

FROM DARKNESS INTO LIGHT: Part II

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- 18a. Thwashahe Khdatahe
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d. The three stage Ahunavar Plan
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The correct time for prayers during the five gehs
(Periods into which a Zoroastrian's day is divided)

The Havan Geh – begins 36 minutes before sunrise and lasts till noon (local time)

The Rapithwan Geh – (which is the prevalent Geh for the first seven months of the Zoroastrian calander) or the Second Havan (applicable to the remaining five months) is established not exactly at 12:00 noon, when it has just begun, but ten minutes later, that is ten minutes after the conclusion of the Havan Geh, and lasts till 3:00 p.m (local time)

The Ujiran Geh – is likewise established not at 3:00 p.m, when it has just begun, but at 3:33 p.m, and lasts till sunset. The 36 minutes period before sunset is known as Ujiran's Meher. This is only a grace period, to enable a Zoroastrian to conclude his prayers started in the Ujiran Geh

No one should begin prayers during this period.

The Aiwishruthrem Geh – is established not at sunset when it has just begun but 36 minutes after sunset, and lasts till 12:00 mid-night. The 36 minutes period after sunset is known as Aiwishruthrem's Meher. Zoroastrians are requested not to recite the Holy Manthravani (Mantras) during this period.

The Ooshanin Geh – is established not at mid-night, when it has just begun but 100 minutes after midnight (i.e. 1:40 a.m) and lasts till 36 minutes before Havan's Meher. (i.e. 36 minutes before sunrise) This 36 minutes is known as Ooshahin's Meher.

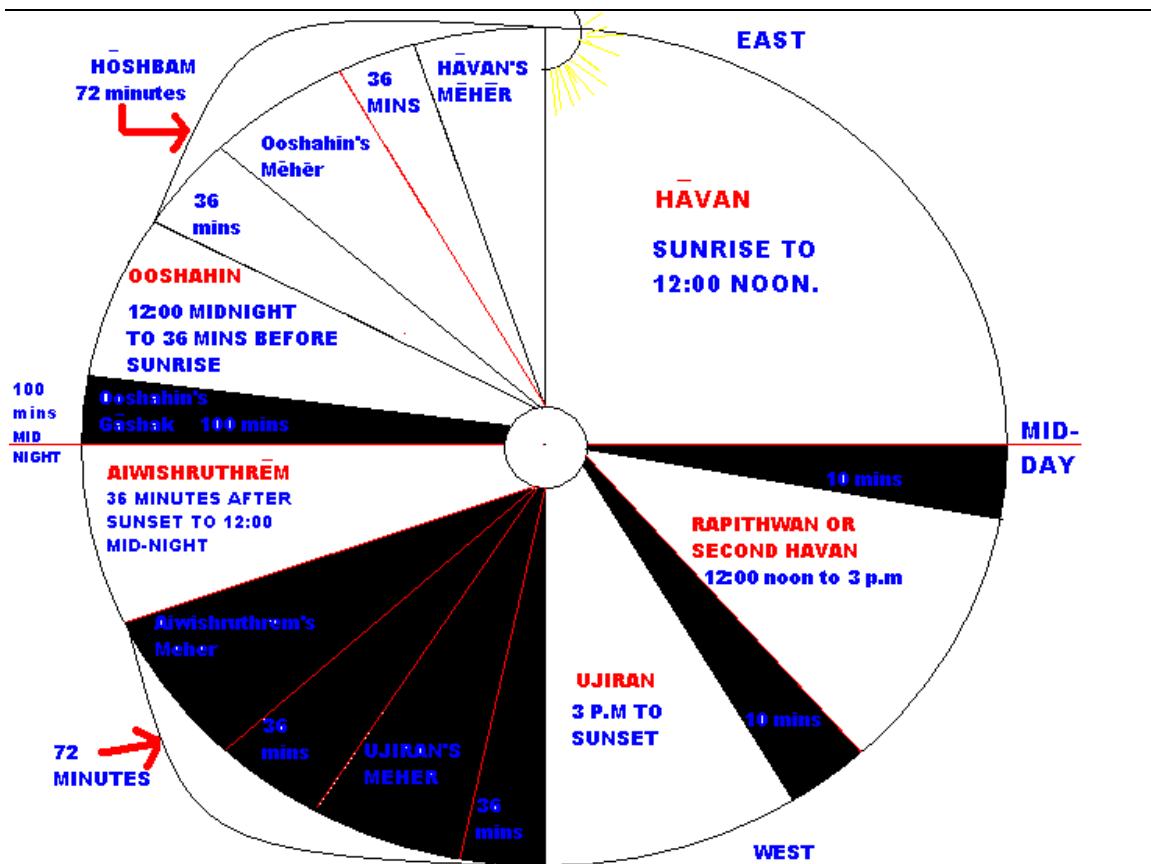


Diagram showing the five main gehs (periods)

Note, the transitional periods (Gashak) between Havan and Rapithwan of 10 mins. Between Rapithwan and Ujiran of 10 mins. Between Ujiran and Aiwishruthrem of 72 mins, and between Aiwishruthrem and Ooshahin of 100 mins.

Gashak (transitional period)

An explanation about the divisions of a day and a night into Gehs is given from the stand point of the movement of our globe. All the motions of our globe are not such as can be perceived by material science. What is said to be the movement in an orbit is really a screw like movement. The movements of revolution and rotation occur in the screw like circle. During each rotatory turn of 24 hours there occur five interruptions or a kind of side way shock.

Thus the earth undergoes five sideway shocks during 24 hours of a day and night. These five shocks signify a disorder in Nature. The order in Nature is preserved by the raining of Sun's rays which have wonderful powers of creation, disruption, association, radiation etc. etc. These powers of Sun's rays actively successfully do their appointed work as long as the course of the rays is straight and uninterrupted.

It is common knowledge that at the time of sunrise, it takes the sun's rays about nine minutes to reach the earth, because of the vast distance separating our planet from the sun. Now, after 12:00 noon, the visible rays, which so far belonged to the Havan Geh, get weak and stale, and therefore, the sun has to shed them and convert them into those of the Rapithwan Geh due to the jolting of the earth. This changeover process takes 9 to 10 minutes.

But even thereafter the staots of the Havan or the Rapithwan Gehs are not transmitted to those of the Rapithwan and Ujiran Gehs respectively. In other words, while the take-off stage for the new Geh during the day is reached in ten minutes, it takes at least thirty-three minutes for the staots of the new Geh to be completely restored. A Zoroastrian should therefore, refrain from praying during those 33 minutes of the Geh-cum-Staot changeover, and only thereafter perform the whole Kusti for the new Geh.

Hereafter comes one of the most crucial and delicate periods of yet another 36 minutes called **Aiwishruthrem's Meher**. Now that the sun no longer shines on our part of our globe, and because of the onset of darkness, the magnetic field, and currents operating on the Earth undergo a transformation. The daily rhythm of light and darkness alternating in a regular pattern brings about the upset.

While dealing with the first three Gehs during daytime, we saw that the earth undergoes a minor jolt at the time of the changeover period from one Geh to another. But now that the sun itself is not shining, the intensity of the jolt is sharper and its effect lasts for 36 minutes. This short murky period beginning from the 37th minute after sunset and lasting 72 minutes (**both inclusive**) is technically called **Gashak**. During this time, a Zoroastrian is enjoyed not to recite the Holy Manthravani (**Avesta Prayers**) as the forces of darkness, **Asre – Tariki** which pervade the atmosphere, try to hold sway over living beings, and the Avestic Staots can be rendered ineffective. The

Gashak period cuts the Staots virtually to nil. It is only after the 72nd minute after sunset that the lay-devotee can begin his prayers in the Aiwshruthrem Geh.

A similar, but longer Gashak period lasting 100 minutes, starts as soon as the Aiwshruthrem Geh is concluded at 12:00 mid-night, and the Ooshahin geh begins. Thus the Gashak period is from 12:00 mid-night to 1:40 a.m, when a Zoroastrian should avoid praying.

You will have see from the above notes that the transitional periods between two gehs, when Manthravani should not be recited, varies from Geh to Geh.

Hoshbam - Taigi

We still have to examine one of the most important parts of the divisions of the Gehs, the period from the latter part of the Ooshahin to the Havan Geh.

This is the unique period, which lasts from 3:00 a.m, on to very nearly sunrise and includes the **Hoshbam**.

This period has no parallel and is the exact opposite of the Gashak periods. Called ‘Taigi’, it is considered an ideal one, not only for reciting prayers, but also for performing Weddings, Navjote’s, and for the Uthamna (**Pad-Ruz**) ceremony for the Soul of the departed, at dawn on the fourth day after death.

During this period not only is the magnetism prevailing in the earth’s atmosphere more refined and purer than any other time of the day, but also the vibrations in the environment are least disturbed or agitated.

It is the time, above all, when the first reverberative currents and the rays of the **Sun** are brought down on earth and when the free flow of Yazadic forces around our planet is most dominant.

THE CORRECT SEQUENCE OF PRAYERS

Duty-bound prayers during Havan, Rapithwan and Ujiran Gehs.

The complete sequence

1. Kusti
2. Sarosh Baj
3. Havan, Rapithwan or Second Havan and Ujiran at the prescribed time
(as shown above)
4. Khurshed Nyaish
5. Meher Nyaish
6. Vispa Humata (can only be recited in the Havan or the Second Havan)

7. Hormazd Yasht
8. Ardibehesht Yasht
9. Sarosh Yasht Hadokht
10. Doa nam Setayeshne
11. Namaskar chare dishano
12. Din no Kalmo (in Avesta)
13. Tandurasti (in Avesta)
14. Kusti (after Pad-yav)
15. Prayers for the departed e.g. Patet Ravani

Short – incomplete prayers

1. Kusti
 2. Sarosh Baj
 3. Havan, Rapithwan or Second Havan and Ujiran Geh
 4. Khurshed Nyaish
 5. Meher Nyaish
 6. Vispa Humata (can only be recited in the Havan or the Second Havan)
 7. Doa nam Setayeshne
 8. Namaskar chare dishano
 9. Din no Kalmo (in Avesta)
 10. Tandurasti (in Avesta)
 11. Kusti (after Pad-yav)
 12. Patet Ravani
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Duty bound prayers during Aiwishruthrem Geh

1. Kusti
 2. Sarosh Baj
 3. Aiwishruthrem Geh
 4. Sarosh Yasht Vadi
 5. Atash Nyaish
 6. Doa nam Setayeshne
 7. Namaskar chare dishano
 8. Din no Kalmo (in Avesta)
 9. Tandurasti (in Avesta)
 10. Kusti (after Pad-yav)
 11. Patet Ravani
-

Duty bound prayers during the Ooshahin Geh

1. Kusti
 2. Sarosh Baj
 3. Ooshahin Geh
 4. Hormazd Yasht
 5. Ardibehesht Yasht
 6. Sarosh Yasht Hadokht
 7. Doa nam Setayeshne
 8. Namaskar chare dishano
 9. Din no Kalmo (in Avesta)
 10. Tandurasti (in Avesta)
 11. Kusti (after Pad-yav)
 12. Patet Ravani
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During the Taigi period in Ooshahin Geh

1. Kusti
 2. Sarosh Baj
 3. Ooshahin Geh
 4. Hoshbam
 5. Din no Kalmo (in Avesta)
 6. Tandurasti (in Avesta)
 7. Kusti (after Pad-yav)
 8. Patet Ravani
-

During the Taigi period in Havan Geh

1. Kusti
 2. Sarosh Baj
 3. Havan Geh
 4. Hoshbam
 5. Din no Kalmo (in Avesta)
 6. Tandurasti (in Avesta)
 7. Kusti (after Pad-yav)
 8. Patet Ravani
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Q. “How can we possibly reserve so much time from our daily hectic lives to recite prayers?”

- A. For those who are not familiar with the Avesta prayers, or do not pray at all, the task will seem impossible, or even absurd. However, there is always a solution if you seek it!

Learn to recite and perform the Sarosh ni Khshnuman Kusti prayer with Mithra, even if it means learning one word a day, and recite this prayer five times a day at the specified time for each Geh. This will be a small beginning, but it will surely bring a beneficial change in your lives.

If you can spare more time, then there is another solution.
In place of any of the five Gehs pray

65 Yatha Ahu Vairyo's

In place of Khurshed Nyaish pray

103 Yatha Ahu Vairyo's

In place of Meher Nyaish pray

65 Yatha Ahu Vairyo's

In place of Hormazd Yasht pray

103 Yatha Ahu Vairyo's and 12 Ashem Vohus.

In place of Ardibehesht Yasht pray

65 Yatha Ahu Vairyo's

In place of Sarosh Yasht Hadokht pray

75 Yatha Ahu Vairyo's

In place of Sarosh Yasht Vadi pray

103 Yatha Ahu Vairyo's

THE IMPORTANCE OF FASLI PRAYERS

All our Manthric prayers, and effects arising from religious ceremonies are founded on Staot Yasna. (colours caused by vibrations when Avesta Manthras are recited) which is also the root law of creation.

“Ya Hata Anghaeush Pouruyaehya”

“Staot Yasna is the fundermental Principle of the Manifested Existence”
(*)

Gatha Ha. 30. 1. – O ye eager ones! I shall speak unto you about those two things worth knowing, which are the Staot Yasna for Ahura Mazda, and the

Good Mantra by means of Holiness of Good Mind, and these are worth learning with Spiritual Light.

Gatha Ha.34.12 – “What is Thy system, what is Thy will, what is Thy Staota, what is Thy Yasna, speak O Mazda that I may hear, by means of which the reward of Ordinance (authority to perform spiritual functions) may be obtained.”

(*) Translation by Ervad Phiroze Masani

The laws of Staot Yasna. – The sound of Avesta Mantras as recited by a devout Zarathoshti, merge with the atmosphere and create invisible vibrations and colours, which reach the Eternal, hidden worlds of Hasti and bring back answering blessings of spiritual progress to the chanter, and to the world, through Sarosh Yazad.

Sarosh Yazad presides over the entire creation. He is the receiver and transmitter of the Original Staots. He sustains the entire universe. He collects all the effects/conditions caused by the movement of the seven skies (see note later) called Garadune garadan and sends them, in the measure needed and deserved to every part of the Nisti worlds (Ultra physical and physical) including the Seven Keshwars (seven spheres into which the Universe has been divided) Arvahi Alam (world of Souls) and Jismani Alam for the spiritual progress of the entire creation.

Owing to the tremendous working efficiency of Sarosh Yazad, all classes – mineral, vegetation, animals and humans progress spiritually towards Ahura Mazda

All our prayers are closely connected to the right time, day and month in Nature. In our duty-bound daily prayers and also in other religious ceremonies we project Mithras (thought energies) of Geh (time) day and month when that particular prayer is being recited, taking into consideration the fact that it takes 365 days for the sun to pass, (in turn) through the twelve Zodiac [an imaginary belt in the heavens, having the ecliptic (the orbit or great circle traveled by the sun from west to east through the heavens in the course of the year) in the centre, within which the moon and all the principle planets have their paths] signs, at different degrees bringing changes in Nature.

Different Amesha-Spenas (Holy Immortals) Yazads (Angel-energies helping Ahura Mazda) Mino (energies in the Highest Realms) Dae (comes after Mino energies) Farokh (comes after Dae energies) preside over different days and months. Therefore, to receive the influx of energies from

these Immortals for our spiritual progress, we project Mithras at the right time, day and month to attune with the presiding energies.

During ceremonies like Yajashne, Vendidad, Nirangdin etc. special Avesta Mantras are recited for the day and month. In the continuity of the Afringan we follow the ancient laws of reciting the Kardas (**paragraphs**) of days and months.

The names of the months start from Farrokh Farvardin and end Spendarmad Ameshaspand. The days start from Hormazd and end at Mino Aneran.

At present these Holy ceremonies are not performed according to Fasli calculations of days and months, consequently the Staots are not received in their full measure.

The Dini Saal (Fasli) calendar runs almost parallel with the activities and functions of Nature. The year begins around the 21th March – Jamshedi Naoroz – and ends around the 20th March – Vahishtoisht Gatha, although the Gregorian calendar has nothing to do with it. In fact, the Gregorian calendar has been based on the Fasli calendar, in which, a day, Avardad Saal Gah, is added every four years, after the Vahishtoisht Gatha.

A Zoroastrian should pray his own (Shenshahi or Kadimi) Roj-Mah i.e., (Roj-Mah according to which his/her Navjot was performed.) but he should not miss out the Fasli Festivals, such as Gahambars, Jamshedi Naoroz, Fravardegaan days etc., because there's nothing to prevent him from reciting prayers, like Yashts and Satayesh according to the Fasli Roj and Mah. Although it is made quite clear, that one should not jump to change his or her Roj/Mah of Kadimi or Shenshahi, still if a Behdin (under no circumstances a Navar or Maratab) insists on leaping into it , it should be remembered that there is a procedure to be undergone.

Notes (see above) **Gav** = matter from the skies - the energy that unselfishly sacrifices itself to spiritually advance erring Souls.

Chithra = origins / seeds of creation (@)

The movement/passage of the skies in the Hasti world result in Chithra. When these descend to the first sky of the planet Moon (**Mah**) then Mah

Yazad changes them into **Gav Chithra**. That is why Mah is called Maonghem Gavachithrem

FASAL = HINGAMO = GAHAMBAR

According to Ustad Behramshah Shroff, Fasal is not merely a change of seasons, but a specific time/period when certain influx of energies from the Eternal world (**Minoi**) descend onto our earth.

There are six such Hingamos which occur during the course of the year, and their names are embodied in the names of the six Gahambars (time/period)

They are: -

- | | |
|-------------------|---------------------|
| 1. Maidayojarem | 4. Ayathrem |
| 2. Maidayosheyhem | 5. Maidayarem |
| 3. Paitisheyhem | 6. Hermaspathmaedem |

According to the Fasli calculation the first Gahambar starts in the month of Ardibehesht on Khorshed Roz and ends on Depmeher Roz. (a period of five days between April and May). During these five days the sun enters the second Zodiac sign of Taurus (**Vrushabh**) the Moon, which causes its Noor (light – its energies) to overflow. The sun gathers these energies of the Moon and directs them to the earth, through its invisible rays, which rejuvenate humans, animals, vegetation, and minerals – the earth is fertilized (spiritually) and the visible signs are growth of fresh new shoots and leaves on vegetation.

Fasal is thus the cause and season is the effect of such phenomenon
Similarly the second Gahambar, Maidayosheyhem (Fasli calculation) starts in the month of Tir on Khorshed Roz and ends on Depmeher Roz. (a period of five days between June and July) During these five days the sun enters the fourth Zodiac sign of Cancer (**Karker**) at a particular degree, which causes an entirely different kind of energy to form, which the sun directs to the earth.

These energies increase the growth of the seeds (spiritual origins) of all creation (@)

FACTS ABOUT GAHAMBARS

1. Gahambars have connection with time/period.

They occur on certain days of certain months; therefore they have connections with days and months.

Gatha Yasna 44. 3.

“That which I question Thee, O Ahura, divulge and communicate (Thou) candidly (frankly) unto me What Reality (was) (the) primeval Forebear (ancestor – forefather) (and) Originator of (Thy) Divine Immutable Law? What Reality did establish the orbit of the Suns (the luminaries (heavenly bodies) and (the) stars (in the firmament)?

Who (was it) through Whom (the) Moon (continues to) wax (and) wane in (its) successive course? I yearn to be acquainted (by Thee) O Mazda of these and other similar (problems of significance)

2. Gahambars have connection with food also

We eat daily, but seldom pause to wonder how Nature creates such a variety of food (fruit, grain, vegetables etc.) for our needs. Without trees and vegetation there would be no food, and without the Sun and water there would be no vegetation.

Therefore, it is important to know that different energies from the Hasti worlds, brought down to the earth by the sun at different periods of the year, causes seasons, which are also controlled by the sun. These energies sustain vegetation and nourish all living things.

Very briefly – During the 1st Gahambar the influx of energies brought down by the sun through its rays, spiritually fertilizes and purifies the earth, which later results in abundant production of food where deserved.

During the second Gahambar the energies from the sun causes new shoots to emerge from seeds (and increase spiritual growth)

During the third Gahambar we see the rapid growth of trees and plants after they receive energies from the sun.

The fourth Gahambar is the time for food, (fruit, grain vegetables) to grow, ripen and be harvested (to reap what you sow)

The fifth Gahambar is the time to receive or sacrifice (as payment for sins) In Yajashne Ha. 55. first four paragraphs, and also in the Hoshbam prayer we learn about the conditions required to reach the 5th and 6th Gahambars.
(#)

-
- 1. Vanghuishcha
 - 2. adhao

with good thoughts and intensions
I willingly sacrifice blessings I have received from above to spiritually advance others
with good thoughts and intensions

- 3. Vanghuishcha

| | |
|------------------------|--|
| 4. ashayo | <u>I will return with interest</u> that which I have taken from others (as payment for my sins) and accept with Ashoi that which is due to me, during the 5 th Gahambar |
| 5. hupaurvao | <u>To attain to the highest and Best stage of</u> Ashoi which can reach ' <u>Hu</u> ' (Infinite – One and Only) |
| 6. vahehish | <u>which is the best spiritual energy</u> |
| 7. aparao | <u>This good work</u> (nos. 1, 2, 3 and 4) <u>will help me</u> (after birth) |
| 8. resentish | <u>to advance to Tan-Pasin</u> |
| 9. daregho-vare-thmano | This work/condition will successfully combat all Druj (spiritual darkness and sins) for a long duration till the 6 th Gahambar is reached (till Moksha is reached) |
| 10. yath | <u>with which</u> (with these energies) |
| 11. no | <u>we</u> (gain) |
| 12. mazishtaoscha | <u>knowledge</u> (highest spiritual truths) |
| 13. vahistaoscha | <u>which is His Conscience</u> |
| 14. sreashtaoscha | <u>which spreads everywhere to give Spiritual Light</u> |
| 15. ashayo | <u>This highest condition of Ashoi</u> |
| 16. erenvante | <u>I will receive</u> |

(#)

Therefore, it is essential for all humans to establish, through their own respective religions, a high standard of Ashoi on earth, for the happiness and prosperity of all creation, and to crush energies that oppose Ashoi.

In the eleventh paragraph of Khurshed Nyaish it is stated that when the sun shines and warms the earth, thousands of Yazads gather its light (**fire energies of the sun – Staots**) and distribute them onto the earth to increase Ashoi and spiritually advance deserving Souls. This helps us to understand that there are physical as well as spiritual energies emerging from the sun to help individuals realize that happiness and sorrow, physically and spiritually promote Ashoi.

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The correct time for prayers during the five gehs
(Periods into which a Zoroastrian's day is divided)

The Havan Geh – begins 36 minutes before sunrise and lasts till noon (local time)

The Rapithwan Geh – (which is the prevalent Geh for the first seven months of the Zoroastrian calander) or the Second Havan (applicable to the remaining five months) is established not exactly at 12:00 noon, when it has just begun, but ten minutes later, that is ten minutes after the conclusion of the Havan Geh, and lasts till 3:00 p.m (local time)

The Ujiran Geh – is likewise established not at 3:00 p.m, when it has just begun, but at 3:33 p.m, and lasts till sunset. The 36 minutes period before sunset is known as Ujiran's Meher. This is only a grace period, to enable a Zoroastrian to conclude his prayers started in the Ujiran Geh

No one should begin prayers during this period.

The Aiwishruthrem Geh – is established not at sunset when it has just begun but 36 minutes after sunset, and lasts till 12:00 mid-night. The 36 minutes period after sunset is known as Aiwishruthrem's Meher. Zoroastrians are requested not to recite the Holy Manthravani (Mantras) during this period.

world emerges. Consequently, starting from Mazda-dat Time rules the birth and death of every creation, according to the laws governing sins.

Through the Ahuradat laws (from matter into spirit) the whole creation, every atom, every speck of dust, spiritually advance (according to the laws governing sins) through the Geti, Nisti and Hasti worlds to finally merge with the Light (Noor) of Dadar Ahura Mazda.

TAN – PASIN (ethereal/transparent body)

When realization finally dawns on an individual, mostly through pain, suffering and humility, that whatever that person has achieved in life is Solely through His Blessings, and that without His help that person is nothing, (in short self-effacement) then the selfish energy within that person is transmuted into Gav.

At this stage every atom within his or her body spiritually turns towards His Light. The heavy load of cares and worries is lifted and peace and contentment is experienced. After death such a Soul is freed from the shackles of the physical body and becomes light like Khersp (etherial counterpart of the physical body) and ascends to Dadare-Gehan (the gateway to the Nisti (ultra physical world where gravity does not work). Such a body is freed from rebirths and is transparent like Khersp that is why it is called Tane-Pasin.

But a physical body that still contains Vohoon (i.e. Dravao + Gav Chithra) is reborn again and again till passions are brought under control as mentioned. Such a stage is known as Tanasak or Drujodeman state.

NOTES ON THE FIVE GEHS

There is continuity, a set pattern in the Manthric prayers of all the five Gehs. In each Geh the first few lines comprise of prayer invoking that particular Geh itself, followed by names of energies who act as Hamkaro (helpers) in each Geh.

In the Havan Geh Savanga and Vees.

In the Rapithwan Geh, - Fradat-Frasve and Zantu are the helpers.

In Ujiran Geh - Fradat Veer and Dakhyu.

In Aiwishruthrem Geh - Vispa and Huzaya.

In Ooshahin Geh - Barez and Naman.

There are identical Mantras in the second and last paragraphs of each Geh. All the paragraphs in between attune the chanter with the Yazadic energies prevalent at that particular time. It is difficult to define time. Time and Gehs go hand in hand. We are bound in Time. The working of the

Universe is merged in Time. In every creation there is a measure of force, fire or heat energy and motion, and Time and Space are inseparable from these energies.

Time is measured in different ways. Mazdayasni Zarathoshti Daen teaches that Time is connected with **Zareha Vourukash** (an expanse-fire energy – the world from which ultimates of matter are created), which engulfs the entire Nisti world and is in connection with the core of every creation therein.

Q. What connections do humans have with Time?

A. According to the Mazdayasni Zarathoshti Daen, man is born, lives and dies, and after countless rebirths finally attains Moksha (freed from sins and rebirths) therefore his passage through Time is continuous. During this long and arduous journey, he receives two different influxes of energies. One **Asre Roshni** (beneficial currents from the spiritual worlds) in the measure he deserves, which brings happiness and peace, and the other **Asre Tariki** (harmful energies which cause suffering and pain) which the person has generated himself in past lives. Therefore, man's future life depends on how he receives these two kinds of energies. When happy and content he should not be arrogant, but humble, and share with others less fortunate than himself. In pain and sorrow he should not blame others but accept suffering as his just due and ask for His forgiveness, to transmute sins into Gav Chithra. In this way he reduces 'burdens to bear' in future lives.

Therefore, Time is connected with the working of Nature. The flow of Time starts from Zareha Vourukash in the Nisti realm and is consequently connected to every creation therein

The Yazads in the Hasti worlds (spiritual worlds) preside over the entire procedure. Gehs are compiled keeping the above-mentioned facts in mind

Q. What connection do Gehs have with our everyday lives?

A. **Every Geh, which is actually a period of Time, is also the 'Lord' of that period of Time.** (a Mino(the highest, hidden world energy) in every Geh a different 'Lord' and his helpers take charge of that particular period of Time, and different Yazadic energies take charge of Nature's Staots during that same period of time. Therefore, for spiritual progress, we recite our Manthra prayers at different times to attune to different Gehs and Yazadic energies.

Geh Mantras are the foundation of all other prayers, that is why after Padayav Kusti prayers and Sarosh Baj, which purifies our Aipees it is essential to pray the prevalent Geh Mantras to help (in a small measure) the Yazads in their work of spiritually advancing creation. In return, the Yazads invoked

shower their blessings (influx of fire-energies) onto the chanter in such a way that through that person's life he has the strength and the correct mental attitude to act in an appropriate manner when happiness or sorrow befalls him. (as mentioned above)

Therefore, from the present existence to the time when Ahura Mazda 'Wills' a new creation, or till every creation reaches Frasho-Gard and merges with the Creator, Gehs, and the energies working in them will continue their tremendous work of spiritually advancing creation.

The Mantras of the third and forth paragraphs of all the five gehs are the same. In the **third** paragraph, starting from Ahurem Mazdam the chanter hopes to attune with Ahura Mazda, Zarathushtra, the Fravashi of Asho Zarathushtra and the Amesha Spentas (**the Holy Immortals**) through the Mantra prayers.

In the **foruth** paragraph, starting from Ashaoonam Vanghoohish, the chanters wish is to attune, in the best possible manner, and as early as possible to the Time when he or she receives Moksha by reciting the correct prayers at the correct Time. (**Hingamo**) which is the best way to merge with the 'Lord' of Time and the yazadic energies.

PARAGRAPH 3

| | | |
|-------------------|----|---|
| 1. Ahurem Mazdam | 5 | through these Mantras <u>we all attune</u> (i.e. my Soul, and fragments of my Soul in mineral, vegetation and animal kingdoms, and my counterpart |
| 2. ashavanem | 2 | (to) <u>Righteousness</u> |
| 3. ashahe | 1 | <u>Ahura Mazda</u> |
| 4. ratum | 4 | <u>The Source of / Lord of</u> |
| 5. yazamaide | 3 | <u>Righteousness</u> |
| 6. Zarathushtrem | 10 | Through these Mantras <u>we all attune</u> |
| 7. ashavanem | 7 | <u>to Righteousness</u> |
| 8. ashahe | 6 | <u>Zarathushtra</u> |
| 9. ratum | 9 | <u>the Lord of</u> |
| 10.yazamaide | 8 | <u>Righteousness</u> |
| 11.Zarathushtrahe | 14 | through these Mantras <u>we all attune</u> |
| 12.ashaono | 12 | <u>to the Righteousness</u> |
| 13.fravashim | 13 | <u>Fravashi of</u> |
| 14.yazamaide | 11 | <u>Asho Zarathushtra</u> |
| 15.Ameshe Spente | 17 | through these Mantras <u>we all attune</u> |

| | | |
|---------------------------|----|---|
| 16.ashaonam | 15 | <u>to Ameshaspentas</u> the Holy Immortals |
| 17.yazamaide | 16 | who possess all 72 stages <u>of Ashoi</u> |
| <u>PARAGRAPH 4</u> | | |
| 18.Ashaunam | 23 | through these Mantras <u>we all attune</u> |
| 19.vanguhish | 22 | <u>to Fravashis</u> of the Yazads |
| 20.surao | 18 | who possess all 72 stages <u>of Ashoi</u> |
| 21.spentao | 19 | of <u>Good Mind</u> =Behman and <u>Love</u> =Armaiti |
| 22.fravashayo | 20 | <u>Strength</u> =Sherevar and <u>Righteousness</u> =Asha Vahishta |
| 23.yazamaide | 21 | Spiritual progress to <u>Perfection</u> = Khordad and <u>Immortality</u> = Amerdad |
| 24.astvato | 28 | through these Mantras <u>we all attune</u> |
| 25.manakhyacha | 27 | <u>to the Lords of the correct Time</u> |
| 26.apanotemem | 24 | of the <u>physical world</u> connected with life and death, |
| 27.rathwam | 25 | the <u>hidden world</u> highest, hidden world |
| 28. yazamaide | 26 | and the <u>Correct Time</u> itself which is the best way to attain Moksha |
| 29. yaetush-temem | 30 | amongst the <u>Yazad's</u> |
| 30. yazatanam | 33 | best energies <u>Lords</u> |
| 31. hanghanushtemem | 32 | of <u>Ashoi</u> |
| 32. ashahe | 35 | <u>capable of giving help in everyway</u> |
| 33.rathwam | 39 | capable of attuning me with Nature's workings is the Correct prayers |
| 34. aiwinasanstemem | 36 | and its <u>Asho</u> Holy |
| 35. jaghmushteam | 37 | <u>Righteous</u> |
| 36.ashaono | 38 | <u>Right Time</u> |
| 37.ashahe | 29 | <u>which is the best way to receive help</u> |
| 38. rathwo | 31 | and the <u>best way to receive</u> |
| 39. ratufritim | 34 | <u>Blessings</u> from above |
| 40. yazamaide | 40 | <u>we all attune to the Right prayer at the Right</u> <u>Time, through these Mantras</u> |

Similarly in all the five Gehs, the last two paragraphs, 9th and 10th are identical.

Every Geh attunes the devotee to a long duration of Time. Starting from the present (when the Geh is being recited) to the long forgotten past when Ahuna-Vairyā brought creation into existence, to the future when Frasho-Gard is reached, that is when creation will merge with Ahura Mazda.

The yazadic energies (33 Ahus and 33 Ratus) working in every geh advance creation to moral, intellectual and spiritual development to reach Frasho-Gard, and the essential energies and objects needed for their work are remembered and invoked in the last two paragraphs of each Geh, to enable the chanter to attune, to become conscious and praise them.

Paragraph 9

Fire energy is the root of every creation, that is why, in the ninth paragraph, the chanter of the Geh first invokes and attunes to Fire “Ahura Mazda Puthra” to attain to Ahura Mazda Himself.

The Yazadic energies Zarvan (motion-fire-energies which they sacrifice from themselves to help others) working during the Gehs. (i.e Nature’s work of delivering and fetching) give spiritual ‘bath’ Barashnoom to purify Dravao (spiritual darkness leading to sins) of deserving Souls on earth. Therefore Barashnoom is invoked next after Fire energy.

In order to create and operate the Nisti world ultimates of matter-elements are required. The root of these elements is Apam Napta, which is invoked after Barashnoom.

In every Geh the blessings (influx of fire energies) of different Yazads are guarded and conveyed to deserving Souls on earth, which advance them to unselfish thoughts, words and deeds, for their own, and for universal spiritual progress, and the result of devout prayers is delivered right up to Ahura Mazda by Nairiyosangh Yazad who is helped by Dami-Oopaman to guard against Ahirimans evil intentions of preventing deserving Souls from advancing spiritually. Therefore, both these fire energies are remembered together.

The fortunate Souls who have freed themselves from the shackles of rebirths are called Iristenam Oorwano. In order to advance still further in the spiritual world, they help the Yazads, working in every Geh, to advance creation.

The wish of the chanter of the Geh is to attune to them too.

Paragraph 10.

In this way, through the working of each Geh Ahura Mazda advances creation according to Ahunavairyā (HIS WILL) and other Immutable laws, to the final goal of Frasho Gard. He is referred to as Ratu (Lord) the Head of

all the other energies working in the Gehs, by the chanter, who wishes to attune to Him.

After Padyav Kusti and Sarosh Baj we pray the right Geh at the right time to advance creation towards Frasho Gard.

These Holy Manthric prayers (of the Gehs) compiled by Asho Zarathushtra are referred to as Vispa Sravaao Zarathushtri and the correct tarikats (procedure, Laws of Ashoi, or natures laws of behaviour), which attune the individual to the past, present, and the future in every Geh is Vispacha Havarashta Shyaothna

Paragraph 9.

| | | |
|------------------------|----|--|
| 1. Thwam | | <u>You,</u> |
| 2. atarem | | <u>Fire,</u> |
| 3. Ahurahe Mazdao | | <u>Ahura Mazda's</u> |
| 4. puthrem | | <u>son's, (the keepers of His Will)</u> |
| 5. ashavanem | | <u>the Righteous</u> |
| 6. ashahe | 7 | <u>Lods</u> who dwell in obedience |
| 7. ratum | 6 | <u>of Righteousness</u> to you |
| 8. yazamaide | | <u>we all attune, with these Mantras</u> |
| 9. hadha-zaothrem | 11 | <u>This specially arranged</u> |
| 10.hadha-aiwyaonghanem | | (12) <u>Barasum</u> that is the combined efforts of my Kusti and Sudreh and the Barasum (spiritual bath) of the Geh ceremony, and my sins which are in the process of transmuting into goodness will liberate my soul |
| 11.imat | 9 | <u>and this instrument of strength</u> which elevates me to perceive Ahura Mazda's Din, for |
| 12.baresma | 10 | <u>this measure of Divinity</u> (this Barasum) gathers and maintains Asre Roshni within itself to work for Ahura Mazda |
| 13.ashaya | | <u>Because I maintain this Ashoi ,</u> |
| 14.fрастарем | | <u>I will gather all the scattered parts of my</u> <u>soul and reach Ahura Mazda</u> |
| 15.ashavanem | | <u>to this Righteous</u> |
| 16.ashahe | 17 | <u>Lord</u> |
| 17.ratum | 16 | <u>of Righteousness</u> Barasum |
| 18.yazamaide | | <u>we attune (through these Mantras)</u> |

| | |
|---------------------|---|
| 19.Apam | <u>Aap</u> (spiritual energy in water) the |
| 20.Naptarem | energy that retains and delivers Blessings (Khoreh) to a deserving person to <u>Apan</u> |
| | <u>Napat</u> |
| 21.yazamaide | <u>we all attune</u> (through these Manthras) |
| 22.Nairim-Sanghem | Nirayosangha the dormant fire within myself, which is very active in Nirayosangh Yazad who works unceasingly to fetch and deliver the energies from the Padshahs of all Atash Behrams. The same fire energy that was active at the navel in bygone Shahs of Iran who were lofty spiritual Souls. |
| 23.yazamaide | The same fire energy that helps an individual to gain spiritual knowledge through his religion to help creation progress towards Ahura Mazda. (to this fire energy) <u>we all attune</u> (through these Manthras) |
| 24.takhmem | The extremely courageous, capable of overcoming any eventuality, |
| 25.Damoish-upamanem | <u>Dami Upaman Yazad</u> extremely, spiritually advanced fire energy, whose spiritual and intellectual guidance help advanced souls (Maghav Sahebs) to maintain their daily routine of observing all the tarikats (religious procedures – right prayers at the right time) of our religion without faltering. |
| 26.yazatem | to this Yazad |
| 27.yazamaide | <u>we attune</u> through these Manthras |
| 28.iristanam | Through these Manthras <u>we attune</u> |
| 29.urvano | <u>to the Souls</u> |
| 30.yazamaide | <u>of the departed, who are not enslaved by rebirths</u> |
| 31.yao | <u>who,</u> |

- 32.ashaonam have achieved individuality (highest Ashoi – become whole – reached Moksha
 33.fravashayo that is the unthinkable, powerful energy of Fravashi (the energy that obeys every law of Ahura Mazda

Paragraph 10

| | | |
|-------------------|----|--|
| 1. ratum | 3 | with these Manthras <u>we attune</u> to |
| 2.erezantem | 1 | <u>the Supreme Lord - Leader</u> |
| 3.yazamaide | 2 | <u>possessing the highest degree of moral, intellectual and spiritual excellence,</u> |
| 4.yim | | <u>that is,</u> |
| 5.Ahurem Mazdam | | <u>Ahura Mazda</u> |
| 6.yo | | <u>Who</u> |
| 7.ashahe | 8 | <u>is at the zenith</u> (highest degree of intensity, strength and success |
| 8.apanotemo | 7 | <u>of Ashoi</u> |
| 9.yo | | <u>who</u> |
| 10.ashahe | 11 | <u>affords the greatest help</u> |
| 11.jaghmushtemo | 10 | <u>among the energies of Ashoi</u> |
| 12.vispa | 15 | with these Manthras <u>we attune</u> to |
| 13.sravao | 12 | <u>all</u> |
| 14.zarathushtri | 13 | <u>the Holy Words/Teachings</u> (which will free us from sins) |
| 15.yazamaide | 14 | <u>of Asho Zarathushtira</u> |
| 16.vispacha | 19 | <u>we attune</u> to |
| 17.hyarshta | 16 | <u>all</u> |
| 18.shyaothna | 18 | <u>the tarikats</u> |
| 19.yazamaide | 17 | <u>created by the working efficiency of the Yazads</u> (Havarashta) who work unceasingly to bring happiness and prosperity to every creation in the physical world |
| 20.varshtacha | | <u>which were performed in the past</u> |
| 21.vareshyamnacha | | <u>and will continue to be performed in the future</u> till Frasho Gard is attained. |

ATHRO AHURAHE MAZDAO PUTHRA

To successfully accomplish the entrusted work and reunite with Dadar is the hidden meaning of Athra.

Before the creation of the Universe Dadar sacrificed an energy from Himself, an expanse, which spread and became the foundation of the Universe. Because this energy had emerged from Dadar it was Raiomand (shining with the Glory of Truths – the Innermost Spiritual Knowledge) like Himself.

He desired that after the formation of the Universe, and the fulfillment of His Will, it (that is, the original energy) should return and merge with Him once again.

'Thra' (like Himself) and 'Aa' (to merge with Him) = Athra.

Like Dadar, this original energy has the capacity to maintain, sustain and mould creation, that is why it is called Farazand (offspring) of Dadar or Athro Puthra Ahura Mazda.

There is no boundary to this limit-less, original energy, this expanse, this foundation-nothing exists beyond Athro Puthra Ahura Mazda.

It is oval in shape, like an egg, and contains fourteen other expanses Athros which it creates and maintains within its own expanse.

Therefore, Athro Puthra Ahura Mazda is the root, the original energy, which ‘flows’ over the other fourteen Athros, who have different names but are collectively called Athra Ahura Mazda Puthrem for they all contain the same original energy.

These fourteen Athra Ahura Mazda Puthrem sacrifice a great deal of themselves (their energies) to spiritually advance creation. Their work is to bear the burden of evil energies (generated by erring Souls who live in spiritual darkness) punish, and finally transmute them into good energies, like themselves, to merge with Dadar Ahura Mazda.

Thus, in the limitless expanse of Athro Puthra Ahura Mazda there are fourteen other energies Athra Ahura Mazda Puthrem who all work to fulfill His Will.

They are, addressed as 'thawm' = 'You'

APAM NAPAT

Aap = water. The spiritual energy in water retains the Ashirwad (blessings) from the spiritual Hasti world. (blessings = a fire energy that works unceasingly and faultlessly to eliminate spiritual darkness from sinful Souls). This enables Apam Napat energy to transmute dravao of an deserving Soul into eternal energies.

First ultimates of matter are bestowed onto a Soul, which later forms the physical body to bear the punishment for sins. The pain and suffering gradually destroys the sins and the ultimates of matter and transmutes them

into Gav Chithra (a spiritual fire energy – a gift from the Hasti world) which can then ascend to Noor (Light of Spiritual Knowledge)

DIFFERENT ENERGIES WORKING IN THE HAVAN GEH

Liberation of a Soul of a deserving person starts from Havan Geh period, that is why the chanter of the Geh first invokes the presiding Lord of

1. The Geh Havan and his helpers Savangh and Vees, for these energies strive to draw Asre Tariki (influx of harmful, evil energies generated by the individual) towards themselves to transmute them into Asre Roshni (Eternal Light)

Therefore Havan, Savangh and Vees assist and guide Asre Tariki of a deserving soul to

2. Ahurim Frashnem (that is to understand the Holy Questions asked by Prophet Zarathushtra, and to perceive the correct meaning of the answers given by Ahura Mazda

3. To Haptanghaetim (Haptan Yasht large) that is to comprehend the Hafta (seven) Ameshaspantas (Holy Immortals)

4. To realize the capacity of the Immortal Haoorvartat (Khordad – Perfection) to transmute Druj energies into Gav Chithra. This knowledge is imbibed into the mind of a deserving person.

5. To realize the importance of Aeryama Ishyo (the prayer that can transmute matter into spirit and give freedom from sins and rebirths). The person, who strives for this condition utilizing his own religion and by leading a good and useful life, receives Mithra (thought energies of Truths) and Strength from above to dispel Tahaesha (spiritual darkness leading to sins, sorrow and suffering) in order to reach the final goal of Moksha.

All this spiritual knowledge is imparted by Havan, Savang and Vees energies to Asre Tariki (influx of harmful energies) of a deserving person by first drawing this harmful influx towards themselves to enlighten it regarding matters concerning Aeryama Ishyo.

Armed with this knowledge and Amavanatem (strength bestowed onto the influx of evil energies) Verethrazanem (victory over the condition of Asre Tariki) is attained, which rapidly transmutes evil energies into eternal good energies, and as the condition of these good energies become more refined (i.e. as they progress) from Yo Oopemo (the beginning) to Yo Magehmo (through the second-middle stage) to Yo Fratemo (and then to the final stage) (\$)

Note These conditions are mentioned in the beginning, middle and end part of the Ardibehesht Yasht. These Mantras are very sacred words in addition to the five Gathas.

Cont. (\$) in that proportion Vispa tabeshao taoorvayantem (all hatred is overcome) and Vispatabeshao titarentem (to reach a higher condition) gradually overcomes all problems of the mind, body and Soul to reach the final goal.

In this way the selfish energy of Asre Tariki gradually changes into an unselfish condition. It is then that the individual realizes that he or she must spiritually return with interest (through punishment) that which that person has taken from others, (through sins) and graciously receive with Ashoi, that which is due to him (through blessings from above).

The individual then learns to ‘cultivate’ (to till, to improve mental and moral qualities) Vouru-Gaoyaotim (in the vast field expanse of life) through sorrow and happiness.

Another energy working in Havan geh is Mithra Meher Yazad - the energy that is a part of, and works for the Infinite Ahu) who presides over the Light of the Sun, Truth and Justice in the vide pastures of Vouru Gaoyaotim. No sinner can escape the power of perception of Mithra’s Hazanghara geosha (a thousand ears) and Bebare – chashm (ten thousand eyes - typifying Mithra’s limitless capacity of hearing and observing all things. He works with Sarosh Yazad and mete out punishment in the measure deserved).

In this way the chanter of the Geh attunes to different energies working during that period, and realizes how much these energies sacrifice and strive to advance a person to good thoughts, words and deeds.

During the Rapithwan Geh the Gathas are remembered. The fire energy of the Gathas has connections with all religions. An individual passes through five stages of evolution before reaching Moksha. During his passage through the Rapithwan period (life on earth) the person tastes the bitter fruits of sins (mental and physical pain and suffering which is the only way to erase sins and advance spiritually)

In the Ujiran Geh the final stage of Athrawan (fire energy) is remembered. The Soul advances from different Jirms (planets) and religions gathering spiritual knowledge (fire-energy) to reach the final goal of Athrawan (fire-energies of righteous Dastoorkis and Mobeds), which blends the Souls with

Ahura Mazda. During the Ujiran period the tangle of sins gradually unwinds therefore, the ‘burden of sins to bear’ is Less.

The passage of time through the Aiwishruthrem Geh is the road to Eternal energy for the Soul. During that period the Sun does not shine on that part of the Earth, darkness prevails and **Ahiriman evil, destructive energy created from Dravao of wicked Souls**) tries to prevent Souls from reaching the Eternal Light, but the energies of Aiwishruthrem gradually overcomes Asre Tariki assisted by Zarathushtra-temo (highly advanced souls who sit on the throne of Asho Zarathushtra, after Him.)

In the Ooshahin Geh the imprisoned Tariki (energies of spiritual darkness) gradually reverts back to Asre Roshni (Eternal Light) and finally Ushta (Bliss – the Soul reaches the highest stage of happiness, being free of sins and rebirths) is attained.

To summarize

During the **Havan Geh** the yazadic energies strive to spiritually advance an erring Soul.

During the Rapithwan Geh the Soul bears burdens of sins.

Through the **Ujiran Geh** period the Soul is less troubled. It acquires fortitude in the face of pain and suffering.

All through the **Aiwishruthrem** period the Soul gains spiritual strength to overcome druj which had caused so much pain.

In the cause of the Ooshahin period the Soul finally dispels spiritual darkness and realizes that the only way to eternal happiness is to reach the Hasti world and Hoshbam (the Dawn of Consciousness) assists the Soul in this realization

We can now appreciate the high quality of work carried out by the energies working in the five Gehs, and why it is so essential for all Zoroastrians to recite these prayers at the specified time, to attune to the Yazads, and assist them.

Ilm-e-Khshnoom (spiritual science) teaches that creation of the Spiritual Worlds originates from the **Vairyā (Avesta)** of **AHU** (THE WILL of AHU) and later extends to the physical creation.

Yasna 6. 1 and 2

Zarathushtra asks Ahura Mazda.

“O Ahura Mazda! Most generous Spirit, Creator of the settlements supplied with creatures, Righteous One! Which was the word Thou spakest unto me before the havens, before the water, before the earth, before the animals, before the trees, before the fire, before the righteous men, before the demons and savage men, before the material worlds, before all good things created by Mazda that are of righteous origins?”

Yasna 6. 3 and 4

Then said Ahura Mazda

“This was the path of **Ahuna Vairyā** O Spitama Zarathushtra! Which I spake unto thee (which was) before the heavens, before the water etc.

The Vairyā (Will) of AHU lies in the Embryo of Boundless Time denoting Eternity.

It is beyond the scope of human intelligence to grasp the full meaning of Ahuna Vairyā for it originates in the highest realms of the spiritual world (hidden world).

We can call it “The Will of Ahu”, or the Original Thought and Word or The First Muical Note, or The Project Plan for creation or the Root of the Spiritual and Physical creation. All these sentences collectively expressed cannot convey the power of the Holy Ahuna Vairyā. We can humbly express it as a living, discerning, implicitly obideint, Eternal spiritual Light with limitless force and limitless knowledge.

The Ahuna Vairyā is the Project Plan for creation.

The three stages of Ahuna Vairyā Plan (very briefly)

1. The first stage is to create all regions, centers and stations of the Immortal and Mortal worlds
2. The second was to transform those Souls lacking in Divine Knowledge into Matter for their spiritual progress, development and transmutation (**change in nature, form and condition**) of evil into good. **Law of Infloement of Soul into Matter or the Mazdayasni Daena.**
3. In the third stage souls are repatriated to the immortal worlds after Frasho – Kereiti. (Spiritual Renovation)

Before the creation of the Universe Dadar sacrificed an energy from Himself, an expanse, which spread and became the foundation of the Universe. Because this energy had emerged from Dadar it was Raiomand (shining with the Glory of Truths – the Innermost Spiritual Knowledge) like Himself.

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They are, addressed as 'thawm' = 'You'

APAM NAPAT

Aap = water. The spiritual energy in water retains the Ashirwad (blessings) from the spiritual Hasti world. (blessings = a fire energy that works unceasingly and faultlessly to eliminate spiritual darkness from sinful Souls). This enables Apam Napat energy to transmute dravao of an deserving Soul into eternal energies.

First ultimates of matter are bestowed onto a Soul, which later forms the physical body to bear the punishment for sins. The pain and suffering gradually destroys the sins and the ultimates of matter and transmutes them

that the deserving Souls on earth could bring down the Original Staots of the Ahunavar for their spiritual advancement and for the benefit of the world.

AHUNAVAR

We learn through revelations that came to Zarathushtra that from the earliest beginnings, before creation were brought about, the supreme Lord Ahu had formulated the Mightest Manthra (Master Thought) which was

The Creative, Illuminating and Redemptive (to deliver from the consequences of sin, to save from damnation) Cosmic Intellegence.

This was the Ahuna Vairyā (the word of God), which taught the benefits of progress laid down for the creation.

Note

Ahuna Vairyā = The Will of Ahu = The Yazad of all Yazads

Ahunavar = the first musical sound which causes Staots.

Khshnoom

(Universal exposition of everything)

The Zend Avesta contains prayers (prescriptions), which can cure ailments of the mind, body and Soul if correctly used according to the laws of our religion.

The Manthric force of these prayers (which is beyond the full understanding of man) successfully combats harmful emotions and evil thoughts of every kind, which can lead an individual to a sinful life and bring pain and suffering.

When correctly practiced, these prayers create vibrations, colours and forms, which merge with Nature and bring back healing blessings to the chanter.

This profound spiritual knowledge is called Khshnoom in Avesta. We cannot understand or measure the tremendous knowledge hidden in the Avesta without the knowledge of Khshnoom.

Just as we constantly need healthy food for our physical well-being, we constantly need Manthric food for our spiritual well-being too. Indeed, it is the essence of life.

To receive full benefit from our Manthra prayers, we need Ashoi, (purity and piety of mind, body and Soul) faith and the knowledge of Khshnoom, which elavetes a person to inner peace, strength and happiness.

What does Khshnoom mean?

The word Khshnoom is found in two passages from our revered Gathas. This proves that Khshnoom is an authentic Avesta word, and that the knowledge of Khshnoom is the best knowledge.

Spenta Mainyu Gatha. Yasna 48. 12.

“Truly those (men) are (the) future Benefactors of (the) human race of (all) countries, who pursue the Path of Divine Wisdom (i.e. Khshnoom) (through their) Noble Divine Intelligence, with deeds (done) in keeping with the Law Divine (and) Thy Admonitions (warnings) O Mazda! They are, indeed, destined to be opponents of wrath and hatred and discord.”

Vahishoishti Gatha Yasna 53. 2.

“And hence Kava Vistaspa and Spitama Frashaoshtra the followers of the Religion of Zarathushtra, (having) sought and accepted Divine Intelligence and Divine Commandments through (their) deeds (of virtue) (fulfilled through) His Divine Wisdom (= Khshnoom) after (they) have chosen (as their creed) (the) adoration and worship of Mazda, and by meditating on the correct path of Daena (the Religion of Good Life) which Ahura has Vouchsafed unto Saoshyants (the Benefactors of the human race)

THE ROOT MEANING OF KHSHNOOM

In the whole range of Avesta literature, the word ‘Khshnoom’ occurs but twice (mentioned above)

It also occurs in another form in Zamyad Yasht where the word “Pouru Khshnootao” is used. The full text runs thus: -

“Raokhshnoi-Khshnootem ishanghaeta, athawruno ho ratanam”

“He acquires the Right Gifts of Aathornans namely the Light of Khshnoom and the Proficiency of Khshnoom”

To every scholar of ancient literature, so far as Avesta is concerned, it is an established fact that the Yasna portion is the most revered part of it, and of the Yasna the Gatha portion has dignity of its own, which is higher still. As a step further, it may safely be said that in this almost perfected portion of the most revered text, the finest word to be found is Khshnoom.

The word Khshnoom has its root in “Khshnoo”.

Sanskrit “Khshna” which means “to know, to appreciate, to understand or to be one in spirit with.” The modern Iranian word “Shanakhtam” is from the same source.

The above is the interpretation of the late Ervad Saheb Kawasji Kanga. European Savants translate ‘Khshnoom’ differently.

Mr. Moulton calls it ‘Pleasure’
Mr. Spiegel ‘Wisdom’
Mr. Gathrie ‘Satisfaction’
Mr. Harley ‘Knowledge’
Mr. Darmestater ‘Joy’

None of these is wrong, and yet, even all of them put together do not complete the interpretation.

‘Khshnoom’ is an ‘Ilm’ (Spiritual Science)

BELIEVERS AND NON-BELIEVERS OF KHSHNOOM

There are believers and non-believers in the Spiritual science of Khshnoom of the Mazdayasni Zarathoshti Daen.

Viewing this subject logically, it is unbelievable that a typical Zoroastrian, with high morals, faith in the religion and a believer in good thoughts, words and deeds should utterly disbelieve, dislike and reject the deeper spiritual science within his own religion.

How can a believer of Khshnoom convince these skeptics to accept this science without heated arguments and unpleasantness? We can only hope that the non believers will view the few points given below with an open mind, to favorably settle this controversy.

Those who faithfully adhere to the original tarikats (religious procedures and purity and piety of mind, body and Soul) are absolutely convinced that the blessings they receive for their daily, sincere prayers should be ‘gifted’ to those who do not believe, in order to promote and advance them spiritually, and to fulfill His wish, therefore, they continuously project good thoughts and wishes towards the non believers.

In this way, the believers, who strive to enhance the energies of Khshnoom, willingly shoulder the burden of sins of others, by sacrificing the blessings they have received to spiritually promote those who have not reached this stage.

Thus, the fortunate Baste – Kustians (Zoroastrians) who have acquired the knowledge of Khshnoom should be ever ready to bear the burden of harmful energies generated by doubt, disbeliefs and dislike, of other fellow Zoroastrians, towards this aspect of our religion.

The purified magnetic field (Aipee) of a believer automatically draws the impure energies of an unbeliever towards itself, to lessen the sins of disbelief and to give that person a chance to reform.

The proof of these lofty teachings, mentioned above is found in our scriptures itself, which, to my mind is the ‘Highest Authority’ for ordinary humans like us.

1) In the Havan Geh (short) “khshnathraicha” - to please Ahura Mazda through my prayers, and in my own capacity, I help others to progress spiritually and bring happiness to Ahura Mazda and to myself.

And also from the same Geh “frasastayeacha” – who bestows gifts (blessings = spiritual energies) upon me, the gifts that encourage me to wish and work for the spiritual progress of one and all continuously.

2) See above, titled “Facts about Gahambars” (the first four words in the prayer (note: these 16 words only constitute a part of the prayer)

3) See above, titled “Khshnoom (Universal exposition of everything)” for quotations from the Gathas “Spenta Mainyu Gatha. Yasna 48. 12.” and “Vahishoishsti Gatha Yasna 53. 2.”

N

LAWS OF JIRM (PLANETS OF LUMINOUS LIGHT)

One of the sublimest topic impounded in Khshnoom is that of Jirm with which is associated “Asno – Khao” the progenesis (origin) of all planets as distinguished from the earth.

Prior to all creation was Wahede – Hakiki (UNITY – THAT ONE ABSOLUTE), but immediately from the point of the beginning of the Universe set in duality, trinity, plurality, multiplicity and diversity as a result of which we see all kinds of wonderful creation around and within us, beside above, below and in all four directions.

According to Mazdayasni Daena the deified (having a form of god) law of Infoldment of Spirit into Matter after the beginning of the Minoi Alam comprising of the 9th heaven of the empyrean (the highest, hidden heaven, originally as the region of pure fire, later as the abode of god) and the 8th heaven of the Zodiac, the next world that follows is what is called Jirmani Alam (planetary world) otherwise known as the “Luminous” (radiating Light of non-material things) World.

Of all the varied ceremonies or activities that take place in this Planetary World, the subject of the formation of the seven planets and the differentiation and classification of every one of the seven planets from each other, is the one that is most worth knowing.

Seven planets composed of Light only.
Planets absolutely free from essence of matter

The seven revolving planets are Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon.

Without entering into details, it is sufficient for our present purpose to remember that the essential of different planets is absolute luminous light, and there is no physical matter in any planet.

The ponderable physical matter is the essence for “Jismani Alam”, the material world far down below, and the etheric matter commences from the beginning of the subtle (indefinable, refined) elemental world i.e. the Space

The varied religions and their differentiations are based on planets, and every Law Giver enjoins (instruct) religious rites suitable to the gradation of the respective planet to which his religion is affiliated. Moreover, owing to the fundamental Law of Jirm, there exists certain subordinate Faiths or Sections, of a particular religion with mixed influences of more than one planet.

It is the duty of every person to follow the canons of life enjoined by the founder of the Faith concerned, for then alone the advancement of the Soul is possible.

In fine, (to clarify) the difference found in varied religions is owing to the different grades of respective religions.

ASHNA = JIRM THE CORE OF THE SKY = DIVINE WISDOM

A Soul descends to the earth to gain knowledge of the Spiritual Worlds, the lack of which has led him to sin and degradation in this and the past lives, for which he must make amendments. (%)

Ahunavaiti Gatha Yasna 30. 11.

“Therefore learn O morals these commandments (relating to) weal and woe, which Mazda has ordained, as a result of which (there) will be pain and anguish for a long time to the wicked and Blessing of progress for the Righteous, so that without doubt (there) will be (enmarked) for you (hereafter) a state of absolute abiding Bliss”

(%) He therefore descends to the physical world from any one of the seven skies of the Hasti world, bringing with him

1) Ashna (measure/frequency of strength/force of the energy of the jirm – frie energy) which he has acquired in the past lives and which establishes his religion on earth. Divine Wisdom = Aasna

2) Vasna = (base or sordid desires, a legacy from past lives which cling securely, like manacles (act as a hinderance to spiritual progress) to the Soul.

3) Pratap = the flow of Gav (a gift – blessings fro Ahura Mazda) in the physical body.

- 4) Sambandh
- 5) Aan = the breath of Life that helps the spiritual part of man to work in the flesh
- 6) Takedari
- 7) Hosh – Kherad (intelligence) to free himself from the shackles of sin – to reach Frasho Gard (free from sins)

These seven qualities help his spiritual progress after birth.

All religions originate from Jirms, but are established in the physical world; therefore all ultimates of matter and all religions have to be connected with one Jirm or the other.

The Barjisi Jirm originates in the sixth sky of Garonman (paradise – eternal sky which contains the energy of Creation) and is the root of all Jirms. The Mazdayasni Daen (religion) originates from the Barjisi Jirm, as previously mentioned therefore, the hidden meanings of the Manthra words “Mazdayasno ahmi Mazdayasno Zarathushtrish” “I am from the seed of Mazdayasni” verifies the claim that the Mazdayasni Daen originates from the seed of creation, and is therefore the root of all religions.

ILM-E- KHSHNOOM THROWS LIGHT ON THE LAWS OF JIRM

“Khshnoom” is the key to open the doors of “Mazdayasni Zarathoshti Daen”

In order to interpret the Avesta the knowledge of Khshnoom is imperative. Amongst the many laws of Khshnoom an absolutely but essential root law is that of Jirm which once grasped can lead to the understanding of all other laws.

The law of Jirm proves that the Mazdayasni Zarathoshti Daen is the most profound “BARJIST” (mentally and spiritually deep – going to the root of the subject)

In the prayer of “Jasa me Avanghe Mazda” it is said

“..... this religion which helps us to realize, understand and terminate the inner conflict between good and evil, helps us to transmute matter (of body) into spirit, (which is the sole purpose of creation) helps us to unite the scattered parts of our Soul to become whole (individuality) to reach the highest stage of Ashoi to merge with Ahura Mazda, and to attain to the true knowledge abounding in Nature – that is the religion ordained by Ahura Mazda and proclaimed by Asho Zarathushtra

‘Jirm’ is a Farsee word. It means (‘Luminous Light’ – ‘A sphere of Fire’). There are seven Jirms

| Jirms | Farsee and Gujrati names | days of the week | Amesha- | Spentas | Main Religions |
|---------|--------------------------|------------------|-------------|--------------|----------------|
| Jupiter | Barjisi | Thursday | Hormazd | Zarathushtri | |
| Mercury | Tarad | Wednesday | Behman | Hindu | |
| Venus | Naheed | Friday | Amerdad | Jews | |
| Mars | Hasham | Tuesday | Ardibehesht | Islam | |
| Saturn | Kaevan | Saturday | Khordad | Chirstianity | |
| Sun | Khur | Sunday | Khorshed | - | |
| | | | Yazad | | |
| Moon | Dae | Monday | Sherevar | | - |

THE SEVEN AMESHA SPENTAS (HOLY IMMORTALS) ARE: -

Ahura (Infinite Being) Mazda (All wise Creator) = Hormazd
 Vohuman (the Good Mind typifying Wisdom) = Behman
 Asha-Vahishta (The Immutable and Noblest Divine Law of Righteous Order pervading in the Universe) = Ardibehesht
 Khshathra-Vairyta (The Divine Power) = Shehrivar
 Spendarmad (The Divine Quality of Mercy, Love, Kindness, Benevolence, Friendship, and Devotion) Spenta Armaiti
 Havrvatat (Perfection and Perfectness) = Khordad
 Ameretat (Immortality) = Amardad

At the point of the First Spiritual creation, the First Vibrations, Colours and Forms of Ahunavairyta expand/spread, and in accordance with the Law of Mazdayasni Daen (the law of Infoldment of Spirit into Matter) or The Law of Involuntary Gradations i.e. the spiral gradual passage from one condition-quality-degree- into another) and in accordance to their different grades of Light (Fire-energies) or Yazadic Gati (Gati means measure, force, strength, frequency of the energy) and other constituents e.g. spiritual understanding, capacity to grasp with the intellect only, not perceiving with the senses, and also with Mathematical and Geometrical precision (without any mistakes whatsoever) separate into Jirms and settle on their respective skies.

At the transition stage of descent from the Spiritual World (Hasti –Planes of Light) where Mino Karko (a mighty, invisible Spiritual Fire energy) presides, to the Nisti (Ultra physical beyond the far side of the physical world) and Physical world the Soul divides into two parts.

“Sarif” (higher stage-male Soul – Spiritual Masculinity) and ”Khasis” (lower stage-female Soul – Spiritual feminity)

At this stage of descent, the full knowledge of the spiritual world, which the Soul has acquired is blanked out. This is because of the division of the Soul into two parts, Sarif and Khasis, and further **sub-divisions of the Soul** into animal, plant and mineral kingdoms (**the lower stages**).

The Mazdayasni Zarathoshti Daen teaches that for every male Sarif part of the Soul there has to be a female counterpart, either in the physical or spiritual worlds.

When both the male and female counterpart Souls observe the dictates of our Religion with good thoughts, words and deeds, and progress spiritually then **Fareh Yazadi** (the lowest grade of Khoreh, nevertheless it is the beginning of Noor) enters their Aipee (the invisible magnetic field around every human being) which is now pure and refined and capable of receiving the spiritual Light. (**Knowledge**) At this stage the Soul spiritually gathers all the scattered parts of itself from the animal, vegetation and mineral kingdoms. He or she is now no longer required to undergo the cycle of birth, growth, decay and death (**i.e. Tanasak or rebirths**)

After the final death such a Soul advances very rapidly back to the station of **Atash Mino Karko** where the two parts, Sarif and Khasis, join into one whole Soul. This merging of the Souls is known as **Khetvadath**.

Khetva = selfhood – individuality
dath = to give up

The Soul is now ready to enter the Hasti world (**spiritual world**) from whence it had originally started.

The countless – stones, metals, precious stones etc, vegetation-trees, flowers, fruit, grain etc Animals, birds, insects, fish etc and different races of mankind – all these physical creations descend to the earth according to the laws of Jirm.

The planets of the five main religions establish the laws of their respective religions according to the laws of Jirm. It is the duty of all humans on earth to follow the dictates of their own respective religions in order to change the ultimate of matter into spirit and ascend once more to the Jirm from whence they came. For them there is no re-births.

The fire energies of the Sun and Moon (**the two remaining Jirms**) are agents (**motive, power, force, mode of action, instruments**) for the other five Jirms, They govern the Physical creation and fulfill nature's work.

DAENA = Conscience (the moral faculty of distinguishing right from wrong)

A person endowed with this faculty is able to perceive the workings of Nature, both within himself and outside in the Universe.

Religion and Conscience = Daena

Our esoteric (Intended for – understood by those only who are initiated into the inner mysteries and secrets)

Daena (the knowledge of one's own thoughts, words and actions as right or wrong)

Mazdayasni Zarathoshti Daen teaches that the conscience of a common person is spiritually oval in shape and by observing the tarikats of Ashoi (religious procedures and purity and piety of mind body and Soul at all times in our daily lives) gradually and spiritually changes into a triad (combined power of three) Taslis which is the sole purpose of the conscience, for it is then that it awakens to AHU (The Hidden Truths in Nature) and it is then that he understands that his wayward Soul must forever lean towards Truth and Goodness.

Q. What do we understand by the term Daena?

A. By Daena is meant the sum total of all knowledge, religious, moral, ethical (pertaining to morals) social and spiritual that exists and abounds in the Universe of Ahura Mazda.

It includes the vast understanding of the Unchanging Laws of Nature and Creation.

CONSCIOUSNESS AND INTELLIGENCE – A CONNECTION

The earth on which we live, and our everyday experiences (the sum total of what has been observed perceived (to become aware of by means of ones senses – to distinguish) on this earth is our world of consciousness.

With the aid of his five senses man is able to observe and contemplate about anything and everything that happens around him, and when and when he probes deeper into a subject that interests him, science is born. But the scientific method of understanding the Laws of Nature, with the aid of the

five senses only, has its severe limitations, thereby leaving many questions unanswered.

How is it possible that the Intelligence that can land man on the moon, still leaves him groping in the dark about the mystery of –

“What actually is a drop of water?”

Such questions and countless others are answered by Dharma.

It has been established that the magnitude, the depth, the solidarity of the thinking - understanding powers of the human and animal brains are measured according as they can conceive of dimensions. Human mind can conceive of three dimensions only. That of height, length and breadth. He cannot think of a fourth dimension. Beyond that it cannot go. Nature and its working require the intelligence which can ride over the three dimensions. Natural phenomena and nomena require the intelligence of many more dimensions. **Khshnoom study teaches about intelligence and its different magnitude.** As a man rises in purity his intelligence expands to grab the secrets of the creation of many more than three greater dimensions.

Ceremonies can only be fathomed by higher intelligence. The Zoroastrian religion certainly does teach about material existence i.e. matter physical in full. But it teaches that spiritual existence i.e. matters spiritual are many times more i.e. higher in thought, intelligence than material existence i.e. matters physical. It is fruitless hence to apply material explanation to all the subjects of the religion at the cost of spiritual.

The knowledge of the laws of nature in an initiative requires “Faith.” First a devotee must have implicit faith in the Prophet and his teachings, and with his staunch faith he must practice all those teachings and by a practical life paralleled to nature he must develop his conscience; and the voice of the conscience preceding towards the intellect, becomes the genuine light for his soul or spiritual rationalized illumination.

Similarly, in Gatha 30; 2, we find the most rememberable rule of faith: -

"Sraota geushaish vahishta avaenata sucha manangha."

"Hear the Best (canons) with the ears, and see or verify them with the enlightened mind."

This Gathic maxim of Faith is not a blind faith, but a faith resulting from the following of Patha-tarikat.

THE CONNECTION BETWEEN MAN'S CONSCIOUSNESS AND CONSCIENCE AND ITS EFFECT ON THE SIXTEEN CHARKAHS (centres) IN HIS KHERSP

There are four grades of intelligence.

1. **Herula** – the intelligence that we know as Reflex Action (involuntary response to the stimulation of a nerve (e.g. a sneeze).

Both humans and animals possess this inborn intelligence.

2) **Malka** – the intelligence we use to imitate behaviour. Humans learn to behave in a civilized manner in the company of other humans. A child, constantly in the company of his parents learns to emulate their behaviour. etc

3) **Fai** – only humans possess this intelligence of consciousness, which helps a person to differentiate right from wrong, and on which his Conscience works (**Pricks**). If used wisely this intelligence heeds the voice of Conscience and prevents the person from making the same mistake again. If used unwisely, this intelligence pays no heed to the Conscience, and the person repeats mistakes with impunity.

Therefore, only humans are conscious of the Conscience

4) **Mustafat** – this intelligence is divided into two classes, higher and lower.

An individual can be highly trained in worldly education – cultivated intellectually, by using the lower class of intelligence, but this does not necessarily make him a good person. But the higher grade of Mustafat intelligence elevates a person to **Asha** (Divine Righteousness in which there

is Eternal Bliss) to enable him to attune his intelligence to Baod (intelligence of the Yazads). Yazad = (immortal powers of Yaz in Ahura Mazda). The meaning of these two intelligences' is termed **Vohu manash** in Avesta.

As previously mentioned only humans possess all the four classes of energies/power of the intelligence. Predominant being that of Fail or **Madam** energy.

A human possesses Tevishi (desires, strong longings, cravings, appetite, which may be good or evil) and Vasna (powerful urge to obtain or enjoy something) in fact, every cell in his body contains desires, and according to the strong or weak magnetic pull/force of the spiritual fire energy + matter **Vohoon** (see below) in his own body (which he himself has generated in the present and past lives) he is able to receive **Gav Chithra** from above i.e. In every cell the quantity of Gav + Vohoon = the force of mans desires. (//)

Note: Vohoon = A portion of a Soul possesses Dravao (darkness/ignorance regarding spiritual matters which leads a person to sins and consequently to pain and suffering) therefore, to help the Soul to purify that tainted portion and progress spiritually, Ahura Mazda, the Amesha Spentas and the Yazads sacrifice a part of their own Spiritual energies / Light / Knowledge (**Noor**) to the Dravao of the Soul, and the result of Dravao + Gav Chithra (matter in the Noor coming from the Spiritual Worlds) = Vohoon.

Therefore, Vohoon is the improved Dravao, for it now contains Gav-Chithra (matter of Noor) also called **Asha Chithra**.

In this way the separated part of the Soul is given a chance to reach Ahura Mazda.

Cont. (//) The Tevishi (desire energy) of a human or an animal is connected to the first and second intelligence (Herula and Malka) which enables them to function instinctively (not the result of reasoning, or experience, nor due to knowledge or instruction) e.g. to eat and drink when hungry or thirsty, to display anger or hatred when upset, etc. all these activities of Reflex actions continue throughout the life span.

Now if a person has good intentions and desires and constantly tries to maintain such conditions, then with these high ideals, plus the energy of Herula intelligence, he receives the gift of physical and mental good health, which in turn increases his righteousness, and the veil of ignorance (of spiritual matters) is gradually lifted. At this stage he endeavors to obtain the mental faculties of **Fail and Mustafat intelligence** (which are special inherent gifts – naturally and inseparably associated with these faculties)

The desire of man is also connected with the energies of Fail and Mustafat intelligence, therefore, the type of person just mentioned earns the rite to use his Fail intelligence in the correct manner, i.e. he can easily distinguish right from wrong and tries to always tread on the right path, thereby increasing the range of the Fail intelligence.

It is then that a longing to reach the higher Mustafat intelligence arises in his breast, the intelligence that contains Ashoi, with which he can attune his own thought to the intelligence of the Yazads. (Baod) Such a person has now successfully cleansed his mental and moral Dravao (desires and sins) and has earned the rite to generate pure energies – blessings, which he lavishly bestows onto the less fortunate Souls who have not yet reached such a stage of progress.

Only a man possesses Panje Zarvikshe Baten = (the fire of five energies). The Soul of a man on earth is part of the Soul of a much higher being Oostad (Father Soul) in the Spiritual world.

The Father Soul, who is spiritually elevated works with one accord with fire energies of the Yazads of the eight and ninth Jirms, and is therefore capable of generating Noor (white light) Rae (radiance of spiritual knowledge) and Kharenangha (blessings from the Spiritual Worlds for spiritual progress) which he bestows onto the four charkahs (centres) situated in the mind of the Soul on earth, according to his negative or positive thoughts and desires, i.e. his spiritual advancement, which is determined from the Jirm he descends. This is why individually differ so much in their thoughts and behaviour.

The Light of Knowledge received by a sinner is of a lesser quantity, because of his own spiritual decline and the influence of the Jirm (planet) he has descended from. i.e. the Noor, Rae and Kharenangha is bestowed in a “mixed” manner to the charkahs in the mind of the Soul on earth. This ‘mixed’ influence limits the power to grasp the vast laws of Nature. He is only concerned and conscious of activities around himself, and remains blind to his obligations towards Nature.

But for the Soul who is spiritually advanced, who strives to erase sins, and elevate his thoughts towards Him, the Light of Knowledge increases and he receives the blessings of Noor, Rae and Kharenangha separately, one after the other to activate the four charkhas in his mind, which then enables him to ‘view nature’ (become conscious of Nature) both within himself and in the Universe. This condition is called Sucha Manangha (see above) or Roshan Zamiri energy.

This Light of Knowledge, this energy of five fires of Panje Zarvikshe Baten, this consciousness is also connected to the Tevishi (desire energie) of

a man, in fact to the energy of every cell in his body and to the sixteen charkahs. (Hidden, dormant, spiritual centres/channels/ stations of magnetic currents from which every part of the body and mental faculties are developed)

The 10th Charkha (to be aware of what Ahura Mazda has ordained for us) is considered the root of the sixteen Charkahs, for in the 10th Charkha Ahura Mazda has placed the voice of Conscience. This chakhra is created to receive the energies of Vohuman (the Good Mind which typifies Wisdom) the bestower of Wisdom to distinguish right from wrong.

The energies produced by every good or bad thought word or deed is captured immediately by the energies of Panje Zarvikshe Baten and conveyed to the knowledge energy in the brain for evaluation, and then forwarded to the 10th Charkha of Conscience which takes cognizance (becomes conscious of) of the good or evil energy created by the person and ‘weighs’ it. (in the moral sense) Thus the person becomes ‘aware of,’ or remains’ blind to’ the good or evil energies he has generated according to the spiritual knowledge he possesses.

This is how the conscious, which is connected to man’s Tevishi (desires) awakens the voice of Conscience.

Now if the energy of Fail intelligence (which is connected to Tevishi) is used wisely, the voice of Conscience immediately prompts the individual to admit his fault, feel and express remorse for his wrong doings Meher Palvi (to express Meher = truths). This Truth, in turn produces good energies within the person and assists in the advancement of spiritual knowledge.

THE ESSENCE OF ZARATHOSHTI DAENA

The energies working unceasingly in the “Cleansing House” of Creation consists of: -

1. Shamasna Swa (the sun’s invisible rays)
2. Atash ni Bareh (the magnetic field of the Fire energies.)
3. Bad ni Khaster (Avesta word) (the magnetic energy in the air-atmosphere)
4. The Five Frados (fire energies) of Aab (water)
5. The influx (1001 unseen, coloured channels created by the vibrations of the sound of the Holy Mantras) of immense tolerance energy in the Earth.

The Yasna (religious rituals) of the Mazdayasni Zarathoshti Daena (religion) help to accelerate the work of the above-mentioned energies. i.e. to purify Nature. But the energies of the Sun, Fire, Atmosphere, Water and Earth are not able to purify our Aipee and Paire unless we follow our religious rituals and prayers.

Therefore, it is extremely important for every Zarathoshti to realize that the Mazdayasni Zarathoshti Daena is Eternal only because of the Yasnas of our religion.

Q. WHAT DOES ZARATHUSHTRA TEACH ABOUT THE COMPONENT ELEMENTS OF A HUMAN BEING? (Avesta proof Yazeshne Ha 55. 1)

A. Zarathushtra has taught that every human being is composed of nine component elements. These are: -

1. Gaetha – the material element consisting of the body of man. This element is perishable and is therefore subject to laws of material world.
2. Tanu – the physical framework of man which is subject to the immutable ‘Law of Asha’ and which embodies the all-pervading laws that regulate birth, growth, decay and death.
3. Azad – a stringy (sinewy) tendons, fibrous tissues connecting muscles and bones substance that exists in the human bones, which sustains and nourishes the physical well-being of a human body, while it lives. It is a perishable constituent and is subject to the same Law as Gaetha and Tanu.
4. Ushtan – the breath of life, that helps the spiritual part of a man to work in the flesh. The Urvan (Soul) is a spiritual part of man, whilst Gaetha, Tanu, and Azad are the three-physical/bodily parts. (connected with the body or with material nature) What helps the Soul to remain in touch with the three physical parts is Ushtan. At the appointed moment of death when Ushtan leaves the body, the three physical elements, namely Gaetha, Tanu and Azad begin to become putrid, and have to be treated as ‘naso’ (pollution) hence rules are laid down for the observance by the living, as regards the disposal of any kind of naso. These rules are to be found in the book known as Vendidad.
5. Khersp – the ethereal counterpart of the physical body. It cannot be seen by the human eyes but the individual can feel its existence and can become aware of its existence, when he studies its characteristics,

The Kherpa is a body or a vehicle of finer texture than the physical body, and is composed of psycho plasma (moulded immortal part of man – spirit of man – the seat of will, desires, passions, the heart, appetite, mind, reason, understanding of man) body. When the Urvan drops the physical body at death, the Kherpa becomes the vehicle into which the Urvan (Soul) finds a resting place, with the loadstone of all its desires clinging to it, securely like manacles. (to confine, restrict like handcuffs) The Kherpa is fashioned like the human body in shape, and reproduces all the features of the human being, of which it forms a constituent. After death, the Urvan, whilst making its abode in the Kherpa continues to possess the five senses (touch, hearing, taste, smell and sight) and it bears an exact resemblance to the person of the deceased.

6. Tevishi – the ethereal constituent taken from life-experiences forming nature and character of man. Every human being whilst he or she lives in the flesh, becomes subject to the desires of the flesh, and these serve to build up the fabric of his entire character, carrier and behavior in life. These desires form a vehicle to which the human being becomes securely attached. After death, the Urvan has to carry the full load of the desires, which the human being has generated whilst in flesh. Hence every Urvan (Soul) is in a state of happiness of grief after death, according to the nature and extent of his desires. It therefore becomes necessary for man to get rid of desires, which are base or sordid, as these tend to bring about the moral decay of his Urvan.
7. Baodhang – is the accumulated storehouse of knowledge and experience cumulating into consciousness, which the Urvan has accumulated during his life on earth. As life is one continuing whole, and death is understood, in Zoroastrianism as only a change, so we can safely assume, that Baodhand will include every perceptible (capable of being perceived by mind or senses) trace of experience which the Urvan may have acquired in every form of existence and at all times, both morally and spiritually.
8. Urvan – the Soul or the spiritual principle of the human personality that survives the death of the body. The Urvan is endowed with a free-will. The Urvan can always choose to be good or evil. During the span of life of the human being in a physical body, the Urvan gives expression to its will, through the machinery of the physical and spiritual faculties. At death, the Urvan extricates itself from the physical body.

During its earthly existence in a physical body to every Urvan there is allotted, by Gods Grace a **Fravashi**. The duty of the Fravashi is to guide the Urvan in a state of freshness as well as in intellectual finness.

But the Urvan having being afforded its free-will, the Fravashi does not step in to check the career of the Urvan, unless and until the Urvan INVOKES THE AID OF THE Fravashi.

9. **Fravashi or Farohar** – the Divine Sparkor the Essence of God in man. It is very difficult to understand this Spiritual Essence of the human being, until the mind, is able to comprehend the idea of Ahura Mazda, which Zarathushtra has proclaimed (**put forward**) in the Gathas.

Every created being or organism has its Farohar, but everything that is created does not possess an Urvan. For example an animal possess an Urvan as well as a Farohar, but a tree or a grain of sand possess only the Farohar. To understand the Farohar is to understand the existence of God in every created object. Ahura Mazda having created the Universe and everything we find in it does not seek or abandon the same, after the work of creation is over. God retains His link with each and every object in His Creation. The link that binds the created to the Creator is the Farohar.

God's law points to progress. The far-off Divine Event towards Which the whole creation moves is Frasho Gard. In order to push every created being or object towards this goal of Frasho Gard Ahura Mazda is ever present in each and every one of His Creation, in the form of Fraohar. Hence the eternal 'Truths'

"The Kingdom of God is in the heart of man"

"The Creator dwells within us"

The Farohar is the spiritual principle. It is pure and free from guile (**deceit, craftiness**) of any sort. It however remains in a moribund (**in a dying condition**) condition in the body, when the Urvan does not elect or choose (**in the exersise of its free-will**) to obtain the guidance of the in-dwelling Farohar.

The Laws of Ahura Mazda pervade in the Universe, and a human being, who is given the choice to exercise his own free will, is at liberty to violate any of these Laws, as he chooses. But nature reacts upon such beings. The Laws of Nature are inexorable. (**not to be moved by entreaty. They are relentless, stern, ruthless, rigorous, - not to be turned from its path or purpose**) Its punishments are dire. Every action has its corresponding action in the Universe.

Every act of evil done carries with it its own condemnation, retribution and sufferings. Likewise the Farohar takes its place of God in the act of keeping the individual in a state of progress, in so far as the individual's growth and developments are concerned the Farohar comes to the aid of the Urvan as its guide, only when the Urvan invokes the aid of the Farohar, but never otherwise. It is the presence of the Farohar in the individual that enables man to possess and cultivate the six Attributes of Ahura Mazda.

The **Farvardin Yasht** teaches us that God in His Mercy helps to establish the kingdom of Heaven in the hearts of man, who are not unmindful about the existence in them of the Farohar as a Spiritual Essence.

During the days of **Farvardigan (Muktad)** a group of Farohars "come (avayeinti) to the domains of the living for a certain Divine purpose.

All Zoroastrians are enjoined to pay their reverence and offerings to the Farohars.

It would thus be seen that the nine component elements of a human being consist of:-

Three corporeal (connected with the body or material nature) elements viz. Gaetha, Tanu and Azad

Three semi-corporeal elements viz. Ushtan, Khersp and Tevishi
And three spiritual elements viz. Baodhand, Urvan and Fravashi.

LAW OF ASHA

Q. What are the main teachings of Zarathushtra concerning "Asha" the Righteous Law and Order pervading in the Universe?

A. Zarathushtra attained unto illumination by a perfect understanding of Ahura Mazda's Law of "Asha"

He discovered that this Law was Unchanging and Eternal, and that all Creations were the result of the operation of that Law. He learned that once Creation came into being, they were all held within the complete control of that Law, and that it was not possible for any single object in creation to remove itself outside the rigours and control of that Law.

Zarathushtra thus learned that Ahura Mazda having created His Creations through "Asha" – His Righteous Law and Order, always maintained a perpetual surveillance over all His Creations through, His Law of "Asha" which was unceasingly at work in every part of His Universe and was responsible for birth, growth, decay and death in every created object in the Universe. Hence all that was created was subject to the Fixed Unchanging

Law of birth, growth, decay and death and that nothing could ever happen which may by any measure thwart the operation of this Law.

Zarathushtra discovered that this Law was at work in every blade of grass, in every animal and bird, and so in every human being. Then he strove to understand the workings of that Law in human affairs and discovered that man alone was the Architect of his fortune, which every man reaped as he sowed, and that happiness and sorrow, joy and misery, health and sickness resulted from the way man decided to adhere to the dictates of **His Law of Asha**. When man acted along the Path of Asha, when he followed the sentiments of Purity and Piety laid down by that Law, then his mind was eternally pure and his words and actions which resulted from the Purity of his thoughts, were also pure, As purity of thoughts, words and actions eternally brought a type of bliss that was not liable to pass away, man attained a state of supreme happiness and contentedness.

When man deviated by a hair's breath from the Path of Asha he immediately went outside the protection afforded by this Law and fell under the penalties exacted by this self-same Law for the infraction (**breaking the Law**) of its rules. Thus every kind of sickness, disease or disorder in the human system could be ascribed to an infraction of **His Law of Asha**. In this way all the causes of happiness and sorrow are entirely dependant on the working of this Law of Asha.

Zarathushtra strove, most vigorously to lay down for observance a righteous path of living. Thus the one and only path of Asha that Zarathushtra outlined was a path that insisted on a rigid adherence to and a study of the Law of Asha in all its aspects.

The Mighty Law of Asha, which accounts for all creations, for birth, growth, decay and death in every created object, is eternally to be seen at work within each and every object of creation, including man. It also goes a step further to provide for all the **wael and woe** that is discovered in the land of the living. (see later)

Zarathushtra lastly gave to all mankind an inkling of the Fire of God pervading in the Universe. Zarathushtra gave to mankind **Fire as a symbol on Earth of “Asha”**. He taught that the Fire in the Temples and the Fire in the house typified the workings of the Laws of Asha. Homage to the concrete element, the earthly fire suggests to a Zoroastrian the abstract idea or righteousness for which the Law of Asha stands in the Universe.

Zarathushtra saw in the Mighty Fire the Mighty Laws of Asha and the order that prevailed in all created things. He saw in fire, light and radiation, the meeting ground between the Divine and Man.

AIPEE, AZAD AND KHERSP – THEIR CLOSE CONNECTION WITH THE PHYSICAL BODY OF A HUMAN BEING

AIPEE – it is a mistaken notion that **Gomez** = (Taro) applied to the physical body of a person purifies it. This is not its purpose at all. Application of about half to one teaspoonful of Taro over the entire body will have the intended effect of purifying the **Aipee** surrounding the person, which contain the invisible but perishable form of **Azad** and the almost eternal form of **Khersp**.

Ilm-e-Khshnoom teaches that there is a magnetic field – an atmosphere (gaseous envelope surrounding mental or moral influence or environment) around and within every human being called **Aipee**, which remains attached to the physical body during life on earth.

Within the **Aipee** there are two different grades of energies/influx, - lower and higher.

- 1) Generated from the heat energy of sins, which is the lower grade of energy
- 2) Generated from the goodness of the person, in which **Gav** – **Chithra** (a part/matter of Ahura Mazda. His Light. His Knowledge) is received from the **Hasti** world, and also **Ooshtan** (breath of life) from above. This is the higher grade of energy.

The external **Aipee** extends to a minimum of half to one inch and a maximum of two feet (or half the length of the person's outstretched arm) out of the physical body, and contains the stamp/evidence of evil or good thoughts words and deeds of the individual.

During life on earth, a human continually emits harmful energies, of which he may or may not be aware of. For example caused by untruth or unjust words uttered, during call of nature, spitting, sinful thought etc. Good energies also emerge from the same person, through acts of kindness, forgiveness, generosity, being truthful etc.

A person is called a human being, because, no matter how sinful an individual may be, during the course of the day that person does some good in a small or large measure. All these innumerable harmful and good energies are the stations/channels in the ninth expanse of the **Aipee**, and collect in his external **Aipee**.

The influx of **Ooshtan Aap** received by every human from the spiritual world enters from the **external Aipee**, which helps to purify the **Aipee** also.

Therefore, between the physical body and its helpers the invisible and visible forms of Azad and the ethereal, almost eternal body of Khersp lies the Aipee.

The Sudreh (stitched according to the religious laws and worn throughout our lives) together with the goodness of the person, and the Manthric effects of our prayers give strength to the Aipee and purifies it. The Kusti absorbs these good energies of the Aipee within itself. It assists the Aipee to continuously encircle the physical body and both forms of the Azad to draw out the required amount of Ooshtan (breath of life) from Khersp to keep the person alive.

AZAD – The visible physical body of a human being is made up of atoms. (smallest ultimates of MATTER) Around and within (less outside and more within) the whole physical form, including all the parts – organs, skin, muscles, veins, every atom etc. there is a corresponding invisible, perishable form of Azad (its replica) which remains attached to the body as long as the person sustains each atom, indeed the whole physical body and keeps it alive.

This invisible Azad is made up of two parts: -

1. An invisible curtain called Haear, which extends to a minimum of half to one inch and a maximum of even two feet out of the physical body; the rest is within the body. This curtain Haear contains an invisible, perishable matter called Vohoon.

2. Next follows Gav-chithra – (An invisible matter containing characteristics of Ahura Mazda – His Light/Knowledge) containing Life-energy i.e. Ooshtan which is drawn from Khersp. Gav-chithra is within the body.

To clarify – Take any part of the body (visible or not-visible) e.g. a bone. The thin outer energy (curtain of Haear) surrounding that bone is the exact replica of it. A thicker portion of the same energy is within the bone itself. This thin and thick form of energy is one part of Azad called Haear and it contains Vohoon.

Next follows the second part of the invisible Azad, i.e. Gav-chithra containing an influx of life which is mingled with the bone itself.

But the invisible form of Azad and the human physical body (to which it is attached) are both subject to death. When the life energy (Ooshtan) within Gav leaves the body, both Azad and the physical body die. Therefore, in order to stay alive the invisible form of Azad encircles Khersp like a fortress and draws the life sustaining energy Ooshtan from it.

The external Aipee also assists Azad in this work by adding its own beneficial energies (i.e. higher grade of energies) to those of Azad

In this way the combined energies of the external Aipee and Azad encircle Khersp, to draw life from it to keep the physical body and the invisible form of Azad alive.

The same energy (i.e. Gav + Ooshtan) extends to the curtain (i.e. Haear) as well, though in a lesser degree. The energy that heals a wound is this “lesser degree of energy” in Haear. It does not allow the harmful microbes to enter the wound.

It is said that there is a free flow of Gav + Ooshtan energies in the Haear of Abeds (holy people) which prevents any kind of sickness to enter their bodies, and even if it does these energies successfully destroy all the microbes within a short time.

KHERSP. – There is still another invisible form within the physical body of a human being, which is not perishable. It is made up of three intricately, interwoven, invisible bodies: -

Tevishi = desire energies

Ooshtan app = invisible, spiritual form

Khersp = subtle, highly refined, elusive, indefinable form.

These three are collectively called Khersp. Khersp is almost an eternal fire energy.

Sins give birth to harmful energies from which the invisible form of Azad, later ultimates of matter and finally the physical body is created.

Khersp bears the burden of such a body of sins.

It retains the harmful energies within itself, it's fire energies transmute these into the invisible form of Azad, from which the visible form of matter (i.e. the human body) is created over and over again. (i.e. rebirths) until it is spiritual.

There is a vast difference between the invisible forms of Azad and Khersp. Khersp can attain to the sky, while Azad can only reach a maximum of, not even two feet, out of the physical body. Khersp is most eternal while Azad is perishable.

To summarize – The formation of the physical human body is as follows: -

- 1) There is an atmosphere surrounding every human body called Aipee which contains 1) higher 2) lower grades of energies.

2) Within the external Aipee and entwined with the physical body is an invisible form of Azad (its replica) which extends at least half an inch out of the physical body, the rest is within the physical body itself. (i.e. the energy of Haear containing Vohoon)

This is one part of the invisible Azad

The second part is called Gav chithra and it contains Ooshtan (life energy), which it (i.e. Azad) draws from Kheresp to keep itself and the physical body alive. Gav chithra is within the body.

3) Next follows the higher grade of energy of the external Aipee, which surrounds the invisible form of Azad and assists it to encircle Kheresp in order to draw out Ooshtan

4) Within this higher grade of energy, lies Kheresp, which extends one to two inches out of the physical body.

Therefore at least two inches out of the physical body is Azad, Aipee (higher grade) then Kheresp. This same formation is within the physical body, every part and every atom.

It is almost impossible to intellectually grasp, with our five senses, the working of the inner invisible form of Azad and the spiritual form of Kheresp. Countless atoms, within the physical body die and new ones are created, which result in continuous changes taking place, which directly affect the invisible bodies as well.

It is sufficient to bear in mind that the Soul purpose of life on earth is to transmute the physical body containing Azad into a spiritual form of Kheresp.

THE NINE CONSTITUENTS OF A HUMAN BODY

Q.1 Who is man?

A. Man has emerged from Ahura Mazda who is an Eternal Fire Energy. Therefore man is a spark (a triad) i.e. Urvan = Soul

Baodhang = intelligence
and Fravashi = spark

collectively called "Soul of man" of that Eternal Fire Energy. Man is separated from Ahura Mazda but is fashioned to return and merge with Him. Therefore 'The Soul of Man' is the existence of Ahura Mazda in man

Q.2 Why has that spark separated from Ahura Mazda?

A. It is impossible to ascertain the origin of evil energy, but that it exists there is no doubt. At some stage of creation an element of evil (Dravao, Devao = opposition to Ahura Mazda and His Laws) is detected on a part of Soul. Ahura Mazda separates that tainted part from Himself and orders its purification, to enable it to return and reunite with Him.

Although Baodhang (intelligence) and Fravashi (spark) have already been gifted to the erring Soul, to further facilitate its return, Ahura Mazda Willed the existence of creation (i.e. from Spirit into Matter) and it came to pass as He had wished.

Through the Laws of Infoldment of Spirit into Matter, stations of the Hasti (spiritual world) are formed, followed by the Nisti (ultra physical world) and finally the physical world emerges.

To render still further assistance to the Soul the Merciful Ahura Mazda gifts Gav chithra (an energy from Himself – His Light/Knowledge) to the Soul. The Gav chithra mixes with the Dravao of the Soul and through this blending emerges Vohoon, which, at a later stage forms matter.

After this stage of 'blending' the Soul divides into four parts, and passes through further stages of evolution which purifies the Dravao from three of the four parts (becomes Gavhomand) These three parts then blend with the Gav chithra that Ahura Mazda had originally gifted to the Soul and reside within the person. These three purified parts form another triad, consisting of: -

Tevishi = desires

Ooshtan App = a higher invisible form than Tevishi

And Khersp = subtle, invisible body.

Collectively called 'Kheresp'

The remaining $\frac{1}{4}$ part, which is still impure that is Dravao + Gav chithra, now forms the physical body of the person, consisting of yet another triad: -

Tanu = physical body

Azad – invisible body – replica of Tanu

and Gaetha = organs

It is now clear, that the separated Soul of man passes through many stages of evolution before the physical form energies from his Dravao + Gav chithra. Furthermore, a human will continue the cycle of birth, growth, decay and death until that individual transmutes matter into spirit, which is the only purpose of man's spiritual evolution.

In Yazeshne Ha. 55. 1. It is confirmed that a human being has nine constituents.

Fravashi, Baodhang and Urvan = Soul
Tevishi, Ooshtan App and Khersp = Khersp
Azad, Gaetha and Tanu = Tanu

If a man walks on the prescribed path of his own religion, purifies his Soul and progresses towards Him then he can convert matter of the $\frac{1}{4}$ impure part of himself into spirit. It is for this reason life, that is, the nine constituents, intelligence and religion have been bestowed onto him, and he has been sent to the physical world.

Gatha Yasna 31. 11.

“When, O Mazda (thou wert) the very first to fashion for us both (our) physical bodies and (our) consciences, and when (Thou) didst by the power of Thy Mind (into us) the element of thought and intelligence, then accordingly (Thou) didst give (us) vitality of life-breath to our moral framework, (bestowing on us) the ability to act (in life) and (Thy) Admonitions, (for our observance) in order that (our) faith and aspirations may be rooted. (in Thee)”

The main instrument to transmute evil into good, matter into spirit, is RELIGION. Ahura Mazda has intentionally created different paths (religions), ceremonies, immutable laws, prayers and desires to enable Souls in different stages of progress in cleansing their $\frac{1}{4}$ impure part, to reach Him at their own pace.

Q. What is Khersp?

A. The answer is an invisible, spiritual almost eternal fire energy within a human body. It is an ethereal counterpart of the physical body.

It consists of two parts but these are not separated. Both contain Ooshtan App and Tevishi (man's desires) and have connection with the triad of the Soul of man.

One part is the Spiritual Khersp and the other is known as Mader Khersp

The Spiritual Khersp has connections with Nature outside the physical body. It has the capacity to unite with the Yazads. The Gav-chithra gifted to the Soul by Ahura Mazda resides in the spiritual Khersp.

The Mader Khersp creates essence (the ultimate- (last) intrinsic (belonging to the real nature of the thing) – naturally and inseparably associated with the nature and character of anything, not dependent on outer circumstances) of matter from the $\frac{1}{4}$ part of Dravao, with the help of Gav chithra that was gifted to the person.

Within the Mader Khersp there is an invisible circulation of fire energies. (i.e. circuits of heat, invisible air and water energies) The resultant force/energy is called “machinery of 50 doors”.

Haptan Yasht

“vasimcha Yam panchas daram yazamaide

“We attune to the Vasi of 50 doors”

we do not know what is meant by 50 doors, we can only be certain of a machinery (Vasi) within the Mader Khersp which blends Gav chithra with the $\frac{1}{4}$ part of Dravao. This fusion produces a hidden chemistry (essence of matter), which in turn produces an invisible form called Azad, and eventually the physical body emerges.

Q. What is Azad?

A. Azad is a perishable form between the Madar Khersp and the physical body. It is made up of two parts.

- 1) Invisible, spiritual Azad
- 2) Visible physical Azad

The Spiritual, invisible form of Azad is created by the fusion of Dravao + Gav chithra in the 50 door Vasi of the Madar Khersp, which first produces essence of matter and later the spiritual form of Azad.

The spiritual energy of the 50 doors Vasi from the Madar Khersp containing life enters the invisible form of Azad to keep it alive also.

The invisible form of Azad extends beyond the physical body. Physic researches call it an energy or astral body.

From the invisible form of Azad the physical body emerges, therefore it is the replica of the physical body.

The visible form of Azad = the liquids within the body.
The physical body containing bones, flesh, muscles, organs etc. as the solid part of it. The liquid within the body, e.g. water, blood etc. is the Visible Azad.

The spiritual energy from the Vasi of 50 doors containing life enters the visible form of Azad as well, and keeps it alive. When these circuits stop functioning both forms of Azad and the physical body die.

To summarize – starting from the physical body – First there are the ‘solids’ of the body. Next come the ‘liquids’ (visible Azad) followed by the Invisible Azad (replica of the physical body) containing the circuits/energy from the Vasi of 50 doors and Life. Followed by the Madar Khersp the producer of the circuits. Next comes the Spiritual Khersp (both Khersps are joined together), which has connections with the triad “The Soul of Man” which lies within the Spiritual Khersp.

YASNA HA 30. 11.

| | | |
|----------------|----|---|
| 1. hyat | 1 | Therefore |
| 2. ta | 4 | learn |
| 3. urvata | 8 | O Morals |
| 4. sashatha | 2 | these |
| 5. ya | 3 | commandments |
| 6. mazda | 9 | (relating to) wael |
| 7. dadat | 10 | and |
| 8. mashyangho | 11 | woe |
| 9. khriti | 5 | which |
| 10.cha | 6 | Mazda |
| 11.eneiti | 7 | has ordained |
| 12.hyatcha | 12 | as a result of which |
| 13.cha | 23 | (there) will be |
| 14.daregam | 16 | pain and anguish |
| 15.dregvodebyo | 14 | for a long time |
| 16.rasho | 15 | to the wicked |
| 17.savac | 18 | and |
| 18.cha | 17 | Blessings of progress |
| 19.ashavabyo | 19 | for the Righteous; |
| 20.at | 20 | so that |
| 21.aipi | 21 | without doubt |
| 22.taish | 23 | there will be |
| 23.anghaiti | 22 | enmarked for you |
| 24.ushta | 24 | hereafter a state of absolute abiding Bliss |

NINE CONSTITUENTS OF A HUMAN BEING MENTIONED IN AVESTA

In Yasna 55. 1. the names of the nine constituents of a human being are mentioned. They represent three triads (group of three persons of things) of three categories.

The first three terms **Gaetha**, **Tanu** and **Azde-bish** belong to the physical body and as such are gross (unrefined) of tangible (having material substance) and subject to expansion and contraction in course of time.

The next three **Ushtan**, **Khersp** and **Tevishi**, which are also subject to expansion and contraction, are subtle pertaining to the Ultra-physical (beyond what is customary/ordinary) worlds above.

The last three Baod, Urvan and Fravashi, are unlike the former six, immortal and not subject to variations.

| AVESTA NAMES | KHSHNOOM INTERPARTATION |
|--------------|--|
| 1. Tanu | Outer bodily form with skeleton |
| 2. Gaetha | Vital organs of the body |
| 3. Azdebish | Subtle oily counterpart of the physical body |
| 4. Ushtan | Subtle internal life energy |
| 5. Khersp | Subtle form/body |
| 6. Tevishi | Desire forces |
| 7. Baodhang | Perfect Divine Knowledge |
| 8. Urvan | Soul |
| 9. Fravashi | The Sublimest constituent |

Tanu, signifies outer bodily form with skeleton, drawn from the Soul itself. (derived from ‘Tan’ (to draw)

Azad bish, which is made up of ‘Azde’ (bones) and ‘bish’ (double) Thus it means the subtle duplicate or replica of bones, the subtle oily-type skeleton or the subtle oily counterpart of the physical form. It is also called the “etheric double” i.e., the exact replica of our physical body in the fine ethereal state called ‘Aabi’. At death Azdebish spreads in the body.

Ushtan is the spiritually vital energy poured down from above and joined with each soul, which contributes to the thinking, speaking and acting powers of the Soul, also to the will-power, consciousness and Divine Wisdom, which is collectively named Ushtan in Khshnoom.

Khersp which comprises 16 Charkhas, plexuses (intrincally interwoven combination of 1) material objects 2) the ideas) is the subtle oval body of variegated invisible colours, in the centre whereof, the physical body is formed in the mother’s womb, and in which each Soul reside just after death.

Tevishi is another compound term made up of “Tu” (force or strength) and “ish” (wish or desire) Hence Tevishi literally means desire-forces. Tewishi is the centre of higher and lower emotions and feelings, i.e. good and evil desire-forces of a Soul. There is incessant contest between these two good and evil desire-forces called ‘Ranoibya’ (**)

YASNA 51. 9.

| | | |
|-------------|---|---------|
| 1 Yam | 1 | That |
| 2 Khshnutem | 8 | O Mazda |

| | | | |
|------------------|---------------|----|---|
| 3 | ranoibya | 5 | through Thy |
| 4 | Dao | 7 | ever - blazing |
| 5 | Thva | 6 | Fire of Energy |
| 6 | Athra | 4 | Thou Dose Give |
| 7 | Sukhra | 3 | eternally unto all |
| | | | contenders |
| 8 | Mazda | 2 | of good and evil the sagacity (perceiving quickly and keenly with the senses) to discern (good from evil – to compherend the true nature of human life |
| 9 | Ayanghana | 9 | By |
| 10 | Khshusta | 10 | Thy keen - edged |
| 11 | aibi | 9 | weapon (of even handed equitableness)(metaphorically a “razors - edge” and literally “moulten metal”) to judge the righteousness from the unrighteous) |
| 12 | ahvahu | 14 | Thou dost reveal |
| 13 | dakhshtem | 13 | a symbolic pass-word a sign, pointing |
| 14 | davoi | 11 | towards both existences life on earth and life beyond, |
| 15 | Rashayenghahe | 12 | Revealing that Thou will repel and reject |
| 16 | dregvantem | 15 | |
| from Thy Kingdom | | | |
| 17 | savayo | 16 | the evil – doer, |
| 18 | ashavanem | 17 | whilst conferring the Blessings of Joy |
| | | 18 | on the Righteous |

The two ‘contestants’ = good and evil (internal conflict = Ranoibya)
 The arena is at the umbilicus (navel)

Cont. (**)

Urvan is the Soul or ego

Baodhang is the brilliance of the Light of Spiritual Knowledge.

Fravashi is a still higher constituent than Baodhang hence signifying ‘Farohar’ Light of Paourva Fravashi proportionate to the Soul’s goodness.

It is enjoined in Mazdayasni Zarathoshti Daen to mould one’s life in accordance with the immutable laws of Nature, and most rigorous are the canons of purity & piety taught by the Holy Prophet to be observed in leading the life in pursuance of its physical constitution.

**PANJ-I-ZARVIKASH-I-ZHAAHERI VA BAATENI =
FIVE INVISIBLE MENTAL FACULTIES**

‘Kuwat’ is an Arabic word. It implies power, faculty (Special inherent gift, proficiency, aptitude of mind or character) In the light of Ilm-e-Khshnoom (spiritual science) there are two groups of such faculties within a human framework. Their individual functioning empowers mankind in the execution of his material and spiritual duties.

Kuwats are of two types, according to their material and spiritual values. The faculties possessing material value are technically marked together as **Kuwat-i-Panj-I-Zarvikash Zhaaheri**.

These are the five senses every being possesses which enables him in the comprehension of the material side of the Universe. These senses are so common that everyone knows about them. In the Divine Science of Xnoom, these five senses are recorded as follows: -

1. Kuwat-i-Baaserat = senses of sight
2. Kuwat-i-Shaammat = senses of smell
3. Kuwat-i-Saameat = sense of hearing
4. Kuwat-i-Zaayakat = sense of taste
5. Hisse – moottasharrefaa = power of Creative thoughts.

Kuwat-i-Panj-i-Zarvikash-i-Baateni is a group of five faculties pertaining to the mental sphere of the human mind. It is spread over the entire region of the brain situated in the dome-shaped cranium. These are the invisible faculties possessed by each and every human being. Its origin lies at the mid-point between the eyebrows and terminates at a point in the rear side of the brain a little below the Medulla Oblongata – that is to say, in the hollow of the neck. These five senses/faculties are unmanifest (not clear to the mind or senses) and are more or less evenly distributed over the top dome shaped region of the brain.

The five faculties are: -

1. **Hisse moostarki**. This faculty is situated at the originating point – the mid-point between the eyebrows. By the virtue of this faculty

Mooshtarik the brain can store all experiences that might have occurred in day-to-day life. Therefore the sole function of Mooshtarik is to recognize and store.

2. Hisse – mootwahama. The function of this faculty is to co-ordinate its work in strict conjunction with the functions of the 1st Hisse (faculty) As soon as Hisse- Mootwahama is cognizant of anything he observes then the prime thoughts are formed.
3. Hisse – mootkhayela. This faculty is situated after the second Hisse. It is somewhat in the rear side of the brain. The function of this faculty is to distinguish between any two events. Good or evil, right or wrong, profit or loss, true or false etc. It assists the mind to arrive at a definite and conclusive decision.
4. Hisse – moothafezha. This faculty is situated in the region along the Medulla Oblongata. It is the faculty of retention. It acts as the treasurer cum-secretary of the third Hisse. Its function is to retain in the memory the conclusions arrived at by the third Hisse, after comparing any two or more ideas, events etc. Whenever these conclusions are required, this faculty Moothafezha brings it back to mind for reference.
5. Hisse – moottasharrefa is a power of creative thought. It is the originator of all thoughts. What ever is retained in the fourth Hisse comes in the custody of Hisse moottasharrefa. It sustains the first four faculties. It is also known as ‘inward eye’. This required great practice of tarikat (the code of Ashoi – habitual practice of religious laws) to develop, and is not of the same degree in all beings. It remains latent and unmanifested in the majority of human beings. It can be compared to the Pineal Gland (small conical gland behind the third ventricle of the brain; believed to be, a remnant of a third eye)

The divine science of Xnoom teaches that anyone can develop the first four faculties, but it is not so with this one. Again, no matter how far the first four ‘Hisse’ develop, it does not necessarily mean that the fifth Hisse is bound to develop. But it is clear, that if this faculty (fifth) develops, the first four Hisse are sure to improve and advance further.

Therefore, developing the fifth faculty is of great significance as it assists the Soul (Urvan) to advance spiritually. It is for this reason, that certain injunctions (orders) are given for the observance of tarikat (laws of Ashoi) to

a Mazdayashi Zarathoshti, to be made use of in his day-to-day life for development of this faculty and to prepare the ground for receiving the Minoi (Divine) Blessings of Nature. That is why a devout Mazdayashi Zarathoshti covers his head with a cap, or hers with a mathabana (white cotton scarf). The cap and scarf must be white cotton cloth. The heat so produced and invigorates the fifth mental faculty. When this faculty develops and reaches a higher stage one becomes enlightened. (mental and spiritual understanding)

The ‘AHU’ (tarikat observed with Ashoi unfolds the hidden knowledge/science of the Daena = Conscience of Ahura Mazda) ‘Daena’ and ‘Baod’ (intelligence of the Yazads – fire energy) of the person are now capable of receiving the Cosmic currents that continuously descend on the earth.

Ilm-e-Khshnoom explains that every human being possesses the spiritual faculty of the Panj-i-Zarvikash-i-Baateni (five invisible mental faculties) either in the latent or developed form according to the spiritual progress made during the present and previous lives.

Our Vaxoore Vaxooran (Phophet of all Prophets) Asho Zarathushtra possessed the faculties of Five Gathas (fire energies). These Gatha faculties had reached the stage of the complete perfection. These existed in his whole body made up of “Atash” (fire) elements.

The recitation of the five ‘Yatha Ahu Vairyo’ in the Sarosh Baj is accommodated with the sole intension of developing the mental faculties.

During the chanting of the five ‘Yathas’ it is essential to meditate and create a powerful thought force. i.e.

“May the recitation of these Yatha Ahu Vairyos assist in the development of my Panj-i-Zarvikash-i-Baateni.”

Any devout Mazdayashi Zarathoshti desirous of attuning with Asho Sarosh Yazad must develop these Batent (hidden) faculties.

The Chakhra (certain, hidden, dormant spiritual centres/stations/channels of magnetic currents from which every part of the body and mental faculties are developed 16 in all) connected with the five mental faculties and their Atash (fire energies) are:-

1. Hisse mooshtarik
Chakhra 4th Byaaj
Atash Aatashe Dara
2. Hisse – mootwahama
Chakhra 4th Byaaj
Atash Aatashe Dara

3. Hisse – mootkhayela
Chakhra 3rd Nasarat-ul-Khaarez
Atash Aatashe Nairyosang

4. Hisse – moothafezha
Chakhra 2nd Hamraah
Atash Aatashe Khoreh

5. Hisse – moottasharrefa
Chakhra 1st Zahiyaan
Atash Aatashe Fraah

THE SIX SARSHOKS (CONSTITUENTS)

The first six constituents of the human being are in the process of development. It is for this reason a person comes on the earth. All the tarikats (**habitual practice of religious laws**) given in different religions are meant for the development of these six constituents. When they develop completely, the Soul is able to lift up the **veil of deceit** that has blinded him and kept him in the dark. This is also known as the **veil of ignorance**.

With the practice of **Ashoi** the Soul acquires piety, which aids it to develop **Baod** (**Divine intelligence – Perfect Knowledge**) to guide it in its progress to **Frasho Gard**. Once it is enlightened it receives spiritual radiance from the **Fravashi** (**its guardian spirit**) it is now able to elevate in the right proportion the existence of **Dadar Ahura Mazda**.

Khersp is the most significant part because it is through K hersp that the Soul draws its strength for spiritual progress. K hersp remains linked with the first three physical constituents by **Khoreh**. Thereore it is the duty of every Soul to endeavor to increase the brilliancy and preserve one's Khoreh by strictly observing all the tarikats **laid down by the religion one is born into**.

The Manthric chants of **Ahmai Raeshcha** clearly indicate that every Zarathoshti should purify both Khoreh and K hersp. Ahura Mazda created the Cosmos to give the Soul a dwelling place to enable it to shed ignorance and imperfection. **Ahmai Raeshcha** teaches that it is the solemn duty of the Urvan to refine and elevate **Rae** (**Divine Radiance**) and **Khoreh** (**Divine Aura**). The earth was created so that imperfect Souls could struggle and make every effort to achieve perfection. (**Holy Immortal – Khordad**) **Khersp** is an ultra-physical body wherein the sixteen **Chakras** are situated. These need to be developed and activated. They are mentioned in the Vendidad.

As the Khoreh increases in brilliancy it activates the functions of the Khersp. In turn, the sixteen Chakhras develop by the combined effort of the Khoreh and Khersp. These three (the Chakhras, Khoreh and Khersp) group together and make a combined effort to activate Aasanideh-Kherd (Divine Intellect) of the person.

Thus the Mantra of Ahmai Raeshcha lead to the abode of ‘Garonman’ (the original Heavenly abode of the Soul – the eternal abode of Bliss/Paradise). It is not an exaggeration to regard this short prayer as the “tandurasti” (generating health) of the Urvan, because it brings piety to the Soul. Urvan resides in the Khersp – it’s home. A human being consists of nine constituents on this Khnirath Bami (earth). Similarly, in accordance with the principles of duality that function in the Cosmos, there are Urvans who are working in the Arvahi Alam (world of Souls) for their salvation, and have no need to come to the earth for their progress. Their body composition is just the same; the only difference is that the constituents of these Souls are of an ultra-physical nature.

The nine constituents in the Hasti Alam (spiritual world) both Minoi (highest hidden world) and Jismani planetary world are named differently. They are as follows: -

9 CONSTITUENTS IN THE GETI (PHYSICAL WORLD) AND ARVAHI ALAM (ULTRA-PHYSICAL-WORLD)

- | | |
|-------------|---------------------|
| 1. Tanu | skeleton |
| 2. Gaetha | soft organs |
| 3. Azad | fluids |
| 4. Khersp | Ultra-physical form |
| 5. Ushtan | life – energy |
| 6. Tevishi | desire forces |
| 7. Urvan | Soul |
| 8. Baodhang | Divine Intellect |
| 9. Fravashi | Guardian Spirit |

9 CONSTITUENTS IN THE MINOI AND JIRMANI ALAMS

- | | |
|-----------------|-------------------------------|
| 1. Zarvan | Time and motion energy |
| 2. Arsho-takhta | Expanding energy |
| 3. Ahunavar | Vibration energy |
| 4. Khathra | Radiance |
| 5. Rae | Lusture from Divine Intellect |

| | |
|---------------|-----------------------------|
| 6. Kharenangh | Aura |
| 7. Urvan | Soul |
| 8. Baodhang | Perfect Divine Knowledge |
| 9. Fravashi | The Sublimest Spirit/energy |

WHAT IS FRAVASHI?

Fravashi = Implicit obedience to Almighty Ahu resulting in unsurpassed intelligence which enables Fravashi to fully understand His Will. (**Ahuna-Vairyā**) to merge with Ahura Mazda and together start creation.

There are six stages (**Gahambars or Fasals**) involved in creation.

Ahura Mazda also has a Fravashi, so do the Yazads and human beings.

The Will of Ahu is known as Ahuna-Vairyā and the energy that fully understands and implements that will is Fravashi.

At the point of Creation two children (**fire energies**) are born Baodhang (Divine Wisdom to perceive Almighty Ahu's – His Blessings – His Gifts) and Urvan (Soul)

Baodhang readily accepts and understands Ahuna-Vairyā with the aid of its implicitly obedient Fravashi, which is why he is called **Divine Wisdom**. But there is spiritual darkness-a curtain, in the imperfect Urvan, resulting in opposition to Almighty Ahu.

Through many stages of evolution most of the 'darkness' is cleared from the imperfect Soul

This improved, major part of the Soul then merges with its own Baodhang to give birth to the **Soul of Dadar Ahura Mazda** also called **Manthra Spenta's Soul** who is the Creator of the Universe. The reason why this Soul is known as Manthra Spenta's Soul is because this major part of Soul has received the Blessings in the form of Manthras (**Holy Chants-energies**) and Khoreh Blessings/energies for spiritual progress) from Almighty Ahu Himself. With the help of these 'Blessings' Fravashi is born.

Later, as and when Ahunavairyā (**Holy chant energies**) and Fravashi are 'acquired' in the remaining part of the original imperfect Soul, then the Souls of Yazads come into existence. They gain the 'authority' from Dadar Ahura Mazda to assist Him in the task of Creation. The Yazads, in turn, assist the still imperfect remaining part of the original Soul to improve by unselfishly giving them Gav chithra (**matter from themselves**) and sending these Souls to the Nisti worlds to gain Ashoi and return back to Dadar Ahura Mazda.

THE ORIGINAL 'MOTHER OF CREATION' FRAVASHI

Almighty AHU is the originator of the entire Creation. From Almighty Ahu's Ahunavariya (His Will – His Command) originated Fravashi ‘the Mother of Creation’ from Mother Fravashi originates Anahuma (the original seed of Creation) (Avesta) From Anahuma originated ‘duality’ (the state of bring twofold, double, having a twofold nature) To create harmony Urvan (Blessings) are bestowed onto Anahuma’s ‘duality’ resulting in complete agreement of ideas, opinions etc.

From the combination of Ahunavairyā, Fravashi and Anahuma originated an entity in Nature called Mazda-Ahura

In accordance with AHU'S Ahunavairyā Mazda-Ahura brought into being the ‘First Truth’ in Nature, and through the working of this ‘First Truth’ Mazdayasni Daen (a ‘daughter’) originates/is ‘born’ from Mother Fravashi in the Minoi Alam.

It is important to note that at this stage neither the Yazads nor even the Amesha Spentas (the Holy Immortals) have been created.

The Mazdayasni Zarathoshti Daen on earth today has originated from the Mazdayasni Daen in the Minoi Alam. That is why it is called the “Mother of all Creation on earth”

FRAVASHI

Khshnoom with all its considerable power of description cannot precisely define Fravashi. It calls Fravashi the sublimest constituent. Loosely speaking it is the divine spark that manifests in all the four kingdoms – humans, animal, vegetable and mineral. It is a link that connects the Soul to the Creator.

FRAVASHI (AVESTA) FAROHAR (PERSIAN) FRAVAHAR - FRAVASH (PAHLAVI)

Fravashi: - The days of Farvardigan are the days when the Farohars descend on earth with a purpose. It is therefore natural and reasonable that we should know who these Farohars are.

Farohar is a Persian word. Its Pahlavi equivalent is Fravahar or Fravash. In our sacred scriptures, it is Fravashi. The word Fravashi is derived from Fra (to go forward – forth) vashi (wish or desire) Hence, the whole word means “a desire to progress and move forward to attain the final goal.”

In the light of Ilm-e-Xnoom, the meaning of this word is not easily comprehensible unless one has grasped some sound knowledge of Xnoom. The following explanation will simplify the meaning.

Fravashis are Holy Spirits who possess Aasna (Divine Wisdom) Armaiti (Divine Love) and Khratu (Divine Intelligence) to understand The Infinite Ahu. The Fravashis guide the whole creation to the final goal.

According to our sacred Avesta scriptures the entire Cosmos (the Universe or world as a perfect and well ordered whole as opposed to chaos) is divided into two divisions.

1. The Infinite, Immortal, Invisible part known as Hasti, where the Heavenly Spirits such as Amesha Spentas (Holy Immortals) Yazads (Angles) Dae, Mino (Highest Infinite Energies) Farrokh

Urvan of Nabamaijdisht grade

Geush (Geush Oorva and Geush Tapan are the Souls of the two ends of the Nisti world) and Chithra of Gav (Gav-chithra) (the origins, seeds, roots, energies of Blessings from which creation starts. (Every Chithra has connections with the Yazads) reside.

2. The finite world of physical and ultra-physical matter, known as Nisti, which is also divided into two parts

in the higher plane the Urvan of Arda-Fravash grade (the 9/10th purified parts of Souls who are advancing to the Hasti world) dwell. They are invisible and immortal.

In the lower plane, the mortal and visible beings reside, such as human beings, animals, vegetation, and minerals. In this part everything is divided into male and female sex.

In the Arvahi Alam (the world of Souls) the male is called Za-en and the female Pairika

According to Ilm-e-Xnoom each individual being from the Hasti of Nisti Alams possess two spiritual powers-energies, which guide the individual in his or her spiritual advancement.

One is designated as Bago-bakht, the other as Frasho-gard. Thus, the Immortal, Invisible Beings such as Hormazd, Ameshaspentas, Yazads, Mino, Dae, Farrokh of the Hasti world as well as the beings of the Nisti Alams such as Za-en, Pairika, humans, animals, vegetation and minerals all have their Bago-bakht and Frasho-Gard to lead them to the Final Goal.

Ilm-e-Xnoom further teaches that both these spiritual powers are presided over by specific Divine Entities.

The Entities that presides over Bago-bakht is known as Khaetu (Ahura Mazda Khodai Himself) who with the aid of His Divinity has created unaccountable spiritual beings-each known as Khoda to lead each individual to the Final Goal.

The Entity that presides over the Frasho-Gard is known as **Fravashi**, who plays an equally vital role in making the entire Cosmos to move forward towards it's Final Goal.

So, this is Fravashi in the light of Xnoom.

CHANGES THAT TAKE PLACE IN THE COMPOSITION AND CONSTITUTION OF A ZOROASTRIAN BODY AT THE TIME OF DEATH AND AFTER DEATH.

According to the Mazdayasni Zarathoshti Daen a human body is made up of nine parts, out of which the first three namely, **Fravashi**, **Baodhang** and **Urvan** (or **Ravan**) are the highly evolved, holy and immortal parts of a human being containing the Divine Light and some part of Dadar Ahura Mazda. There are no words in any language to explain and fully understand the meaning of **Fravashi**, a term roughly translated as Implicit Divine Obedience and Sublimest oneness with Dadar Hormazd. **Baodhang** can be termed as Divine Intelligence, Perfect Knowledge and **Urvan** (Soul), which has returned innumerable times with the body, is that advanced part which can even communicate with Dadar Hormazd.

The next three parts are **Khersp**, **Tevishi** and **Ushtan**. **Ushtan** is the breath of life-subtle life energy. **Tevishi** denotes desire forces, and **Khersp** is that subtle body comprising 16 Charkahs or Plexuses. The Khersp is divided into two stages

- a. The higher portion of **Khersp** is one with Ahura Mazda
- b. The other is **Mader Khersp** – which is tilted towards our physical body. This bifurcation is of importance in understanding the subject in hand.

The Spiritual **Khersp** contains White Nature, whilst **Mader Khersp** is not still pure; it is connected with impurities of the body. (**Dravao**) the Black element originally connected with the **Khersp**.

Three-fourth portion of **Tevishi** and **Ushtan** are converted into white element in the course of evolution. The remaining $\frac{1}{4}$ portion, which needs purification, lies within the **Mader Khersp**.

The last three parts are **Tanu**, **Gaetha** and **Azad**. **Tanu** and **Gaetha** are the visible parts of the body. **Tanu** means the outer bodily form, and **Gaetha** means the organs. Both these are made up of **Anasar**. (atoms) and the **Anasar** is made of **Dravao** + **Gav** which merge to from **Vohoon**. When additional **Gav** (an energy gifted by Nature) is added to **Vohoon** then **Anasar** is formed. To clarify, **Dravao** + **Gav** = **Vohoon** + more **Gav** = **Anasar**=water, earth, fire energy and air.

The word Anasar suggests ‘nas’ i.e. ultimately destined to be destroyed. The 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 role in sending the Anasar of the deceased person from earth to **Chinvat**. (Chinvat comprises of four stages, which the Soul has to pass through after death. Judgment of a good or wicked Soul takes place in Chinvat. chi= to select.

Chinvat = the bridge of requiter=(to repay)

The last remaining constituent is **Azad**, a subtle oily counterpart of the physical form – a transitional body. It is through Azad that Mader Khersp sends the life giving force, which keeps the body alive. Azad sustains the body by transmitting the life giving force. When the life in Azad breaks, man dies. As long as Azad is intact, the body functions, and its various systems like the Digestive and Nervous systems etc. work in his physical being.

But what about the spiritual aspects?

Mazdayashi Zarathoshti Daen teaches that through Azad spiritual forces also flow, in proportion to the tenths and canons of the religion followed by the individual, which helps to improve, clean and eliminate Dravao existing in the body. When Azad breaks all mechanism of the body stop and Azad spreads itself into the whole body, death occurs and decay starts.

As soon as death occurs, Fravashi, Baodhang, Urvan, Tevishi, Ushtan and the Spiritual Khersp which is one with Ahura Mazda together with Gav (which was loaned) all get separated, and what falls to the ground is Tanu, Gaetha, Azad and Mader Khersp. These fallen parts consist of Dravao or black element, which now proceeds to decay, gather force and attack Urvan, assisted by the evil (Druj) from the external world, which flows from the North. Due to this fact we apply Taro to the dead body whilst giving the last bath, (NO WATER SHOULD BE USED) tie up seven bounds or knots on different parts of the corpse to control the Druj within the body and perform the Sachkar ceremony to ward off the external evil (Druj) from entering the corpse, after which the recitation of the Avesta prayers starts. This helps to gradually awaken the consciousness of the Urvan (Soul), which begins to grow unconscious (of previous lives) after the third or fourth year of the individual’s life on earth, and it is the mind, which takes over the functioning. At the time of death the mental faculties stop functioning, and the Soul wakes up from its sleep to find out what good or bad the mind has done during that period of life on earth.

The ‘Maya’ (materialistic attraction) of the world, the desires built during the lifetime pull the Soul towards the fallen body. During this time the recitation of Avesta Mantras and Geh-Sarna gives a clarion call to the Soul

to arise, awaken and prepare to proceed to it's onward journey, and forget about all that is earthbound.

After Geh-Sarna the corpse is placed on the Pavis (three separate circles, for men, women and children within the 'well' which slope towards the centre) of the Dokhma. (%) (a very brief account below)

Dokhma = the minute, scientific mode of disposing of our dead, given to us by our religion takes place in the Dokhma.

A Dokhma is not just a construction like any other construction, for it encloses that piece of land where evil spirits cannot enter. It is that sanctified place from where the Soul proceeds to it's destination after death.

Before the actual construction of it's foundation the ground is purified by the recitation of Avesta prayers, and added cleansing is done by the use of Taro and water for a period of seven months to seven years.

A Dokhma has direct spiritual links with Atash Behrams and Agyaries, being interdependent on one another. Without the existence of Dokhma Frasho Gard cannot be attained.

What little is mentioned here, without going into details, will indicate to the reader how much effort and exactness is required in the construction of a Dokhma to assist the Anasar (see above) of the dead person on earth to reach Chinvat.

cont. (%) where the disposal of the body is done by the vultures. Here the talismanic (object regarded as possessing supernatural power of influencing, protecting) power of the Dokhma starts its work.

Thirty-six out of the 301 nails of the Tana (an intricate ceremony in the construction of the Dokhma, where 301 nails, mainly of iron, of different weights and sizes (the total weight being four maunds, no more, no less) are pegged in at different places and all of them are connected with one another by passing a sanctified 'string' through them. Numerically, number four is predominant in figures of nails as well as their weights. The figure four has a significant connection with the four Anasars (elements) of a human body, mainly water, fire energy, earth and air) which serve as a divider for the three Pavis and have connections with the thirty-six electricity of matter, open up a "magnetic-path" from the Dokhma to Chinvat for the Soul to ascend.

The vultures, which dispose of the physical body of the Pavis are affected by the talismanic power of the Dokhma, since Avesta Mantras have been

recited throughout over the body, and within three days, before the morning of **Chahrum (Uthamna)** give to Mother Earth whatever is to be given through their excretion. Thus the Anasars are uplifted with the help of Khorshed Yazad, and they quickly take the straight path mentioned above.

The liquids from the body, flow to the **Bhandar** (in the centre of the Dokhma a well like hole is dug, which is six to nine feet deep, to enable the rays of the sun to reach its depth. Its circumference depends upon the number of Pavis constructed according to the population of the place. This well is called Bhandar. In between the well of the Dokhma and the Bhandar three circles of Pavis are constructed, sloping towards the Bhandar.) via canals-drains situated in four places in the Dokhma. (for the drains, 256 nails (out of the total 301) Which have connections with 64 wave lengths of the Anasar ($64 \times 4 = 256$) are utilized. Therefore in each canal 64 nails of specified weight and length are driven into appropriate places so that the 'liquids' flow to the Bhandar to meet Mother Earth for Nature to do the rest)

In the course of time the bones are powered by the rays of the Sun and go via the same process.

Thus one can observe how methodically the system of the Dokhma works, and it's high standard of physical hygiene. But it would incorrect to label the Dokhma merely as an institute of physical hygiene, for its spiritual work is far greater.

The Soul has to purify its **Kerdar** (the image of all the evil done in the world) on the lower planes of Chinvat, the time taken depends upon the formation of each individual's **Kerdar**, **Khersp = Kerdar** after which the Soul ascends to the upper Chinvat. Here the Anasars are needed for further progress of the Soul. If the body has received the **Dokhmay Nishini** then the Anasars are received in time, and the Soul showers blessings onto family and friends for giving the physical body Dokhmay Nishini.

If the body has not received Dokhmay Nishini then the Soul has to wait for a long time till the Anasars come up.

To preserve Dokhma and Dokhmay Nishini is to preserve Mazdayasni Zarathoshti Daen. If a Dokhma is defiled, then the purity of the Atash Behrams and Agyari's is automatically reduced, and vice-versa, as both are independent.

Whatever the period or civilization there should always exist at least one Dokhma and one Atash Behram in the world, for without them Frasho Gard cannot be attained.

THE IMPORTANCE OF HUSHMORDI PRAYERS

Our religious ceremonies are divided into two main parts.

1. Hushmordi (ordinary/customary ceremonies prayers, also known as ceremonies for Aipee)
2. Pavmehal ceremonies. (performed in the Fire Temples by Athornan Sahebs)

Ilm-e-Xnoom teaches that in order to receive the maximum benefit from Hushmordi prayers, they should be performed at home, because these prayers have a close connection with the Aipee (magnetic field-atmosphere) of the house.

An ancestral home where generations of suffering and happiness have been shared by the family members – where Atash Dadgah (divo/home-fire) has burned night and day where daily prayers are offered by family members where blessings and love have been showered from both sides of the family (father's and mother's) and above all where Ashoi (purity and piety of mind, body and Soul) is maintained – such conditions create a magnetic force, an atmosphere around the family house called Aipee which has a ‘pull’ on each member of the family in life and after death as well.

After death, the Soul residing in the Khersp in the spiritual world expects his loved ones to perform ceremonies for his spiritual progress, and is able to send back answering blessings through his thought force, but this is only possible if the pull of the magnetic force of the Aipee common between the living and the dead is in existence.

It is lamentable that the very foundation of such an Aipee – the Atash Dadgah is not established in most Zoroastrian homes today. Another draw back is that most Zoroastrian ladies do not observe the strict laws of Mansick Mandagi (segregation of a woman during her menses) therefore an Aipee, such as the one mentioned (above) cannot be formed under such conditions.

Under these circumstances it is better to perform ceremonies (including Hushmordi) in the Fire-Temples but the least the living family members should do is to be present on such occasions.

If it is impossible (for whatever reasons) to have all the ceremonies performed at the Fire-Temple, then have a selected few performed by righteous Dasturjis.

CEREMONIES FOR A DECEASED ZOROASTRIAN SOUL

Religious ceremonies performed for the Soul of a Zarathoshti after death, are divided into two parts.

1. Ceremonies performed at home.
2. Ceremonies performed in the Fire Temple.

Hushmordi (**customary**) ceremonies, also known as ceremonies for the Aipee, e.g. Bajdharn, Farokshi, Afringan, Fravadigan or Muktad, Gahambar Jasan, Feresta, Siroja, Satum or Rojgar (**the ceremony performed in the memory of the departed on the day of death**) Mahigan, Saligan etc. all these ceremonies should be performed at home where the family Aipee has been formed.

Surrounding every person, and attached to the physical body, is an atmosphere or personal magnetism, which is created by the person through everyday experiences and thoughts. This field is called **Aipee**.

The continuous influx of energies from the Hasti worlds combined with the harmful energies (**Dravao**) generated by the person in his or her previous lives pass through his Aipee, bringing him happiness or sorrow, in the measure/frequency he deserves, within a set **Had** (**limit**) After this limit has been crossed and the person still continues to sin, then he inadvertently sows the seeds of “burden to bear” in his future life.

According to the laws of our religion the family Aipee – the magnetic field created by thoughts and experiences during a life-time involving near and dear ones, friends, home town country etc. remains a forceful fire energy – a pull after death.

The Soul now residing in the Khersp (**ethereal counterpart of the physical body**) in the spiritual world expects his loved ones to perform certain religious ceremonies at home (**Hushmordi**) and in the Fire-Temple for his spiritual advancement.

The combination of the family Aipee, Staots arising from correctly performed ceremonies (**Manthra Mithra force**) and blessing of progress from family members create a powerful magnetic force to reach the continuous wish of the departed for such blessings, and blend with his thoughts/wish (**Mithras**) bringing spiritual peace to the departed Soul.

These blended energies (**i.e. Mithras of the departed and blessings from the living**) can now reach his **Fravashi** and at once brings back his answering blessings (**in the protection of Ashaonam Fravashi**) through the family Aipee, bringing happiness, prosperity, peace, purity of Khoreh (**very beneficial currents from the spiritual worlds**) spiritual intelligence and spiritual progress, good children, health of body, mind and soul to the family members.

Without the **family Aipee**, this pull of love between the dead and living, the thought forces of the soul cannot reach the earth, nor can the fire-energies arising from correctly performed ceremonies reach the soul in the measure intended, even though it may be performed by a righteous Dasturji.

The same situation arises when Hushmordi prayers are performed in the Fire-Temple, where the **family Aipee** does not exist.

During the special days of Fravadegan (Muktad) every Zarathoshti Soul longs to come to his ‘home’ no earth, through the family Aipee in the protection of Ashaoonam Fravashi = (Fravashis of Yadads), therefore if the ceremonies for the Soul are not performed at home where the family Aipee is established the Soul is very depressed. (this is mentioned in Avesta) for the intended effect of the ceremony does not reach the Soul in it’s full measure.

Another very important law which is not observed at all or incorrectly practiced, is the law that requires the ladies of the home to remain in one room, on dry Soil during the ‘difficult days’ (**Mansick Mandagi**)

Q. Why should such a law apply only to Zarathoshti ladies, and is not demanded by other religions?

A. As previously mentioned human beings are divided into five main religions, according to the spiritual progress of their Souls. Their respective Prophets for further spiritual progress gives different immutable laws to the followers of each religion. As a Soul advances spiritually from the lower to the higher **Jirms** these laws become more regorous and exacting, to preserve law and order in Nature.

“Responsiblity increases with moral and spiritual greatness”

Zarathoshti Souls belong to the Barjisi Jirm. They have successfully passes through other Jirms, gaining spiritual knowledge (**Light energy**) and are now expected to shoulder the great responsibility of eliminating evil when and where it is encountered, therefore they have to confirm to the finer laws of Ashoi. (**Purity and piety of mind, body and Soul**) to progress to **Frasho Gard**. These fine laws are not applicable to other religions.

Without acquiring the full knowledge of Mansick Mandagi (**segregation of a woman during her menses**) and the consequences that follow when these and other spiritual laws are rejected, we Zoroastrians bring about a rapid spiritual decline within our community.

A family Aipee cannot be established if the Atash Dadgah (**home fire**) is not kept lit night and day, (only with vegetable oil (very important)) and the laws of Mansick Mandagi are not correctly observed.

Therefore, as a last resort most families have the Hushmordi ceremonies performed in the Fire-Temple although the family Aipee does not exist there.

Some of the ceremonies that **should be** performed in the Fire Temples are

Yajashne Vendidad
Visperad Nirangdin
Hamayasht

THE DIFFERENCE BETWEEN AIPEE AND KHOREH

There is an invisible magnetic field, an atmosphere (any surrounding mental or moral influence or environment) surrounding every human being called Aipee, which remains attached to the physical body and contains the stamp/evidence of sins and of good thoughts, words and deeds of the person.

When the person, through his own efforts, clears the moral and mental pollution from his Soul, then his purified Aipee reaches the stage of **Gadman**. Later, by constantly observing the immutable laws of Khoreh the Aipee reaches a higher stage of purity called **Varz**.

These two stages of purity of the Aipee – Gadman and Varz receive the blessings = **KHOREH** (highly beneficial currents) from Ahura Mazda, the Amesha Spentas and the Yazads.

It is very difficult to reach these stages of purity, but not impossible. The Aipee of ordinary mortals, like us, is murky with the stamp of sins. We need to practice the laws of **Druz-Parahez** (truthful at all times, pray for reduction of sins (Patet) and observe other tenets of our religion, especially the Manthra – Mithra prayers as prescribed) to purify our Aipee.

In an obscure part of the world live very advanced spiritual Souls called **Maghav Sahebs**. Their Aipees are refined and capable of receiving **Khoreh**. They are divided into two classes according to the degree of purity within their Aipees.

The lower grade of Aipee is called **Gadman**, which receives Khoreh energy at the rate of zero to one or two frequency. The higher grade **Varz** receives Khoreh at the rate of two to six or more frequencies (a high, low frequency current – a frequency of two to six (per. second) (electric currents which pass through a repeated cycle of changes of magnitude and direction at regular intervals) from above.

The Sahebs constantly strive to maintain and increase the **Khoreh** in their Aipees, by observing the laws prescribed, including laws of abstinence from animal food. (See below)

The laws of **Khoreh** and those of **Druz-Parahez** are not the same. We are not Maghav Sahebs but ordinary mortals, who are still in the process of cleansing our Aipees, therefore we should lay emphasis on the laws of **Druz-Paharez** abounding in our religion, to eventually free us from sins.

LAW OF KHOREH =

(Highly beneficial currents descending from the Hasti worlds)

A Zoroastrian should give importance to Khoreh (i.e. the fine, invisible current emanating from the physical body – aura, personal magnetism)

The outward human body is developed from the inward invisible body called Khersp. (Yasna 55. 1.) composed of sixteen Charkahs, plexus, (intricately interwoven combination of ideas, interests, passions etc)

All tenets of Ashoi and the practice of strict-truthfulness together with contrition (genuine sorrow for sins) for sins create healthy influences on the plexuses of Khersp. The subtleness of this invisible body (Khersp) is very much accelerated by keeping Khoreh in tune with Nature's laws only, and then the Soul goes on advancing in Unfoldment through Khersp.

There are six types of Khoreh viz.

1. Farreh Yazadi
2. Kayan Khoreh
3. Ehrepat Khoreh

and three other latent (not developed, spiritual) ones.

By observing Baj, (prescribed canons (laws) to be practiced in accompaniment with respective formulae said in whispering tone (without sound at all) prescribed in the Zoroastrian religion, the advancement can be effected in degrees of these six types of Khoreh, a various grand latent powers develop thereby.

With the advancement of Khoreh, the Soul goes on Unfolding easily and automatically and begins to attain more and more the deep Divine Knowledge of Nature's Laws.

Different types of food produce varied effect on human aura, for which Tarke – Haevaniat the principle of abstinence from animal food (see above) together with austerity and control of personal emotions i.e. fortitude are necessary. Over all, noblest thinking, speech and behaviour are essential for the maintenance of the purity of aura.

By thus maintaining Khoreh in accordance with Nature's Laws the thoughts become free of pollution and gradually advance to a high state of purity.

Q. WHAT IS KHOREH? IS IT THE SAME AS THE ENGLISH TERM AURA?

A. Khoreh is a Gujarati variation, which originates from the Avesta word Khrenangha (Divine Aura)

As explained in Zoroastrianism, it is the Glory or Light of Ahura Mazda or the stream of brightness, radiance, or splendor sent out from the Amesha Spentas (Holy Immortals) and Yazads.

There are six grades of Khoreh, of which three are spiritual and not known to us. The remaining three are:-

1. Farreh Yazadi
2. Kaveem or Khavaunah or Kyan Khoreh
3. Erepot Khoreh

There is also one more type known as Akhretak Khoreh, which is that part of Divine Glory associated exclusively with competent Yaozdathregars (Athornan Sahebs who strive to progress spiritually through righteousness and prayers)

Prophet Zarathushtra was the only Soul on earth, who in the entire Darego Khadat (see later) of 81,000 years possessed all the five Khorehs. (except the Farreh Yazadi, which is the lowest grade of Divine Glory) He was the only one to possess the Erepot Khoreh, which manifested itself whenever the Holy Prophet descended from the lofty heights of Aiwi-Thrishwa to the physical world. It is said that this Khoreh spread its light to a radius of about half a mile, and anyone who tried to touch his shadow less, fiery body, received a shock.

While reference to Khrenangha occurs almost in every Nyaish or Yasht, the Yasht that deals extensively with Khrenangha and Akhretar Khorehs is the Zamyad Yasht. There, it is stated that all good creations of Mazda, right down to the mineral kingdom can possess Khoreh. Khoreh as described therein, constitutes the highly beneficial currents of Ahura Mazda, which are received by our earth. The 2244 mystical mountains of the earth attract this Khoreh.

The Almighty, Amesha Spentas, Yazads, Prophet Zarathushtra, possess the Kyan Khoreh and Saoshyants (benefactors of the human race) the forerunners of Zarathushtra, like Hoshang, Jamshid, Tehmurasp, Fredun etc. and all the Souls belonging to the nabanzazdishtanaam and Paoiry-a – thresha categories.

The dictionary meaning of the English word Aura is – “the subtle emanation proceeding from all living things”. This subtle emanation as magnetism is not necessarily Khoreh, but a myriad (infinitely numerous) of radiations, including bad or foul vibrations Haeeri (Harmful currents) that the human body throws out every second.

So, at best, we can say that one's Aura may contain one's Khoreh, but it is not necessarily Khoreh itself.

KHOREH

A Soul gradually ascends the seventy-two stages of Ashoi (highest form of spirituality) by abstaining from sins and following his religious tenets. The

evidence of spiritual progress can be visibly seen by the radiance emanating from the physical body. Ilm-e-Khshnoom calls this radiance **Khoreh**. The Avesta word is **Khrenangha** (Divine Aura)

There are six grades of Khoreh of which three are beyond the range of our understanding.

The other three are: -

1. **Farreh Yazadi**. If the Soul has successfully climbed the first steps of Ashoi (which could be after thousands of rebirths) the first light (**Noor**) of Farreh Yazadi is visible emanating from his Kheresp and physical body. Although **Farreh Yazadi** is considered the lowest grade of Khoreh, nevertheless it is the beginning of **Noor** and the Soul has to strive to obtain it.

Zarathoshti Souls on earth are tested by higher Souls in the spiritual world to determine their progress in Ashoi. If the aspirant of **Farreh Yazadi** has continuously practiced the laws of our religion to the best of his or her ability then **Sarosha-Verez Saheb** wills that person to recite special Manthric words, which cause vibrations and colours these puts the person into a trance/dream and he is ‘taken up’. If one, two or three pomegranate seeds are found in the **Gireban** (see foot note below) of his Sudreh then Sarosha-Verez Saheb bestows **Farreh Yazadi** Khoreh onto that person in the quality he has earned and deserves. This later determines the Avesta prayers (**Yasnas**) he can recite, for Avesta prayers are recited only by those who have earned the right, and are worthy of doing so. (##)

Foot-note The small ‘bag; stitched in the front part of the sudreh, near the heart, is called **Gereban**. This word is derived from the Aveta word Grav (to hold-to keep) therefore Gereban = (the keeper of Khoreh – Custodian of Khoreh) is a powerful instrument to test the progress of **Farreh Yazadi** Khoreh of an aspirant

Zarathoshtis call this **Gereban** “The bag of Blessings”

The 10th Charkha called **Kabuz-ool-dukhul** in the Kheresp lies within the jurisdiction of Sarosh Yazad. It is the spiritual vehicle of the Soul and a reservoir of Khoreh.

Cont. (##) The spiritual meaning of one, two and three pomegranate seeds:

All creations of Ahura Mazda possess Khoreh. The pomegranate fruit contains the maximum amount of Khoreh compared to any other fruit that is why it is used in all our religious ceremonies.

The special Mantras used for the test, which cause vibrations and colours, together with the Mithras (thought forces-fire energy) of the Yazads are

similar to the ones used by them to cause the pomegranate fruit to grow on trees.

When the fire energies (**Staots**) meet the Mithra (**fire energy of thought force**) of the **Farreh Yazadi** within that person being tested, then, according to the immutable laws of Nature, these combined energies transmute into one, two or three pomegranate seeds, which are unlike the ordinary seeds of that fruit. These are then spiritually ‘fed’ to the person.

In order to obtain Khoreh it is very essential to climb the steps of Ashoi.

The remaining two grades of Khoreh are mentioned above **Erepat Khoreh** and **Kyan Khoreh**.

KHOREH (GUJRATI) KHRENANGHA AVESTA

Two words, repeatedly found in our Pazend prayers are **Rayomand** and **Khorehmand**. The same words in Avesta are **Raescha** and **Khrenascha**.

Raescha = (radiance of spiritual knowledge emanating from a person – creation)

The ‘radiance’ of the Sun is evident to all, but it is not possible to see the radiance/light around every creation due to its **much lesser** degree of purity.

Khrenascha (highly beneficial currents/blessings descending from the **Hasti** (spiritual) worlds, to spiritually advance deserving Souls).

The other word **Khrenascha** or **Khoreh** is better known. It is described as a golden glow, aura or glory surrounding a very, very pious person.

According to Mazdayasni Zarathoshti Daen Khoreh is around every creation, mineral/plants, animals, humans, Yazads and Amesha Spentas as well.

The past kings of Iran were very pious men **Saoshyants** who had succeeded in attaining the **Kayani Khoreh**. In the **Zamyad Yasht** it is said that **Ahereman** (a destructive energy opposing Ahura Mazda) unsuccessfully tried to ‘snatch away’ this Khoreh

In the **Khurshed Nyaish** it is mentioned that when the sun shines, thousands of Yazads gather the Khoreh of the Sun and direct it towards our earth to purify and sustain every creation.

It is specially emphasized, that only deserving Souls receive this Khoreh.

In Ahmai Raescha prayers, the first three words read -

Ahmai “Grant me

Raescha Radiance (of spiritual knowledge/intelligence)

Khrenascha Khoreh” (blessings from the spiritual world – 1001 coloured channels)

Khoreh has to be acquired and maintained.

KHSHNAOTHRA AHURAHE MAZDAO
HAPPINESS TO AHURA MAZDA

Believing in Ahura Mazda and practicing the laws of our religion changes evil energies into good ones, which is the only purpose of creation and brings joy to Ahura Mazda.

The devotee prays:-

“May I always tread on this path of happiness and may others follow my example. I firmly believe that these Manthric prayers that I am reciting will transmute evil into good and bring happiness to Ahura Mazda.

KHSHNAOTHRA

Khshnaothra and **Khshnoom** both these words contain ‘Khshan’ which is the root of the spiritual word “Estacy”

The sincere wish of the chanter is to bring happiness to Ahura Mazda, and this wish is fulfilled when that individual prays with deep faith and wishes spiritual progress for one and all.

KHSIINAOTHRA AHURAHE MAZDAO is ITSELF THE BARJISI DAE NA

Tam Daenam Ya Hatam Vahishta.

“That Individuality Law, that best Law that promotes the spiritually advanced Souls towards the Hasti world is the Barjisi Zarathoshti Daena itself.”

ASRE ROSHNI

The energy that emits from the Yazads is known as **Asre Roshni**.

There is **Erezvaan (Limitless Truths)** i.e. **Hu** (energies from Ahura Mazda) in the Yazads. They work in accordance with Ahura Mazda.

Therefore, the Asre Roshni energies also have the ‘authority’ and power to create

It is safe to say that the **Eternal Light** and **Asre Roshni** is one and the same thing.

The 1001 invisible, coloured channels from **Ahunavairya** bring Asre Roshni to the Universe for the spiritual progress of Souls.

ASRE TARIKI INTO ASRE ROSHNI

It is the solemn duty of all Zoroastrians to adhere to all the laws of their religion and follow its procedures to transmute harmful, evil energies **Asre Tariki** into beneficial, good energies **Asre Roshni**. In this way we help creation to reach its final goal of **Frasho Gard** (free from sins) (see later) and our Souls to advance spiritually.

For example. When we eat, bathe, answer nature's calls, think negative thoughts, utter unpleasant, harmful words, commit evil deeds, etc. during any of these functions invisible microscopic bacteria are produced through the harmful energy **Tariki**.

This process continues throughout our lives on earth. The only remedy to curb this Asre Tariki energies is to transmute them into good energies of Asre Roshni by observing our religious procedures, which destroy these energies.

BENEFICIAL WHITE COLOUR

White colour helps to transmute evil into good energies. (**Asre Tariki into Asre Roshni**) It destroys invisible microbes and changes them into beneficial energies for the earth.

According to Meher Yazad
“White colour is a symbol of **Mazdayasni Daena** while black is the symbol of evil energies.

Being the prime colour, white maintains the frequencies (repeated occurrences of action) and intensity of all the other vibratory colours in the invisible rays of the Sun.

White colour energy bestows onto each human body the exact amount of colour energy that that person deserves.

White Sudreh is a yogic apparatus-a weapon which draws out waste energies '**Haeer**' from ultimates of matter of a human body to make it ineffective, so that the desires of the person turns towards higher aspirations.

Parsees are a root part of the Mazdayasnan people. The Mazdayasnan people are called Sudreh Kustiwalla Baste Kustians or Zarathoshtris. They know and address their Creator as Ahura Mazda. Their religious scriptures are called Manthras and the religion itself is Daen or Mazdayasni Zarathoshtri Daen. The words Mazdayasni Zarathoshtri are always used together.

Mazdayasni Daen began when ‘Time’ came into existence.

The physical world lasts for a period of 81,000 years, after which it is destroyed by floods, and then another period of 81,000 years commences once again. A period of 81,000 years is called Zarvane Daregho Khadat

Every new Zarvane Daregho Khadat starts from Mazdayasni Daen and after a duration of 4000 years the force of Dev (spiritual pollution leading to sins)(see later) greatly increases, for this reason Asho Zarathushtra descends onto the earth to revive the Mazdayasni Zarathoshti Daen and to lay the foundation of the other four Jirms which follow.

FRASHO-GARD = FRASHO KEREITI = MOKSHA

Frasho-Gard is derived from the Avesta word Frasho (fresh) and Kereiti (achievement/action)

Just as the daily rising of the Sun revives hopes and aspirations of millions of people, and its light sustain and renews Nature to freshness and vigour.

Just as the onset of the rainy season revitalizes the parched earth and brings new life to vegetation.

Just as clear, cool water quenches the thirst of a thirsty man and refreshes him, similarly Frasho Gard brings individual renovation of mind, body and soul to every human being.

According to our religious laws, every human Soul has to strive for Frasho-Kereiti (renovation)

The physical body of matter, which is subject to death, has to revert back to Eternal energies. The mind to achieve serenity to enable it to understand the Eternal Laws to acquire the Spiritual Knowledge, which results in Eternal Bliss. The scattered parts of the Soul (Father Soul, a human and the scattered parts in animals, vegetation and mineral kingdoms) reunite to become spiritual and merge with Him. (become One Whole, Individuality – free from sins and rebirths)

Therefore Frasho-Gard is individual renovation of mind, body and Soul of every human being, which will take place sometime, somewhere

Lead a life with Frasho Gard in mind to help Nature fulfill its aim.

TAN-PASIN (invisible form called Kheresp)

When an individual gradually realizes through pain and suffering, that his spiritual body comprising of spiritual darkness and undesirable passions, must forever lean towards Truth and Righteousness then the selfish energies within that person changes to Gav.

The constant practice of religious tenets (own) gradually brings about a natural transition from physical elements to a subtle, invisible form called Kheresp. This light, transparent body ascends to Dadare Ghehan (the entrance/Aipee to the Nisti world, the road to paradise) where the Law of gravity does not exist.

The condition of such a light, transparent body is called Tan-Pasin.

However if the physical body still consists of Vohoon then that person must undergo rebirths over and over again. (known as Tanasak condition) till evil passions are destroyed through punishment.

Ashyehe

Ashi comprises of all the seventy-two grades/steps of Ashoi energies.

The possessor of Ashoi has the authority to bestow Asha (Divine Order, Righteousness) onto others who deserve it, and also has the power and authority to rectify conditions where Ashoi has been misused, according to the laws given by Ahura Mazda

Asha = the authority of Fravashi

Ashi = power/energy of Fravashi

DERSHI- DRAOSHA

Derashi-dru (to grasp firmly, intellectually). In the word Derashi ‘der’ is the root (‘der’ means to imbibe (conceive) firmly in the mind the laws governing spiritual advancement and implementing them). In place of ‘der’ Staota Yasna is used in our scriptures.

In Yazashne 52 it is said that the laws of Staot Yasna should be firmly imbibed in our minds, for these are the root laws that advance creation to Frasho-Gard. (See above)

The opposing word Khravi also denotes “firmness” but instead of grasping firmly the laws of Staot Yasna it advocates opposition and destruction of these laws of spiritual progress.

The common word ‘Dru’ between “Derashi Dru” and “Khravi Dru” points to Had + Insaf that is why it is bestowed onto Sarosh Yazad.

Sarosh Yazad possesses the tremendous energy of Implicit Obedience. He observes and implements all the laws of spiritual progress, therefore Ahura Mazda has conferred upon Sarosh Yazad the “authority” to guide the Nisti world (ultra physical world) and the physical world to Frasho-Gard, with the aid of Staat Yasna laws.

The opposing title Khravi is bestowed onto Aesham (a destructive energy), which holds the dubious “authority” to destroy spiritual progress when possible.

It is the enemy of Sarosh Yazad.

Sarosh Yazad = implicit obedience therefore Derashi

Aesham = opposition to Ahura Mazda (a sin that can never be forgiven)
therefore Khravi

HAD + INSAF

As previously stated the tainted part of the Soul containing “Dravao” (spiritual darkness) is sent to the earth in the form of humans for spiritual advancement.

The spiritual punishment / cleansing is due by Had (which is spiritual darkness itself) + Insaf (Justice)

First the Dravao (desires, harmful passions) assert their will and lead the person to wrong, selfish and evil thoughts, words and deeds. This continues until a limit has been reached. When this limit is crossed (this condition is termed Masdaryate Zaheli) then nature reacts with Khshthra (punishment cum cure) i.e. after admission of the mistake and accepting the justification of punishment for the sins Dravao is transmuted into invisible spiritual energies Ahuadat energies. The person then takes a step forward towards Ashoi. This condition is called Masdaryane Myli.

The whole process of changeover from Masdaryate Zaheli (beyond limit stage) to Masdaryane Myli (first step towards Ashoi) is described as a gradual spiral or Screniyav passage from one condition into another.

HAD + INSAF

The late Ervad Kavasji Kanga’s translation of two sentences in the seventeenth paragraph of the Ardibehesht Yasht is: -

Apa nasyat druksha

“Be utterly destroyed in the North druksha” (spiritual pollution) and

Nasyat druksha “Be destroyed druksha”

Mazdayashi Zarathoshti Daen teaches that ‘Had’ is spiritual pollution/darkness itself, which has to be, just fully destroyed and changed into spiritual energies of Hudaongha (the highest intellect)

Now, if the person has already reached the state of purity by destroying the destructive energies within him, then the wish/prayer of that person is ‘Apa - nasyat druksha’ (Be utterly destroyed in the North druksha)

But for the person who is still in the process of cleansing his sins, and is therefore justly due for punishment cum cure, after which he will advance spiritually – for that person “Apa” is not applicable. He does not have the authority to banish Druj to the North for complete destruction, as he, himself, is in the process of cleansing his own sins, therefore he prays Nasyat duruksha “Be destroyed druksha”

Note. This does not mean the omission of the word “Apa” from the prayers.

Screniyav

The actual movement that takes place when the Earth orbits (the path followed by the earth on its revolution around the sun) around the Sun is described as Screniyav (a spiral penetrating movement similar to that of tightening of a screw)

The orbit around the Sun and the spiral movements are two different matters. The spiral movement (Screniyav) of the earth helps evolution (the course of development by natural process, as seen in the animate (to give life to) world of Nature, whether it affects the growth of the individual organism or that of species) in Nature, which brings about Frasho-Gard (individual renovation)

Joti = ZAOTA (Avesta)

There are nine Immortals in Nature, out of which seven are the Amesha Spentas, (ashem = eternally alive/awake). Spenta = expanding/multiplying) the remaining two are Mazda-dat and Ahuradat. (two main laws governing creation)

From Mazda-dat emerges the Mazdayasni Daen (religion) practiced by the Yazads, which gives birth to creation.

From Ahura-dat emerges the Zarathoshti Daen, which guides creation to Moksha. (individual renovation)

In short, there is the Mazdayasni Zarathoshti Daen in nature, which is the root religion. One “fountain” of this root religion is brought down by Asho Zarathushtra to establish (through special ceremonies) the Mazdayasni Zarathoshti Daen on earth, from which, later emerges other four main religions.

Therefore, the Mazdayasni Zarathoshti Daen contains the eternal, spiritual, fire energies (“Authority”) in nature, “Which” is why it is called Asho (Righteous)

The ‘authoritative’ and ‘righteous’ energies present in the religion are acquired by the constant use of talismatic Yasans (sacred rites regarded as possessing super-natural power of influencing and protecting. i.e. the power of Yazadic energies)

The ‘authority’ of the religion is bestowed onto an Ashwan (practitioner of Ashoi) who has attained to the (purity and piety of mind, body and soul by the constant use of Yasnas) and is connected with the religion. Such a being is called “Joti”

The spiritual fire energies (authority) of the Mazdayasni Zarathoshti Daen on earth is drawn from the Mazdayasni Daen in nature (i.e. from the Yazads) The Oostad’s (teachers) and Dasturji’s who have faithfully practiced the religious tenets to attain to Ashoi are also called Jotis.

Therefore, the energy emerging from the rite and ritual itself and the performer who has attained to Ashoi (i.e. Nar or Nari = common man or woman who has successfully attained the 72 grades/steps of Ashoi) are both called Jotis.

“IMBIBE IN ME THE HIDDEN MERITS OF ‘YATHA AHU VAIRYO’”

He is the One and Only, who has created the Universe for the sole purpose of spiritually advancing sinful Souls. This work is implemented by the Yazads who have the authority to do so.

The devotee expresses faith and devotion to the One and Only and begs Him to reveal the hidden knowledge in Yatha Ahu Vairyo that advances creation to its final destination.

The revelation of “Atha Ratush Ashat Chit Hercha” will be mine, for I have renounced self-for forgiveness for my sins (in short self-effacement) which has helped me to realize that suffering was for my own good, for my spiritual progress.

I shall now work for the spiritual progress of others, according to His will, and for this work I ask for His Gifts (Blessings) and His Strength.

Having acquired religious knowledge (become ‘Vidvan’) by faithfully following the tenets of my religion, and with the help of the Joti and the energies from Fire Temples and yogic apparatus, which act as **Rathvi** (helpers for Sarosh Yazad) the merits of “**Atha Ratush Ashat Chit Hercha**” “will be revealed to me.”

I understand Atha Ratush Ashat Chit Hercha

I understand that like the Yazads I too must acquire Ashoi by performing “**Yasas-vaham**” to please Ahura Mazda, to receive His blessings and sacrifice those to promote creation to its final goal of Frasho Gard.

Therefore, I too will act as Rathvi to the Yazads.

ATTUNE WITH THE YAZADS

There are special words (**Mantras**) in our Avesta prayers, which attune us with the invoked Yazads.

Different Mantras bring us into spiritual harmony with different Yazadic energies.

These words always begin after **Fravarane** followed by the prevailing Geh upto **frasastyaecha**. These words attune us with the Lord of the Geh Havan and his helpers Savanghe and Vees. The following words **Sraoshae** upto **Ahuirayehe** attunes the chanter with Sarosh Yazad and brings him happiness.

The words that follow **Khshnaothra** to **frasastyaecha** proclaims that the devotee has completed the attunement ceremony with the said Yazad, through his own efforts of spiritual prayers to bring happiness to the Yazad and to himself, and hopes to receive the gift of answering blessings, which he can then bestow onto others.

YAZAMAIDE (ATTUNE-BLEND-BECOME CONSCIOUS OF)

There are three ways a person can blend with the Yazads.

1. Through **Staots** produced by devout prayers.
2. Through the power of a purified **Ooshtan** (**breadth of life**) the energy which exists in a person’s breath, which can merge with the Ooshtan of a Yazad.
3. Through a pure **Aipee** (**the magnetic field around a person**) which attracts the **Khoreh** (**light-blessings**) of a Yazad towards a deserving person.

When Yazamaide (attunement) is discussed it means ‘we attune’ (plural) for it involves not only the person reciting the prayers but also the scattered parts of his Soul and eight species of his blood relations. There exists a common bond a pull, between them of either love or hate.

No individual can progress towards Ahura Mazda unless his ‘connecting parts’ progress also.

Another aspect of ‘we attune’ includes the Father Soul from whom the devotee has descended. The Father Soul works unceasingly in the Hasti realms (spiritual world) to enlighten (guide towards Frasho-Gard – towards Sucha Manangha (illumined Intelligence) the banished part of himself.

Therefore ‘we attune’ spiritually advances physical and spiritual relationships.

YAZAMAIDE

Avesta prayers (talismatic sacred rites regarded as possessing supernatural powers of influencing and protecting the chanter) can attune a Zoroastrian with the Yazads, provided the correct procedure is followed, and the required conditions are met with.

1. These prayers cause unseen vibrations, colours and forms (Khersp = Subtle invisible body) which reach the Yazads for whom the prayers were intended, and bring back blessings of spiritual progress (in the form of peace and happiness) Every devout prayer causes this effect of spiritual progress in varied degrees.
2. As the person advances spiritually, he or she is able to blend (through his prayers) good energies from his own breath with the Ooshtan (breath) of a Yazad.

Just as there is good energy in the Ooshtan of a pious person, their exists an influx of harmful, evil energies emitting from angry, hateful, evil words from the breath of a person living in spiritual darkness, which harms the person who gives birth to these energies, and also to those around him, who are unprotected.

3. As the person advances still further in spiritual matters, the good energies constantly generated by the individual through prayers and righteousness which remains around that person (in his or her Aipee) attracts the Light (Khoreh energy) of the Yazad that individual is invoking through his prayers and blend.

THE MERITS OF KEM NA MAZDA

This short prayer ‘Kem-na Mazda, taken from the Ushtavaiti Gatha, Yasna 46. 7. has the power to lessen or destroy completely (as the person deserves) the effects of sins accumulated from births and rebirths, and paves the way for future spiritual progress.

MAVAITE (ME AND MINE)

Mavaite means “My loved ones (this includes close relatives who are connected with my Soul, from whom I will “receive” that which they have taken from me, and “give” that which I owe them, in this present existence and the scattered parts of my Soul” existing in animals, vegetation and mineral kingdoms)

These “spiritual relationships” are known as **Khetu** in Avesta

SENGHA=AVESTA WORDS + YASAN (RITUALS)

Manthras and Yasans our Protectors

Our Holy Prophet Zarathushtra has bestowed the gifts of Manthras (Avesta prayers) and Yasan to us. These invaluable gifts are called **Sengha** in Avesta

Asho Zarathushtra himself inherited Yan (spiritual gifts) from the Minoi Alam (highest, hidden, spiritual world)

These gifts / best knowledge successfully heal imperfect Souls

DEV

It is a common misconception that Dev means a devil. Mazdayasni Zarathoshti Daen teaches that Dev is a living energy generated by an individual who has little or no knowledge of spiritual matters.

This energy is full of self-importance, is suspicious, with destructive passions, which violently rise to the surface if threatened in any way. If the self-deceptive and lacking in faith culminating into **Druj** (blot on the Soul)

Drij first opposes its creator, it disrupts the spiritual progress of the Soul of that individual, and therefore, this energy **Druj** that is the offspring of Dev is a destructive energy or passion.

The different meanings of Dev

1. Opposing positive opinions, lacking in faith, selfish, evil, egoistic (dwells on own worldly knowledge and intelligence)

2. Firmly believes that worldly matters and materialistic things are more important than spiritual matters, and goes to any length to achieve these goals.
3. Questions religious teachings and completely rejects it's tenets, and is therefore an atheist (one who believes that God does not exist, and proclaims this negative dogma)

All these opposing, negative thoughts and beliefs result in Gubaro (dark invisible clouds) around that person (clouding his Aipee) which later spreads everywhere according to the laws of nature, causing pain and suffering to the person who gave birth to them and to other like-minded people.

The calamity bearing Gubaros can only be destroyed by Sine Baaj (prayers that create positive energies which overcome the negative ones)

The devout Zarathoshti prays for the destruction of Dev and Druksha in “Kem na Mazda”, for these Manthras are the much-needed “weapon”

KIKAN-KARAFAN

The word ‘kikan’ (from kik = the eyes) and karafan (from karaf = the ears) are evidently used in the sense of evil-minded persons “who with eyes see not” and “with ears hear not”, that is to say, those who willfully deviate from the path of Righteousness.

GHANAMIN (destructive energy) AND ANGRAMIN

Q. What is the reason for the existence of different skies, and energies working in them? For what purpose were they created?

A. There are Souls with Dravao (spiritual darkness) who oppose Ahura Mazda (their Creator) and His laws, for this reason pain and suffering is enmarked for them according to nature's Laws.

To alleviate their suffering and elevate them to Eternal Bliss, realms of nature are established.

From Anagra Raochao (the core-the extremely bright Endless Centre Light) of the Eternal eight Minoi sky of Ahunavar which enfolds the entire Universe, which is the realm of all grades of Khoreh) and from where the melodious musical notes of Ahunavar reverberate eternally) emerge the Eternal, full of Bliss, sixth sky of Garonaman Garo=(Eternal Bliss) naman=(centre) garonaman is especially created for the upliftment of Souls with Dravao.

From Garonaman the realms of the Hasti world (planetary world) emerge comprising of six revolving skies of different grade energies called Oceans of Zarvan. Garonaman is the centre or core of these revolving skies. The

energies created by these seven i.e. Garonaman and the six revolving skies) revolving skies liberate Souls from sins.

Ahura Mazda and Spenta Mainyu (His Bountiful Spirit) dwell in Garonaman. The actual energy within Garonaman, which attracts Spenta Mainyu's "Eternal Bliss", is called Havyon Hav=(individuality) helps a deserving human being to individuality (that is the person is able to surmount all sins, unite with the scattered parts of his or her Soul perceive nature with spiritual eyes and merge with Ahura Mazda)

The first energy of creation (the six stages of creation – the six Gahambars) is established within Garonaman, and the Nine Eternal Energies perceive consciousness (power of grasping with the mind) to establish creation in conformity with the Will of the Creator, and with the help of Fravashi.

To fulfill its entrusted work, energies of Garonaman (6th sky) creates the fifth revolving sky known as Angramin's sky.

Angra = (to intensify pain and suffering Angra, which stems from sins, and is a part of Dravao, in order to destroy it) + Mino = (hidden energy working stealthily)

Therefore Angramin's sky is specially created to "authorize" the growth of Angra when necessary in order to eliminate Dravao (spiritual darkness) altogether.

It is necessary to punish Dravao in order to eliminate its force and revert its energies back to goodness, which is why Angramin's sky is called

1. Hashem (materialistic)
2. Spiritual darkness of Soul destroying sky
3. Shehrivar Amesha Spenta and Behram Yazad's energized sky

In spite of its destructive qualities Angramin's sky (5th) contain Mino energies (Yazadic energies) It is created from Spenta Mainyu's energies to enact nature's procedures.

Angra (pain) which stems from Dravao (opposition to Ahura Mazda) punishes Dravao and then guides these lost Souls (lacking in spirituality) towards Ahura Mazda.

In the distant future, when the energies of Angramin complete their work they will merge with their source Spenta Mainyu, hence this quotation: -

"Yhmi Spenta Thwa Mainyu Urvarasay Jso"

"With the help of your Mino energies all evil will revert to goodness and merge with you."

The energy of Spenta Mainyu (the Bountiful Spirit of Ahura Mazda) working in both the fifth and sixth skies, not only separates good souls (improved) from those with Dravao (with stamp of sins) but also divides and bestows 1/10th Angra (pain giving energies) onto Souls deserving it for further improvement.

For this purpose nature (Yazads) sacrifice their own energies to form yet another realm called Nisti World where there is duality (having a two-fold nature – good and evil)

To bring harmony between these opposing energies Spenta Mainyu sacrifices a part of its own energy to create a Mino (holder of Yazadic energies) called Ghanamin (an instrument to eliminate sins)
Ghana =(to harm – to destroy)
Mino =(hidden energy working stealthily)

In this way, Ghanamin is created in the fifth sky of Angramin and works in the Nisti world. This energy, working as nature's instrument, enters the body of a human to first deceive, and to arouse evil passions, already existing within that person, and then harms them (injure them physically and morally) till these evil passions are completely destroyed.

There is no "limit" to Ghanamin's destructive energy, as it does not receive guidance from Fravashi, therefore, the Ashoi energies of Asho Zarathushtra limits the attack of Ghanamin. (keeps it in check) That is why in Ashi Yasht Ghana exclaims-

"The Yazads cannot touch me, but Asho Zarathushtra can."

As previously mentioned Ghana means to harm, to destroy, it can also mean to "devour." Just as the energy of digestion acts on the food we eat by separating and utilizing the nourishing food and expelling the waste, in the same manner the Ashoi energies of Asho Zarathushtra maintains the balance of good over evil and does not allow Ghana to "devour" indiscriminately.

The question quotation given below will clarify the above-mentioned point.

"tarodite Anghrahe Mainyeush"

"Let me be fully conscious of Angra Mainyu's energy Ghanamin (who's trickery and wiles will 'devour' me.)"

"haithya varshtam hyat vasna"

"Let me always attune to the wishes of Ashwans"
(beneficial energies working in the Hasti world).

"frashotemem"

"for that is the instrument for piece and bliss"

Ghanamin and Angramin do not constitute Satan. The Avesta word for Satan is Keresani who is not a Mino (does not possess Yazadic energies) Satan is actually the resultant of living energy arising from Dravao of living Souls.

DEPICTION OF GHANAMIN FROM HOSHBAM PRAYERS

Although Ghanamin and Ahiriman (Keresani(=Satan)) are both destructive energies, yet there is a vast difference between the two.

Ghana is a Mino energy (possessing Yazadic energies) that can almost be compared to a Yazad.

Because of their “implicit obedience” to AHU, the Yazads receive help and guidance from Fravashi to advance AHU’S TRUTHS. Ghanamin does not enjoy this privilege. Lacking in ‘obedience to Ahu’ Ghana does not receive any help from Fravashi; nevertheless immense power is allotted to him.

From Spenta Mainyu’s sixth sky of the Hasti world (planetary world) emerge the fifth sky of Angramin energies, and Ghanamin is part of this energy. He is created to indiscriminately destroy evil passions.

The force of Ghanamin tries to destroy all passions, lust, desires of mind and body of a wicked individual, whether it is good or evil, but the energy of justice (in the form of Asho Zarathushtra) intervenes to maintain good over evil.

Satan, on the other hand, is the force of nature created from the shadows of Souls living in spiritual darkness (Dravao) who defy and oppose Ahura Mazda, therefore this energy is a culmination of evil only.

Ghanamin guides Ahiriman (Satan) to the breath of a wicked person. Then together they arouse evil desires and passions within that person till they (passions) are out of control, after which nature reacts with punishment to these Satan borne passions, till they gradually improve and revert back to Gavyodod (an energy formed from the shadows of Gav within the Soul)

Just as Ahiriman is created from Dravao of wicked Souls Gavyodod is created from the Gav. (blessings the Soul has received for observing religious tenets and for good thoughts, words and deeds)

When Satan ‘attacks’ an evil passion Gavyodod within that same person sacrifices its beneficial energies to improve Satan’s destructive energies.

This is the deep philosophy of Ghanamin.

SPENTA MAINYU (Avesta) SPENTA MIN (PAHELVI)=
(BONTIFUL MINO ENERGY)

Spenta Mainyu is the Bountiful spirit of Ahura Mazda, that works in the Universe for the purpose of affording the gift of **Hauratat** (Perfection) and **Amertat** (Immortality) to such mankind who have developed the highest degree of the four inherent Divine Attributes.

1. Vohu Mano = Good Mind
2. Ashavahishta = Righteous Law and order for the Universe
3. Khshathra – Vairyā = Divine Strength
4. Spenta Armaiti = Divine Love, Mercy, Kindness, Benevolence, Friendship and Devotion

Spenta Mainyu is the progenitor (parent) of Fravashi (Divine Essence of Ahura Mazda in man, which works and exists in each and every object in the Universe.

A part of the Hoshbam prayer (which is recited without sound)

Shakasteh – these prayers will thwart (prevent/obstruct) the evil designs of Ghanamenyo – Ghanamin (a Mino energy that destroys indiscriminately who guides

bar ahreman – Ahiriman (evil energies created from Dravao of a wicked soul) to the breath of that sinful person, and together they arouse passions out of control, after which nature reacts with punishment.

laenat – ILL will

sad hazar – a million

bar – times (on Ahiriman so that there is no necessity for Ghanamin's intervention)

The merits of Jasa me Avanghe Mazda

This prayer is made up of the last two verses eight and ninth of Yasna 12.

According to the third Pargarad of Vendidad (an ancient treatise, one of the **Nasks** which deals with the laws or rules which help mankind to overcome the forces of evil) the **Mazdayasni Zarathoshti Daen** guides mankind towards the path of Ashoi and assists them to drive out sins. For example, lies, deceit, witchcraft, falsification, intoxication, to incur debts – these, and many other sins, for which there is no forgiveness.

Just as the powerful force of the South Wind purifies the atmosphere in its path, similarly the Mazdayasni Zarathoshti Daen purifies wicked thoughts, words and deeds from the mind and body of a deserving person.

In the fifth pargarad of Vendidad a question is asked

Q. "Compared to other religions of the world how deep, great in magnitude and excellence in beauty (of spiritual explanations) is the Mazdayasni Zarathoshti Daen?"

and the written answer is

A. "Just as the ocean of Vooru – Kash (an expanse – fire energy – the world from which ultimates of matter are created. Voorukash engulfs the entire Nisti world, and has connections with the core of every creation therein) is greater than any other. Just as a large, spreading tree overshadows smaller plants growing beneath it. Just as the sky engulfs the entire world, similarly Mazdayasni Zarathoshti Daen overshadows other religions."

**SNATH = AN INSTRUMENT WITHIN GAV = LIFE GIVING
ENERGIES CONTAINING OOSHTAN (LIFE ITSELF)**

GAV = Life giving energies which act as the foundation for the formation of the physical body, and within Gav is Snath the instrument which sustains the physical body in order to achieve victory over the purpose of life (i.e. to transmute matter into spirit) and over life itself. (to achieve everlasting life)

From the beginning a blemish (dravao-spiritual darkness) is detected on the Soul, who feels responsible and wishes its removal. In response to this desire Dadar gifts Gav (life giving energy which is His Blessings – a chance for the removal of Dravao) to the Soul. Gav blends with the Dravao and establishes the foundation energy needed to sustain the physical form, which develops later, consisting of muscles, bones etc. which are the direct result of dravao and therefore a part of the Soul.

When the dravao of the physical body improve sufficiently (become like Gav) then the gift of Life, which served, as an instrument is no longer required for by then the physical body becomes spiritual (ethereal) and can sustain itself by creating its own Gav. At this stage it attains to the Radiant Light of Spiritual Knowledge exactly like the original Soul from whom it had originated and indistinguishably unites with it – reaches the condition of Khetva (self-effacement to give up individuality or has reached the peak of Moksha (free from sins and rebirths) (see below)

This substantiates the claim that **Mazdayasni Zarathoshti Daen** guides a person to the stage when '**Snath**' (the 'instrument') is no longer required to sustain the human form for matter has transmuted into Spirit.

Nidasnaithishem relinquishes 'Snath'

KHETVA

The physical form of a human being emits Druji energies. (Spiritual darkness – harmful energies leading to death) When the individual is able to control and destroy unwholesome desires and thoughts then the physical form reverts to spirit (immortal – non – material elements) and blends with the Soul to form a harmonious whole. This condition is called **Khetva**.

That person is now in a position to help other Souls (who are a part of his or her self) and the **scattered part of his of her own Soul** in the animal, vegetation and mineral kingdoms to reach Khetva also.

This meeting, this unity is called **Rad-Padvand** where all concerned think and act with one accord to help promote creation.

Fraspa-yaokhedram – nida-snaithishem – Khetwadatham

The prayer “**Jasame Avanghe Mazda**” **Mazdayasno Ahmi**” is a part of Yasna 12. 9.in this prayer there are three words of the highest importance.

They are **Fraspa-yaokhedram**, **Nida-snaithishem** and **Khetwa-datham**.

The Khshnoomic version of these words is:-

Each human being has in him or her a ravan. (loosly called Soul) The ravan is a ray of Ahura Himself. It separated from Him at some remote point of time. The reason was that, attached to the ravan was “**daeva**” (an element of evil) which was to be transmuted to goodness. It was a kind of darkness attached to the Divine Light of the ravan.

“Dissolve this darkness, convert this evil into Divine Light and then come back to me;” were Ahura’s command.

At that time all the ravan’s were merged into one sphere. The sphere was broken bit-by-bit and thus different groups, classes and units of the ‘ravans’ came into being. Each unit started its journey from the spiritual to the material universe.

On the way each unit was further sub-divided into distinct parts. At one stage the sub-units was divided into a male sole and a female soul.

Thus every human soul whether male or female has its original counterpart female or male. In the great maze of the journey down the two separated. When the Dravao attached to each is in the process of dissolution

(dissolving) and conversion to good the two will meet and become one and start their journey back to Ahura.

This meeting is reunion, at an advanced stage of spiritual evolution, is called **Khaetvadatha**. It can take place either in the spiritual world or even on the earth where both have earthly human bodies. In the present time such a meeting on earth does not take place as humanity has almost delivered itself into the hands of Ahriman.

All religions and Prophets have ordained that marriage is a sacred sacrament (**sacred and solemn obligation**) between a man and a woman. It is an institution given to humans not for the sake of social convenience or as a civil contract: it is a spiritual institution with a definite and positive effect on the journey of the human soul.

Our religion ordains marriage as a compulsory tarikat. It is thought that most marriages today are born of certain Karmic relations between the husband and wife and they may not represent the original counterparts. But to have such a ‘Karmic’ marriage is compulsory as it leads the soul nearer to the real female or male counterpart. All the give and take between the husband and the wife leads their souls nearer to their counterparts. Thus the daily give and take becomes a part of the spiritual journey towards Ahura. Our religion like all other religions, insists that anything happening in life has a religious significance, it is a spiritual exercise, leading us either towards Ahura or away from Him. Whatever we do, speak or think is a religious performance.

Life is, therefore Religion itself. It is a part of the journey towards Ahura. It is the path we select that counts.

Hence when the reunion takes place the Soul becomes an asexual soul and the merger makes it a **Maghavan**. The souls when merged have no separate identities.

It could thus be said that the saying “Marriages are made in Heaven” has a ring of truth.

To summarize

Fraspa-yaokhedram - is the terminator of internal conflict – the conflict that occurs within the body between good and evil desire forces when the evil forces are transmuted into good through Ashoi the soul succeeds in crossing the Chinvat Bridge. Here as elsewhere Sarosh Yazad is the guiding angel.

Nida-snaithishem – is the act of liberating the instrument – in this case the physical body – from the cycles of birth, and prepare the Soul, thus freed from the moral vesture, for the final Renovation (**Frasho Kereiti**) – representing the final state of spiritual purity.

Khaetvadetha – is the reunion of the male and female Soul on earth or in the spiritual world for the final destination of merging with Ahura Mazda.

THWASHA KHDAT

Thwasha Khdat means ‘rounds’ of life, which are divided into three stages. The first round is life experienced on earth. The second and third stages are experienced after death in the spiritual world.

Therefore, when we pray the first “Yatha” we project the thought. “May I fulfill all my obligations in this world, so that I am released from future rebirths.”

Second Yatha.

“Let not my thoughts be earth-bound after death, but aspire to reach the Eternal Hashi world with a body free of sins (i.e. Kheresp)

**THWASHE KHDATHE
DAREGO - KHDATHE**

ZARVANE AKRANE ZARVANE

All events /occurrences, important or otherwise, taking place on earth are not the result of man’s desires and actions alone, but consequences of a series of activities of both man and nature, for both are governed by the law of ‘**duality**’, i.e. the magnetic and electric influx of energies caused by the movement of the nine skies mixed with the polluted energies (**spiritual**) produced by mankind play a major role in shaping the issues and events of the world.

“Age makes the man, and man makes the age.”

A deep study of **Zarvane Darego – Khdat** confirms this quotation.

Age, by itself, and the movement of the skies, during that particular age/period does not constitute events, neither does man with his desires alone, formulate a human body.

Nature is not an autocrat to steer mankind to a pre-planned destiny, nor does it allow man to govern his own desires and actions without consequences.

Therefore in every ‘event’ there is a mixture of destiny ordained by nature, for deeds, good or bad, committed by man.

To understand the depth of this subject of **cause and effect** – according to mans thoughts and deeds, good or evil or in-between, invisible images called **Gubaro** (clouds) or **Pairi** (dark clouds formed by negative thoughts, words and deeds) are formed in the invisible space and atmosphere.

The **Pairi** the ‘cause’ for good or evil to form in the movement of the skies, which later shape good or bad events/effects or destiny to form for mankind.

We can now understand that nature allows man to choose the course of his life through his own actions and free-will, which later forms his future destiny.

The ‘punishment’ or ‘good fortune’ experienced by man on earth has to be borne by the individual who has created these conditions.

In short – Thoughts and actions of man on earth **cause** similar **effects** in the formation of **Pairi** in the atmosphere, which in turn **effects** the movements of the skies, and consequently, comes back full circle to bring happiness or sorrow to mankind on earth.

The movement of the seven planetary skies do not cause negative effects by themselves, they merely act as instruments to enforce natures laws to bring happiness or sorrow to mankind where it is deserved.

“Planets only incline, they never compel.”

The Creator, Ahura Mazda has created the universe in such a way that every creation is created at the appropriate time and age best suited for its spiritual progress. There could be no creation or spiritual progress without ‘age’. Human beings to a speck of sand are all created at the ‘right time’ for the sole purpose of spiritual progress, which could involve countless rebirths or cycles. Each cycle is called **Thwashe Khdat**. When the final goal of a sin-free body is achieved then the physical form is no longer required.

The planetary world was created especially to form the physical world. From the revolving planetary skies countless **Thwashe Khdat** (the formation of different ages consisting of a specified number of years) are created, which determine an individual “right time” of birth for each and every creation, the exact duration of time for existence in the physical world, and exert an independent influence upon different human destinies.

Countless **Thwashe Khdat** equals one self-created cycle of time with a limit of 81,000 years called **Zarvane Darego-Khdat**.

Just as every creation “comes into being” from Thwashe Khdat, lives and dies, similarly the Universe exists for one Zarvane Darego-Khdat period, completes its entrusted mission, and is then destroyed giving an opportunity for the following Zarvane Darego-Khdat to commence, when a new Universe is created and new situations arise to form future destinies.

Lakhs of Zarvane Darego-Khdat (81,000 years) have evolved and countless more are due to follow. These innumerable cycles equal one cycle/age of **Zarvane Akrane** (boundless time) Seven such cycles of Zarvane Akrane constitute one “Eternity” period.

Before creation reaches this final stage it must be free of evil, blend with Pourva Fravashi (the Sublime Light) and finally in the last, seventh cycle of Zarvane Akrane Pourva Fravashi will merge with AHU (THE HIGHEST INFINITE LIGHT)

ZARVANE AKRANE, ZARVANE DAREGO – KHDATHE AND THWASHA KHDATA

We easily accept the conception of time and space as two different entities as human mortals. But in the spiritual world these two dimensions merge. When we talk of “Zarvan” we do not restrict our conception only to time. Zarvan is the premium mobile – law of the eternal first motion of vibrational spiritual waves sent into motion by AHU – The Supreme diety. This energy when related to time in our material world gives us an idea of Zarvan.

The three types of Zarvan are given below.

Zarvane Akrane: It means boundless Time. We have seen in the introduction how the three-stage Ahunavar Plan works. The whole plan from its beginning in the eternity of dead past to the infinity lost in the most distant future is timed in seven cycles of Zarvane Akrane. This ring of full seven cycles constitutes one Yavaecha Yavaetat – everlastingness.

One cycle of Zarvane Akrane consists of innumerable cycles of **Zarvane Darego-Khdat**- a self created cycle of Time each spanning 81,000 years. A faint idea can be had from the following seven stages in which the seven cycles of **Zarvane Akrane** work themselves out thereby completing one full circle of Yavaecha Yavaetat:

1. In the first Zarvane Akrane was created the Minoi Alam – the spiritual world of the 9th and 8th heavens of the empyrean (fire and light in the highest celestial region) and the Zodiac (an imaginary belt in the heavens having the ecliptic in the centre, within which the moon and all the principle planets have their paths: divided into twelve sections of signs) respectively. In this aeon (eternity) **33 Ahus and 33 Ratus** i.e. angels (**Yazads**) and their subordinate angels manifested themselves. They had the power to create, destroy and re-form the Universe.
2. In the second Zarvane Akrane the immortal world with the seven planetary heavens manifested itself and the blissful seed took form.

Souls were divided and classified according to the evil clinging to them. The animals, vegetable and mineral kingdoms took shape.

3. In this era the mortal worlds comprising the subtle evanescent (imperceptible) world of space and the material world were created. Physical bodies both subtle and gross were produced. Those souls who could not achieve salvation in the second Zarvane Akrane were invested with material body for their reformation.

The Dravao (wickedness) of the soul was divided into four parts of which the first three were Khersp (invisible body), Tevishi (desire forces) and Ushtan (life force). The remaining one-fourth dravao was woven into the physical body. The evil had to be transmuted into good.

4. The fourth Zarvane Akrane is the era in which we are living at present. This is the age in which human beings have to pass through weal and woe for spiritual reformation. In this age Ahura Mazda and Ahiriman will have a mixed sway, but in the end good will triumph over evil.
5. The next Zarvane Akrane will exalt the humanity to the level of the sixth and last Gahambar (Aretho Kerethan), when it will enter the immortal world through collective Renovation. The reference to the Gahambars could be explained thus:

There are six Gahambars a year and they represent six stages in the changes of the seasons. This analogy (form of reasoning whereby it is concluded that if two or more things agree in certain respects, they will probably do so in others also) is extended to the whole canvas of Zarvane Akrane

1. When a soul descends to the material world a child is born – a seed sprouts, as it were. This is the equivalent to the first Gahambar
2. When the child grows up we see the symbol of the second Gahambar
3. In the third Gahambar stage the child takes shape.
4. The fourth Gahambar is symbolic of the child becoming a man and is fit to live a worldly adult life
5. In the fifth Gahambar the adult comes into contact with the hard facts of life and settles the score of his Khesas (formation of energy of sins)

6. The last stage symbolized in this Zarvane Akrane is reached when the Soul having refined itself reaches a high spiritual level. The ends of life are served and it enters the spiritual abode it richly deserves. In this Zarvane Akrane the Souls will be made free from evil. They will be elevated to the level of their respective Baodhang (Divine Consciousness) after having gained mastery over their five senses.
6. In the sixth Zarvane Akrane individual Baodhang will be merged into the Pourva Fravashi, the Sublimest Light indivisible and ineffable (not to be described or expressed in words) This will herald the Roshan Roz (the glorious day – “the one far-off divine event to which the whole creation moves” (Tennyson)
7. Finally, in the seventh and last Zarvane Akrane, the Pourva Fravashi will merge with AHU – The Light of Lights, The Supreme Being above Ahura Mazda.

Such is the glorious concept of Zarvan, the Ultima Thule (the extreme limit) of our existence as taught in Khshnoom.

Baodhang will merge into Fravashi and the entire Universe will assume the first stage of the next Zarvane Akrane and the long cycle of Yavaecha Yavaetat will start anew.

Zarvane Darego Khdata: - This is the self-created cycle of time with a limit – 81,000 years. This Zarvan is composed of seven long but uneven cycles of time, each ranging from 4000 to 17000 years, each under the sway of a planet. The seven cycles are:

| | |
|---------|---------------|
| Jupiter | 11000 years |
| Mars | 17000 years |
| Sun | 4000 years |
| Venus | 9000 years |
| Mercury | 13000 years |
| Moon | 12000 years |
| Saturn | 15000 years |
| | = 81000 years |

At the end of one Zarvane Darego Khdat a dulge occurs but a little before the calamity a saviour (Soshyant) is born to redeem the world.

Four cycles of **Zarvane Darego Khdat** makes one **Mahin Chakhra** and several such chakhras makes one **Zarvane Akrane**

Thwashe Khdata: It could be described roughly as shuttling between the earth and the higher realms because the evil still clings to the Soul and rebirths are deemed necessary to refine it.

There are three stages to Thwashe Khdata. In the first stage the Soul descends from thwashe (sky) and lives a worldly life. In the second stage the person dies and goes back to thwashe, traverses the sub-regions of the Chinvat the bridge of requiter (to repay to punish for offences, to reward for services) and arrives at **Var-i-Jam Kard**, (top of the bridge).

But the soul which has evil still clinging to it cannot cross the bridge, so it is hurled down from the Paradisiacal region. In the third stage the soul is reborn on this earth to start afresh its cycle of life.

THE THREE – STAGES OF AHUNAVAR PLAN

The three rounds of Kusti around the waist remind one of the three-stage Ahunavar plan.

The **first stage** is to create all regions, centers and stations of the Immortal and Mortal worlds

In the **second stage** imperfect souls are transferred to the mortal worlds of the space, and this known material world for reformation.

In the **third stage** souls are repatriated to the immortal worlds after Frasho – Kereiti. (Spiritual Renovation)
