have they rightly grasped as to what real work our Dokhmas perform in the disposal of our dead and the journey of the 'Ruvan' in the next world, as well as for the living. They are hardly aware, as to what labour of love, energy, time and money is put through in its construction, what status it has in Nature, why so many savants of different Communities have considered it to be the best method for disposal of the dead, etc. We hope, and pray that all those who are against our method of 'Dokhmay Nashini' will sincerely try to understand the spiritual background behind it, as it was given to us not by any age old Dastoor or Mobed, but, by the Prophet of Prophets Spitman Zarthusht Sahib Himself.)

In order to understand properly the function performed by the Dokhma and Dokhmenashini. It is imperative to first look into and understand its four main connecting links, viz. **Khurshed Yazad (the sun), 2) Vultures, 3) Din-no Talaysum, 4) Man himself.** Let us take first, Khurshed Yazad and its rays.

Khurshed Yazad: The sun, the Light of the world as we all know, is the life-sustaining source of this Earth. Science to-day

acknowledges that all facets of life are conditioned by solar energy. This huge heavenly body has a Sphere of 8,68,000 miles in diameter, having a Temperature of 6,000°C on the surface and 14 million centigrade at the core, virtually a furnace of thermo-nuclear reaction, and having a capacity to produce 4 million tonnes of mass in the form of **energy every second**, (each cm. having power capacity equivalent of 10 kilo watts!) Even if all the oceans and lakes of the world are emptied out in the sun, it would not even sputter! It is the nearest star to our earth being some odd 93 million miles away and it takes nine minutes for its rays to reach our earth. It can serve 2 million other earths like us.

By its power of energy in the form of light, heat, radiations; its ultra-violet and infra-red rays, x-rays etc, etc, it has a profound effect, in balancing the life cycles in the world. Scientific study of the **Sun-spots** — which has 11 years cycle has definitely proved this much that during the time of their appearance, the world has suffered from Epidemics, or great social upheavals or floods, earthquakes etc. even the rate of heart-attacks shows the high upward graph, **but how this phenomenon takes place is not known to science.** The sun has been given its due importance and reverence in many a religion. Hinduism has its Yog-vidya, Suriya-Namaskar, Upasana, Sadhna, etc. in reverence to 'Suriya Narayan' meaning Sun God.

Our religion has given considerable importance to the Sun. The visible Sun, being the 4th projection of 'Khurshid Yazad,' operating on the 4th 'Asmaan' of 'Hasti' (the 4th Zodiacal Plane), is associated with a host of prayers, objects and implements in

daily use in our Religion, like the 'Sudreh Kushti', Khurshed-Meher Nyaishes, the 'Talesam' and 'Tana' of the 'Dokhma,' etc, etc.

For our requirement here we will take 'Khurshid-naa-svaa' — the visible and invisible rays of the sun and its connection with Dokhma, and its Tana.

During the ancient times of the Mazdayasni Din the method followed for the disposal of the dead was by **Khurshid-Nagirashni** ( **ખુરશીદ નગીરશની** ) the rays of the sun. The body was placed on a mountain-top exposed to the sun with a cordon round it, made out of steel stripes, (but open from top) in order that birds will do the chisling and the rays of the sun the rest. The bones which would remain were then collected from this enclosure and placed in a small trunk like enclosure made out of rock in the mountains which was known as 'Astodan'. ( **અસ્તોદાન** ) The meaning of Astodan is 'Bones Keeper' (similarly we say Gulabdani, Attardani, Pandani, the place wherein we keep Gulab, Attar. Pan, etc.) During this older time also the disposal of the dead by fire, or in water, or by burial was forbidden, and looked down upon. When our Prophet of Prophets Zarthustra Sahib came, the principles followed by Mazdayasnans for their dead was given an over-all boost by the **Principle of Dokhmenasini**, having more purified and high spiritual **tailismatic rituals in its construction** (which was in a way a bigger Astodan), which is being followed to the present day by our Mazdayasni Zarthushti Din.

'Khurshid Nagirashni' — **the parallel rays of the sun which meets in infinity** spiritually lifts up the Anasar of the body to return it back to the place from where it came. The Bible says, 'your body and soul are the vessels of the Lord, given unto your keeping'. Spiritually the sun plays the key role in transferring these vessels of the

Lord through the vehical of its rays.

Now let us take up the next point 'chisling by the birds — mainly by the vultures. So let us understand and know something about the **bird 'Vulture'**.

'Vulture' — Nature has not been very kind to this bird. Appearance wise, it really looks ugly — but Nature has been really kind to mankind and all the living things of the world by creating and giving this bird to us. **The Vulture is the worlds' best sanitary Agent produced by Nature.** Were it not for them, the disposal of the dead, be it in a jungle, town or city would have been a colossal problem. They can dispose off a full grown buffalo's body in 40 to 50 minutes flat. An instance where a group of large Griffon Vultures have stripped a 50 kilo gazelle in eight minutes has been scientifically noted. This will prove what an **effective sanitation team** they are — which helps us in checking disease, stinks, viruses, epidemic, etc. Nature has given them very sharp eyes by which, they can distinguish between a piece of flesh and a piece of wood lying on the ground with other sundry things from great heights. Their phenomenal vision allows them to spot an object less than 15 centimetres long from seven to nine hundred metres high. Their feet are big and chicken-like which are useful props as they lean back while tugging at a carcass. (Vultures have been falsely accused by some of carrying chunks of flesh in their claws and dropping it at some other place — an impossible task with feet as weak as theirs). Their instincts are so powerful that they will eat only those things which are absolutely dead. Nature in its wisdom has given them naked heads, barren long necks devoid of feathers, as they have to thrust their head (deep) into the carcasses to feed on entrails. The bare neck shed blood and gore efficiently. At the base of the neck a ruff of feathers, protects the lower plumage from getting

wet and sticky. Vultures are in fact, surprisingly clean and spend a greater part of the day preening and sunning with spread-eagled wings.

Vultures are efficient soaring and gliding machines that travel long distances by catching rising currents and riding them. Take off is often clumsy, if not perched on a crag or a tree. The birds need up to 12 metres of runway. Once aloft, flight becomes effortless. When travelling cross country the birds use a series of thermals, leaving the rising columns of air when they have gained enough altitude and gliding downwards to the next thermal elevator with no more effort than an occasional trimming of the feathers. Balancing on broad wings, and feathers outstretched like fingers, they can soar for hours in this manner, covering kilometre after kilometre moving barely a muscle. Ligaments and tendons that hold the wings outstretched are tough as raw hide. They can travel in a day over 100 to 150 miles.

A single vulture, cruising at 600 metres is able to scan 130 square kilometres beneath him for signs of death. Another vulture, six or seven kilometres away, can scan an equal territory, and so on across hundreds of kilometres. When a carcass is identified, the finder goes into a high-speed, wing folded dive. The sudden swoop is noticed by neighbours who follow suit—and in turn others follow. Thus a hundred vultures gathered at a single carcass could have been drawn from an area of as much as 1,300 square kilometres. This is how they are able to zero in on carrion, so quickly and in such great numbers from beyond the horizon.

There are 20 odd species of vultures in a variety of shapes and sizes. King of all the vultures is the Andean Condor, the largest airborne bird on earth, a 11.5 kilo flying machine with a wingspan of about three

metres. Of the ten vulture species in India, only four are common. The Indian white-backed vulture, the Indian long-billed vulture, the Indian scavenger vulture, or Neophron★ and the black or King Vulture.

Perhaps, to some people, the very word vulture conjures up an image of corpses and death as this 'baldy' is ever present, but whatever it is they are in harmony with nature.

Our Zarthusti Din enjoins, that this bird, although it lives as **Khurfaster** (ਖੁਰਫਾਸਟਰ) its work and thoughts are of **Gospandi nature**. It has a **Telepathic connection with the dead**—according to the 'Ashoi' of the dead. A person who has led a religious life and has practised Ashoi during his lifetime, will be able to have more rapport with vultures, when dead, and the vultures come as drawn by a magnet to dispose off his mortal remains. Within three days, before the morning Uthamna and Afringan of Daham Yazad are performed, whatever is to be given back to mother earth is done through the vulture's excretions. The vulture works jointly with (Khurshid Yazad) the sun, to give back the 'Anasar' (Atoms of the body) in the custody of Daham Yazad.

So we have seen how the sun together with the vulture play a part in the disposal of our dead, together with them the Talaysem (ਟਲੈਸੇਮ) of Dokhma is joined. How it works we shall now try to see by understanding the construction of the Dokhma.

★(At Thirukalikundram Temple, 85 kilometers from Madras, every day two Neophrons arrive between 11 a.m. and noon, to be fed rice and wheat-flour balls with sugar and butter by the priest. According to legend, the birds fly in daily from the holy city of Varanashi—1,300 Kilo metres away.)

Reference for Vultures, Readers Digest 1978.

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Last time in Vol. 4 No. 5 of 'Dini Avaz' we have seen the connection of Khurshed Yazad (the sun) and the vultures with Dokhmay Nashini while discussing the topic of the disposal of our dead. Here, we shall try and understand the construction of the Dokhma, albeit not in details but as the title suggests, briefly.

It is a fact, that many Zarthushtis have very little knowledge, or no knowledge, of how a Dokhma is constructed. The presumption on their part is that a Dokhma is merely a round wall like a well, where some religious ceremonies are performed, by the priest during the time of its construction known as "Tana-ni-Kriya" and the enclosed ground of the Dokhma has three chalked out separate places for keeping the bodies of men, women and children. Far be from this limited and at times misguided knowledge, it takes toil, sweat, time and money and above all knowledge, ability and love from the side of the clergy for performing the required ceremonies in their minutest detail.

For the construction of the Dokhma, what is selected first is the place, usually a hill or a mountain site — this is a prime requirement — the site is not also selected by anybody and everybody. During the olden days in Iran, when the Magav Mandal (Magavs — highly evolved Zoroastrian Sages, also known as Magi) used to stay with the Community — the head of the Magav Mandal "Sraoshavarez Sahib" would select the ground. In the later periods 'Din-Dasturs' and high Calibre 'Yozdathregars' used to manage this to the Magav Mandal had gone into seclusion and retreat, 49 years before the fall of Persian Empire.

After the selection of the ground, the next thing was to allow cattles, sheep and

goats to move freely and graze over this selected piece of land for a minimum period of seven months to seven years. The idea behind this was to purify Mother earth by the Bull's urine ( ) and that of other cattles. During this period, Spring water or well water is sprinkled daily on the selected area of ground. Then the "Jamyad Yasht Nirang" is recited by a Mobed on the entire ground while walking over it. Jamyad Yasht Nirang, because "Jamyad Yazat has connection with "Spenta - Armaiti", Mother Earth in our 'Din'. After which the 'Baj', Ceremonies start. No less than 13 'Bajs' of different 'Yazats' are performed and their blessings invoked by that Mobed or Dastur who every six months takes 'Nahan' and who at the interval of every 72 hours performs his own Soul's 'Yazashni.' Such a Mobed or Dastur can alone perform these 13 'Baj' ceremonies. Such a Mobed is only called "Yaozdathregar". He starts with "Dadaar Hormuzd Baj" then 'Sarosh' then "Behman, Ardibesht," etc. This and other Avesta prayers develop the phase of Mithra in the 'Dokhma'. Finally, on the ground a grand 'Jashan' Ceremony takes place, with the Afringan of "Daham Yazad".

The first axe: on this purified ground where so much Avesta recitation and cleansing by Tara and water is effected, for a period of not few days but seven months to seven years, the first step towards actual construction of foundation

takes place. This is what is known as "Kudali - Marvani - Kriya" ( କୁଡାଲି ମାରବାଣୀ କ୍ରିୟା ) which will indicate to the reader how much pain and exactness is required in preparing the construction of a 'Dokhma'. The first stroke of the Axe/Scythe on the ground is made by the Dastur or Mobed after performing his Kusti and taking the Khshnuman ( କ୍ଷୁଣ୍ଠମାନ ) of 'Sarosh' — whilst chanting Yatha-Ahu-Vairyo on the word "Shyothananam" he gives the first stroke of the Axe, and repeats this nine times, everytime giving the stroke of the axe whilst chanting the word 'Shyothananam' and then completes the Yatha-ahuvairyo'. Thereafter, he prays the 'Yatha-Ahu-Vairo twenty-one (21) times as an antidote against 21 Drujis and digs the ground as much as he can during this time. The whole 'Anjuman' which is present during this kriya of Kudali-Marvani also recite 21 "Yatha-ahu-Vairyo with the priest, after which they also in their turn give the strokes of the axe on the word "Shyothananam" of "Yatha Ahu Vairyo."

Now the next step is to understand "Taano Purvani-Kriya" ( ଡାନ୍ନା ପୁରବାଣୀ କ୍ରିୟା ) which many of us know by name but are unaware of the intricacies involved in it.

For the 'Tana' 301 metal nails, mainly of

iron, of different weights are pegged at different places and all of them are connected with one another by passing a string over them. Mind you, this is not an ordinary string but a sanctified one, for which cotton is first grown separately by a 'Mobed' who has attained the stage of "Vastriyosh" (one of the eight stages of an "Athravan"). But for the last few centuries this is not practicable, hence cotton is bought from the market which is cleaned and kept in the rays of the sun for some period, then it is purified by religious ceremonies of "Sarosh Baj" ( ସରୋଶ ବଜ ) then dried, and kept for about three days in the 'Kebla' room of Agiary or Atashbehram. After which, women, usually the wives of the priests — popularly known as "Gorani" ( ଗୋରାଣୀ ) perform their daily "farajiat" prayers and then slowly and painstakingly take out 101 thread from the cotton, then bend them each individually, whilst reciting 101 names of "Dadaar Hormuzd". All together this 101 threads are joined to form a string and whilst doing this, they go on chanting the Esam ( ଇସମ ) "Ya Hadhameh" ( ଯା ହାଡହମେହ ) by this what we call as "Tana" gets ready. This string will be now utilized in connecting the 301 nails. The distribution of the nails and their weight is as given below:—

Number of Nail	Weight of each Nail	Total Weight
1	1 Maund	1 Maund
4	1/4 Maund	1 Maund
36	1 1/9 (Seers)	1 Maund
256	1/8 (Seers) } 32 ÷ 8 = 40	1 Maund
4	2 (seers)	
		<b>Total 4 Maunds</b>

The 301 nails are cleaned with fresh water and sanctified by recital of 'Sarosh Baj' ceremonies ( ସରୋଶ ବଜ ). The total weight of all the nails is 4 Maunds, no more no less.

(their sizes were also different but details of these are lost to our civilization). It will be observed that numerologically number 4 is predominant in figures of nails as well

as their weight. 301 (3+0+1=4) or 256 (2+5+6 = 13 = 4) or 36 divisible by 4 or 4 by itself. This figure of 4 has a significant connection with four "Anasar" (elements) of the human body mainly water, fire, earth and air details of which we will not enter into here.

The big nail weighing one Maund will be fixed exactly in the centre of the Dokhma which will do the work of concentrating the spiritual power, which upto now has been significantly created and which will have connection with "Chinvat" the abode of the dead.

¼ Maund each of four nails having three holes on their. Top (for Tana string to pass through it) will be for four corners which will support the Talismatic Spiritual power near the Dokhma Walls.

36 nails totalling 1 maund will serve as a divider for the three Pavis of Male, female and Children and protect the dead body by keeping it separate and not connected with an other dead body. It has connection with 36 Electricity of Plains of Matter - 36 Nails for 36 Electricity (out of total of 81 Electricity as explained in Zaratoshti Din).

256 nails will have connection with 64 parts of wave lengths of Anasar  $64 \times 4 = 256$ . These nails will be utilised in the drainage situated in the four corners of Dokhma, having 64 nails in each drainage.

4 nails of two seers each will be pegged near the entrance of the drainage system.

In the centre of the Dokhma one well-like hole is dug. This is known as 'Bhandar' (બંધાર ). This 'Bhandar' is six to nine feet deep and its circumference depends upon the number of 'Pavis' (for keeping the corpse) desired to be constructed according to the population of the place, but the depth of six to nine feet is not variable, as the rays

“The Parsi mode of disposal of the dead is certainly very effectual, and it is impossible to say that there is any objection to it upon Sanitary grounds.”

Hon. Sir Maxwell, Melvill, K.C.I.E., C.S.I.

of the sun should reach the 'Bhandar', with increased depth this will not be possible.

The round wall of the dokhma is built 12 to 15 feet high from the ground as nobody (except Nasesalar) can see inside the Dokhma when it's in use. In between the wall and the Bhandar three Circles of Pavis, that of corpses of Children first from the Bhandar side, where children upto 15 years are kept, then of female, and near the wall pavis of Male. All this pavis slope towards the Bhandar and each pavis is separate by itself, having a small canals ( નીકરોલો ) so that the liquid flowing from the corpse like water, blood, pus will go to the Bhandar without coming into contact with any other pavis - lest the other Pavis become defiled ( ઝાણા ) Even small steps are made for Nasesalar ( નસેસલાર ) in such a way that they can go to a desired pavi without stepping into any other pavi. Also a four feet broad strip is made for Nasesalar from the entrance of the Dokhma to the Bhandar in a straight line so they can go to any three pavis as well as lower themselves into the Bhandar if required for cleaning etc. The door of Dokhma is also constructed in such a way that it always opens towards the East. In the compound of the Dokhma a small house is build where Atash-Dadgah is kept burning for 24 hours a day. This is known as a Sagdi ( સગડી ) Here a small 'Diva' or bati of ghee or koprel is kept. This diva after the sunset is kept in such a fashion that its small light will reach the outer wall of the Dokhma, where at the height of 10 to 12 feet one hole of 4 to 6 in-

ches is made in order that the light of the Diva (diva) will go through it into the Dokhma.

One can see as to how minute and scientific, is the mode of disposal of our dead given to us by our religion from what little is mentioned here, without even going into details. Dokhmas are just not constructed like any other construction, for it encloses th-

at piece of land where evil spirit cannot enter, it is that sanctified place from where are first step towards the progress of the soul is taken, it is that place which has a direct link with Atashbehram and Agiatis, being interdependent on one other. Without the existence of Dokhma Farsho-Gard cannot be attained.

(To be continued)

## HOME THEY BROUGHT THE WARRIOR DEAD!

That was the line which naturally came floating to the minds of some of those, who had gathered to bid their last farewell to the mid-20th century 'Athornan' warrior, who died in very tragic circumstances, as his body was brought to Bombay's Doongarwadi on Sunday, the 18th November, 1979.

Ervad Dr. Minocheher D. Karkhanawalla, always in immaculate white Daggi, with a tall white headgear, looked every inch the deeply religious Zoroastrian that he was. Most of the obituary tributes paid to him highlighted the scientist in him. But Ervad Dr. Karkhanawalla, above all lived every day of his life as a good Zoroastrian should in this highly materialistic age. He was on the advisory committee of 'Dini Avaz', when it was first started in 1975. Thereafter, he continued to be in the vanguard of many of the battles that 'Dini Avaz' Committee had to fight with other like minded organisations for the protection of Zoroastrian traditions.

The one that comes readily to mind is the historic meeting organised on the

22nd December, 1977 at Bombay's famous Sir J.J. Modi Hall of the Cama Oriental Institute, when Ervad Dr. Karkhanawalla, in one of the finest speeches ever made by him on Zoroastrian subjects, he gave a clarion call to all right-thinking Parsees not to succumb to the baits and false assurances of those, who were hellbent on introducing what they called 'reforms'. In a spirited defence of 'Bunak Pasbani', the great Zoroastrian scientist lashed out at those who talked glibly of 'Juddin' Navjotes and Marriages.

Orthodox to the core in his outlook this renowned nuclear scientist passed away veritably in the prime of life. We are sure that all our readers will join us in praying that, 'May the soul of this model 'Athornan' proceed speedily towards 'Anushahi'.

"Sarosh Asho Ferozgar Yaar Va Paadaar Va Neghedaar Va Gushdaar Va Paanaa Va Paasbaaney Ravaaney Baheshi Bahereh Ervad Minocheher Ervad Dada-bhai Baash Aedun Baad!"

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(In Volume 4 Nos. 5 and 6 of "Dini-Avaz" we have seen the Connection of Khurshed Yazad (the Sun) and the bird Vultures with Dokhmay Nashini in the disposal of our dead. How the Vulture — the world's best Sanitary Agent of Nature — before the morning uthamna give back to mother earth whatever is to be given to her through its excretions, and how 'Khurshid Nagirashni' — the parallel rays of the Sun which meet in infinity, spiritually lift up the "Anasars" of the body to return them back to the place from where they came. Then we saw how the place for the construction of the Dokhma is selected, how cattles and sheeps graze over it for seven months to seven years, the Yaozdathragar Mobed who only can perform the 13 'Bajs,' the first axe—"Kudali — Marvani — Kriya," then "Taano Purvani—Kriya" requiring 301 Metal Nails, the purification of the Cotton String, the different Weight of each Nail, and total weight of 4 Maunds — having Connection with 4 "Anasars" the placement of Nails, the Circles of Pavis, the Bhandar, and the small house in the compound of Dokhma having Sagdi. Now, let us see Man himself.)

First we shall glance over the composition and constitution of a Man, in order to understand the difference between a living body and a dead body. To see what subtle changes take place in the constitution of a Man, when the thing which we call life "Jiv" ( જીવ ) goes away. There are certain points which are predominantly important to be understood, and which have connection with Dokhma and Dokmay Nashini given to the dead body. Also what changes take place in the Composition and Constitution of a Zoroastrian body, during the time of death, and after death, are to be considered.

According to the Zarthushti Din, a human body is made up of Nine (9) parts, out of which the first three namely, 'Fravashi,' 'Baodangh' and 'Urvan' (or Ravan) are the highly evolved, holy, and immortal or permanent parts of a human being containing the Divine light ( વ્યદા રસીદા ) and some part ( ભાગ ) of Daadaar Hormuzd. There is no word in any language to explain or understand the meaning of 'Fravashi' a term

roughly translated as implicit Divine obedience and Sublimest oneness with Daadaar. Hormuzd. Baodangh can be termed as Divine intelligence, Perfect Knowledge, and Urvan (or Ravan) — Soul which has come and gone innumerable times with the body, is that advance part which can even communicate with Daadaar Hormuzd.

The next three parts are 'Kehrp,' 'Tewishi' and 'Ushtan.' 'Ushtan' is the breath of life — subtle life energy : 'Tewishi' is the desire — forces, Psyche ( વાસના, ઈચ્છા ) and 'Kehrp' is that unseen subtle body, comprising 16 'Chakhras' or Plexuses. The 'Kehrp' is divided into two stages (a) A higher portion of Kehrp is one with God ( કુદરત વસેલુ કેહર્પ ) and (b) the other is "Mader Kehrp" — which is tilted towards our seen body. This bifurcation is of importance in understanding the subject in hand. The first "Kudarat Vaseloo Kehrp" — the one with God has got White Nature existing in it, whilst the Second "Mader Kehrp" is not still pure; it is connected with impuri-



ties of the body — which is named as 'Druj' — 'Dravav' in our Zarthushti Religion. The Black element which originally connected with the 'Kehrp', 'Tewishi' and 'Ushtan' got converted into white element almost upto its 3/4 portion. Now only the remaining 1/4 portion remains to be converted, purified — This lies with the "Mader Kehrp."

The last three parts are 'Tanu,' 'Gaetha,' and 'Azde (bish).' "Tanu' and 'Gaetha' are visible, the seen body. 'Tanu' means the outer bodily form, and 'Gaetha' means the Organs. 'Tanu' and 'Gaetha' are made of 'Anasar' (𐬀𐬎𐬌𐬎𐬎𐬎𐬎) — Atoms, and the 'Anasar' is made of Dravav + 'Gav' which gets intermingled to form Vohun. (𐬀𐬎𐬌𐬎𐬎𐬎𐬎) when another 'Gav' which is an additional loaned 'Gav' (given by Nature) gets added to 'Vohun' Then what is formed is 'Anasar' atom. So :—

Dravav + Gav = Vohun + Another Gav = Anasar

The Word 'Anasar' in itself suggest Nas — (Guj. 𐬀𐬎𐬌𐬎𐬎) i.e. ultimately destined to be destroyed. This 'Anasar' is to be lifted after death for its onward journey up, and for this Dokhma and the rays of the Sun play a vital part in sending this "Anasar" of the dead person from here to Chinvat.

The last remaining part is "Azde" a subtle oily counterpart of the physical form — a transitional body. It is through 'Azda' that 'Mader Kehrp' sends the life giving force which keeps the body alive. 'Azda' as the 'Haptan Yasht' says has fifty doors. ("Pan-chaas Dvaram Vasi") through which it sustains the body by transmitting the life giving force (𐬀𐬎𐬌𐬎𐬎) sent by "Mader Kehrp." When this Azda breaks, man dies.

As long as the 'Azda' is in tact, the body functions and its various systems like the Digestive System, Nervous System, etc. work i.e. his physical being — but what

about the spiritual aspects? — Zarthushti Din enjoins that through "Azda" spiritual force also flows, in proportion to the tenets and canons of the religion followed by an individual, which helps to improve, clean, and eliminate the 'Dravav,' the black side, the evil existing in the body of a person. When "Azda" breaks all mechanism of the body stop and 'Azda' spreads itself into the whole body; — death occurs and decay starts.

As soon as death occurs, 'Fravashi', 'Baodangh', 'Ravan,' 'Tewishi,' 'Ushtan' and the higher portion of Kehrp — which is one with God together with another 'Gav' (the one which was loaned) all get separated, and what falls on the ground is the (body) 'Tanu', 'Gaetha,' 'Azda' and 'Mader Kehrp'. These fallen parts as we have seen before consisted of 'Dravav' or Black element, which now proceeds to decay, gathers force (and attacks 'Ravan'), together with the external world evil (Nasa Druj.) which flows from North (𐬀𐬎𐬌𐬎𐬎𐬎𐬎). Due to this fact we apply Tara (𐬀𐬎𐬌𐬎𐬎) to the dead body whilst giving it a bath (and not water), tie up seven bunds or knots on different parts of the corpse to control the 'Druj' which is inside and perform the "Sachkar" Ceremony to ward off the external (Nasa Druj) evil from entering the corpse.

'Sachkar' controls the 'Nasa-Druj', after which recitation of the Avesta prayers starts. This helps to gradually awaken the consciousness of the 'Ravan' which begins to grow unconscious after the 3rd or 4th year of an individual during lifetime. And it is the mind which takes over the functioning. At the time of death the mental faculty stops functioning, and the 'Ravan' wakes up from its sleep to find out what good or bad the mind has done during the span of life.

'The 'Maya' — the materialistic attraction of the world; the desires built during the

life-time pull the 'Ravan' towards the fallen body — during this time the recitation of Avesta Manthra — Vani and 'Geh—Sarna' gives a clarion call to the 'Ravan' to arise, awake, and get prepared to proceed to its onward journey, and forget about all that is earthbound.

After 'Geh—Sarna' the corpse is placed in the 'Pavis' of the 'Dokhma' (we have seen about this in our previous article) where the chisling of the body is done by the Vultures. Here the "Telaysam" (તેલયામ) of the Dokhma starts its work. Those 36 Nails out of 301 nails of the "Tana" which serve as a divider for three 'pavis' of male, female, and children and which have connection with the 36 Electricity of planes of matter open up a Magnetic Path from the 'Dokhma' to the planes of "Chinvat" for the 'Ravan', to ascend.

The Vultures who dispose of the body "Chasni Keray" (ચાસની કરે) (remember Avesta Manthra has been recited throughout on the corpse) whilst sitting in the Dokhma on the 'pavis' get affected by the Telaysam of the Dokhma and within three days before the morning of the 'Chaharum Uthamna' give to the Mother Earth, whatever is to be given, through their excretion. Thus the "Anasar" are uplifted with the help of Khurshid Yazad, and they quickly take the straight path referred to above, but if the chisling is done by vultures outside the 'Dokhma', then the "Anasar" takes a pretty long time as they do not get the advantage of the straight Magnetic path created by the "Telaysam" of Dokhma.

The liquid flowing from the corpse, like blood, pus etc. go to the 'Bhandar' Via Canals (બંધારીયા) through drainage into the (four) wells situated on the four sides (roughly) of the 'Dokhma', and meet mother earth for Nature to do the rest. We have previously seen that each drainage has 64 Nails, total

256 nails utilized out of 301, and their Connection with figure four, (4)<sup>4</sup> and 'Anasar.' — Bones also get powdered by the rays of the Sun, and go Via the same process.

Thus one can observe how methodically the System in the Dokhma works, and its high Standard of Physical Hygiene, but it would be incorrect to label the 'Dokhma' merely as an institute of Physical Hygiene, for its spiritual work is far greater than the physical one performed.

The 'Ravan' on the lower planes of 'Chinvat' has to do the work of cleansing the 'Kayrdar' (કૈરદાર) (the image of all the good & bad done in the world by the mind), the time taken depends upon the formation of each individual 'Kayrdar' good or bad — after which the 'Ravan' goes to the upper 'Chinvat'. Here it requires its 'Anasar' back, and he gets it, if they have come up and 'Anasar' do come up in time, if the body has received 'Dokhmay Nashini'; otherwise the 'Ravan' has to wait till the time the 'Anasar' come up, which is a long time, without 'Dokhmay Nashini.' At this Juncture, the 'Ravan' whilst receiving its 'Anasar' showers its Blessing on its family and friends for having given the physical body 'Dokhmay Nashini'!

To preserve 'Dokhma' and 'Dokhmay Nashini' is to preserve the Zarthushti 'Din. If "Dokhma" gets defiled, then Atash Behram and Agiary automatically suffer too, and vice versa, as both are interdependent. It is said that the "Chak" Kirya which is performed in the Atash Behram during the time of offering "boi" has Connection with "Tano, Purvani Kirya." Whatever the time and whatever the Civilization in the world, there should exist in the world atleast one Dokhma, and one Atash Behram 'cause, without them, Farsho — Gard cannot be attained.

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