

Fravashis of Zarathustra's Family and Disciples. - Maidyomaah

[Purviz D. Kolsawalla of Sydney, Australia, has executed a marathon task of translating "Notes from Dr. Chiniwalla's Books" and arranging them in dictionary form. His compilation is mainly based on Dr Saheb's Notes in Farvardin Yashta. This is one of the ways in which the lustre of Ilm-e-Khshnoom should be presented before the misguided western studies of our Religion. There are amongst us a few erudite students of Ilm-e-Khshnoom, who have obtained University Degrees in the Western Philological studies. They can select a subject from the vast ocean of Khshnoom and present the truths revealed by Khshnoom to the western world of scholars in their own painstaking way, showing how such truths can be supported by the help of their own sciences of grammar and philology. Here are some subjects if you like: Gatha Haa's 30-2; 31-11,12; 44-18; 49-11; 53-2,--- and those passages where the western translations are at sixes and sevens. Or "The Chain of the Concepts: Cow, Gava, Gava-Chithra, Moon, Geush Urvaa, Vohuman." Or "The Personalities and Entities named in Yashta XIII (Farvardin Yashta) with special reference to Kardeh's 25 to 28". Rest assured, there are scholars in Europe, America and other countries who will not only appreciate the effort, but cultivate a feeling of wonder and amazement towards Ilm-e-Khshnoom.

Purviz Kolsawala's work is highly commendable and exemplary. He is generous enough to say that his work "can be freely copied and used in any publication," but without charging any money please.

One word about the translation. Any translation from one language to another cannot present the full impact of the original. And Dr. Saheb's Gujarati is very difficult to translate. Moreover Purviz stays in Australia, far away from the fields of Gujarati language. Readers will please forgive any lacuna they may find if any in the expression and transmission of the information and thoughts woven in the article.

- Editor]

Maidyomaah was the first disciple of Prophet Zarathustra. He was his cousin (son of his paternal uncle). The name of Zarathustra's grandfather was Petraspa. Petraspa had two sons, Pourushasp and Aaraasti. Zarathustra was Pourushasp's son while Maidyomaah was Aaraasti's.

In Bundahishn Zarathustra is called "**Min Pourushasp Zarathustra Nodarga Hoodaineesh**" meaning a descendent of Shah Nodaar. While both Zarathustra and Maidyomaah are of the same family, Zarathustra is called SPITMAN while Maidyomaah is called HAECHATASPA. Both Spitman and Haechataspa were Zarathustra's ancestors. Spitman was nine generations before Zarathustra, while Haechataspa was five generations before.

In Dinkard the ancestors of Zarathustra were traced right upto Faridun. The list is as follows

Zarathustra	Erech (Rajan)	Eebitak
Pourushasp	Dorasharob (DoraSaroon)	Farjishak
Peteretrasp	Manosh Chehr	Jishak
Aurogdasp (Urvadaspa)	Manosh Aorvar	Aerach
Haechatasp	Manosh Aorvak	Faridun
Arej Dareshane (Harshan)	Nairyosang	
Hardaar	Varjidedin	
Spitman	Veejak	
Vaedesht	Aeriaak	
Niaajem (Ayjem)	Eethritaak	

Among all of these names only Spitman and Haechat are taken as Patronym. Although all of these names were very Holy persons of various levels, Spitman was the first to build a "kooniyat". A Kooniyat is defined as creating very powerful energy fields (**GOOBAR**) through selfless service.

Through the agency of "kooniyat" a person is able to obtain all the Divine blessings he wishes for. These blessings are for all the people in this and other worlds and is selfless. Through these energy fields arise Soul, Baodhang and Fravashis. This living Kehrpa adopts an angelic form. Hence the "kooniyat" of Spitman was the primary one, and his family is also the primary family in the link.

Haechataspa was the descendent of Spitman and also created a secondary (comparatively lowly) "kooniyat", which was obedient and in control of the "kooniyat" of Spitman. As the "kooniyat" of Spitman was next in rank to Zarathustra's in strength and ability, Asho Spitman Zarathustra is called of the "kooniyat" of Spitman.

Before Zarathustra's Kehrpa descended on this world he had established a "GAAS" in the Upairi Dakhyu where all the subtle non-physical particles (Anaasar) are kept.

Through this "gaas" he gave the strength for all the laws of Ahura Daaat which leads to salvation. The "gaas" of Zarathustra which was built on this earth after his birth, has a direct link with the one in Upairi Dakhyu. All the existing "Paav Mehels" are directly connected with the Gaas in Upairi Dakhyu. Through the strength of this Kooniyat and the living angelic Kehrpa, the work of Frasho Kereti is performed by priests, who are called Athravan.

Athravan protects the fire; fire whose great work of burning the evil in this world to good. The energy of Baodha is given to the fire through the Athravan. Through his actions Geush Urvan becomes happy, Spenta Aramaiti also becomes happy. The Athravan is a co-worker with the fire in progressing the cause of Frasho Kereti.

Zarathustra is called the first Athravan who tended this world's fire. He also repelled the attack of the evil on the fire at the change of each Gaah and hence he is also called the first Ratheshtar. The earth was slowly being suffocated by evil and he by his Divine Farming cured it and he is called Vashtriosh. He was the first to serve the whole world and is called Hutokhsh.

The first disciple of Zarathustra who aided him in this work was Maidhyomaah. All his disciples as well as his successors called the Saoshyant are no ordinary men. Of the total creation of Ahura Mazda in both Hasti and Nishti, there are eight main groups. The first, biggest and the most brilliant group which has already reached salvation (Frasho Kereti) consists of 33 Ahu and 33 Ratu. Starting from Ahura Mazda, they include seven Amesha Spenta, Ahura Daat, Mazda Daat's Kehrpa, Dae-Farokh, Yaztas, Nabanajdisht Souls, Geushs etc. All of these Souls have reached their Fravashis and have become one with them. The Daevic energy which was in them has been changed to good and is referred to have reached the energy of "raethvyeiti". The beauty of this energy is included in the words "mazishta, vahishta and straeshta." Such Fravashis are called "ashaonaam fravashis" Through their goodness, they spread their blessings to water, plants, land, fire in Nature. This mystery is referred to in Karda 23, Paragraph 82 and Karda 24, Paragraph 85-86 of Farvardin Yasht.

The second group are the souls who have become one live and who in Hasti. They are called "dakhul-saboot" Souls. They are also called the souls of Gav Chithra. The Dakhul Souls are called souls of Gav Chithra of the first order, while the "saboot" souls are called souls of Gav Chithra of the second order. The evil (dravaao) which is in their soul is being converted to good, but instead of achieving their Salvation of the first order, they choose to work for the souls inferior to them. These souls are almost equal to the Fravashis, but their status is slightly less than the first class. They are called "ASHONAAM FRAVASHI". The wisdom and the strength that is provided to these souls through their Fravashis is of lesser order than the souls of the first class.

The prefix "ao" in Ashonaam suggests further growth. Such souls are not complete and some further growth is indicated in this second group.

The third group consists of souls having a fiery Kehrpa. They have not yet reached Hasti

but have achieved salvation in Nishti. They have succeeded in removing the evil from their physical body and have reached a fiery They are advancing to their Fravashis. They are referred to as **ARDAFRAVAX** souls.

The fourth group is called **ARVAHI** souls resident in Arvahi regions of Nishti. They fall in two sub classes. The first is called **ULVI** or superior and **SEFLI** or inferior. In Avesta the males are referred to as **ZAENI** and the females are called **PAIRIKA**.

These souls have evil in them, the Ulvi are converting their bodies to good while the Sefli are evil and enemies of mankind. The Ulvi's are named as the leaders of other Jhirums by Asho Zarathustra.

The fifth group are the souls of humans who have reached the stage where their bodies are made from subtle non-physical particles (anasaar). They have an Aasan Fravashi to help them and are also called **ASHONAAM**.

The sixth, seventh and eight group belong to souls in animal, vegetable and mineral kingdoms. They also have an Aasan Fravashi to help them.

The term "Ashaaonaam Fravashis" has created some confusion in the past. This Fravashi group has three sub-groups. The first and the highest is called "NABA-NAJDISHTANAAM". The soul of Zarathustra is the leader of this group and all his disciples including Maidhyomaah, who were living on this earth at that time belong to this sub-group and occupy the 3rd to the 9th ranking. All of these men had their bodies made of Kehrpa, so that at death their whole body just disappeared. They had already achieved Khaetvo Datha and had reached the Ardafravax stage. They descended on this earth to help the Prophet.

A further group of souls were created by Ahura Mazda to assist the other four religious groups that were to come after Zarathustra. They were called Zarathustratemo, meaning doing the work similar to Zarathustra. During this Daregho Khadath their souls had already reached Frasho Kereti.

Their job was to prepare for Frasho Kereti for all the souls which will descend on this earth during this Daregho Khadath period.

The deputies of Zarathustra who preceded him were of the sub-class called "PAOIRYO-TKAESH". The souls of Saoshyants are normally of the "paoriyo tkaesh" class except for Saoshyos, Hoshedar-maah and Hoshedar Baami who are of the NABA-NAJDISHT class. These great souls rank immediately after Zarathustra and are called Zarathustratemo. Their Fravashis are in close contact with the Ashaaonaam Fravashis of the Yazatas, even when they were alive on this earth.

After the departure of Zarathustra from this earth the subsequent souls could reach the level of Paoriyo Tkaesh at the most. Although their Fravashis are in contact with Ashaaonaam Fravashis, they could not maintain the contact with the Paoriyo Tkaesh soul when they are alive on this earth.

Even the tiniest particle has a Fravashi which is linked with one of the three classes of Ashaaonam Fravashi. As the individual Fravashi could not leave the physical body, the work of maintaining this world falls on the Ashaaonam Fravashis.

The third class of Fravashis are Ashonaam Fravashis. they could separate from the living physical body and be in contact with Naba-najdishtanaam and Paoriyo Tkaesh Fravashis during the Yasna prayer and at major Hingam periods. These Fravashis are of the 1st, 2nd and 3rd ranking. The 4th to 6th ranking Fravashis remain with the physical body but during Zarhusti prayers could separate to assist the living or dead relatives. Some of the Abeds are in this 6 rankings of Ashonaam Fravashis, while other more advanced belong to Paoriyo Tkaesh class.

The remaining last class of Fravashis, from 7th to 9th level stay with the man during his life and act as a shield to keep the physical body alive. They cannot leave the body, otherwise the shield is removed and death would result. □□□

ASTAVAT - ERET

(Translated from Dr. F. S. Chiniwalla books)

This man is also called Saoshyosh or Saoshyant. In paragraphs 25-26-27 in Farvadin Yasht, his name always appears at the end.

At the end of the cycle of 81,000 years the earth finishes one Zarvane Daregho Khadat and comes closer to Frasho-Kereti. At the end of the final Daregho Khadat the earth will become subtle and will merge in Garo Demana and Nishti will be brought to Frasho Kereti.

The existing souls on this earth will become immortal-like and such a condition is called Eereestkheez. The dense material body stops being dense and begins to reach the condition of light (Khaatravat). At the end of the last Daregho Khadat the bodies have become full of light and the condition of Rastakheez is reached.

This world is full of sins and when the sins become excessive, destruction rains down on the earth and such a condition is called Kayaamat. Major calamities fall on this world and from the suffering the world becomes more subtle. In each Daregho Khadath there are seven rulerships (Paadshayat) which lasts for varying periods. In these seven rulerships, there are three such Kayaamats and at such time total evil rules on this world. There is a threat that the first two Kayaamats, the evil energy of Azhi Dahaka will be let loose. This is prevented by the advent of the Redeemer and the binding force (talesam) of Zarathustra which destroys the Naeesseemi Daeva is maintained.

When the evil becomes excessive the third time, the "talesam" is broken and Azhi Dahaka becomes free and causes horrendous sins to occur. At this stage Saoshyant and his deputies arrive. They take all the good things from the five classes of the world to the Var of Yima on the North Pole for Protection.

The effects of the Kayamaat fall on this earth and a World Deluge takes place destroying

the world. The world of Drujo Deman is destroyed and the world of Garodemman begins.

The first kayaamat takes place at the end of the rulership of Mars (at the end of the present era), the second Kayaamat at the end of the rulership of Venus and the third and final Kayaamat at the end of the rulership of Saturn.

The 228 disciples of the Prophet are Yazatas in human shape. By their efforts the great leaders of all the other religions will be able to lead their groups. The disciples are the Yazatas of this earth who lead to Frasho Kereti. Out of them Astavat-eret comes on the earth three times, while Raochas-chaxm and Havare-chaxm come during the second and third Kayaamat.

In all the names of the persons remembered in each Daregho Khadat, Astavat-eret's name appears last just as Gayo Marethan's appears first. For each of the three Kayaamat there are three groups of important people who lead during that period. The first group is called the Mithra Group and total 90 in the group. They lead the period of the rulership of Mars and half of them are Masters of Thought (Mithra). As their thoughts arise in the Daadare Gehan, they are always attracted towards the various worlds (markaz) located in the Daadare Gehan.

The thoughts of the people in the rulership of Mars are generally weak, as they arise from the North (Apaakhtar), yet it is called the time of Mithra (thought).

The second group starts from the end of the rulership of the Sun and in the Rulership of Venus. The names of this group appear in paragraph 26 and are called Manthra Group. There is no thought power during this period as the source of all their thought is in Apaakhtar and hence is sinful. For their salvation they would have the need of Manthras.

The third group is in the rulership of the Moon and will last till the end of the Daregho Khadath. Their names are mentioned in Paragraph number 27.

The destiny of the population will be so irreligious and their speech so untruthful, that they will need Manthra as well as Yasna to help them. The work of this Yasna group is different from the others. Raochas-chaxm and Havare-chaxm who had descended with the second group, will have to come again for this Yasna group.

In paragraph 28, Astavat-eret's work is described, which deals with the work at the time of three Kayamats. In Zamyad Yasht, there is a separate description of the Saoshyant's work at the time of the Frasho-Kereti at the end of the last Daregho Khadat. In Nishti, there are innumerable worlds (markaz), fall in two phases.

The first phase deals with the laws of Mazda Daata, in which one suffers good and evil and includes this earth and the experiences we are undergoing.

The second phase is of Ahura Daata, in

which the work of Frasho Kereti takes place. All of the people become of one class and the world of that phase is called Seven Keshvar. When our earth is held captive in material denseness it is called Drujudeman. But when the forces of truth take hold and the work of Garo-Deman takes place, then it is called Khanrath Keshvar. The World we see and experience, with its Geography, is Drujo-Deman.

The dense physical earth however has a part which is of Kehrpa, which is vast. It is called Doorepaaryao and begins near our North Pole.

That area is called Garo Neman and comprises of part which are named in the Pahlavi literatures as Kangdaz, Saoukvastan, Dashte Pesaansih, Rode-Naavtak, Dareji-jabar etc.

The dense and subtle world in Avesta is called "Zemo Yat Pathnayao Skerenayao Doorepaaryao" which means the wide world which turns like a screw and is difficult to traverse.

The dense physical world which we

experience is called Geti (Avesta Gaethya). It is called Drujo-Deman as it is full of sins.

This causes it's North Pole to be ice bound and prevents any contact with the portion called Garo Deman which stretches upto Upairi Dakhyu and places beyond. When the truth spreads on this sinful world, the North Pole opens up and a direct relationship is maintained upto Aa-Dakhyu. This Geti is called Doorepaaryao as well as Khanrath Keshvar. The leader of this Khanarath is Asho Zarathustra.

The earth which is of subtle form is called Garo Deman. It comprises of Kangdazbaami whose leader is Peshotanush called Peshotane-Vishtaspan in Bundahishn.

The second section is called Dareji Jabar where Zarathustra was born and grew up into adulthood. The third section is called Saukvastan (Segstaan) whose leader is Aghra-erethahe-narvahe, who in Bundahishn is called Gopat Shah. The fourth section is called Dashtepeshansih whose leader is Fraadatxiti Khunbya who in Bundahishn is called Farataashte Khumbeekaan. The fifth section is called Rode-Navetak whose leader is Disciple number 116, called Ashem-Ahmai-Usht. He is called in Bundahishn, Aeshmeyamahusht. The sixth section is Varzam Kard whose leader is Urvatat-nar-ee-Zarathushtra.

The word for leaders is Ratu who are the Head Priests (Din dastoor) of the religion. Over all of the Khanrath there is the rulership of Zarathustra and on the subtle parts of the Khanrath there is the rulership of his disciples. The leaders of the five groups (jirum) are from the "kooniyat" of these disciples and their overall leader is Zarathustra. The Khanrath Keshvar which stretches upto the external Zamriri of Upairi Dakhyu are in the rulership of Zarathustra.

Further the six Keshvar which are in the three Gavchithra Dakhyu surrounding the Upairi-Dakhyu are also in the rulership of Zarathustra as their leaders are his disciples. Hence it can be seen that whole of Nishti is under the rulership of Zarathustra and are under the leadership of his disciples. They have Kehrpas which permit them to communicate amongst Dini - Avaz

themselves. When the evil becomes excessive and the time for the Redeemer to arrive comes, they are all able to help him.

At each Kayamaat some of these disciples descend on this earth as the deputies of the Redeemers. In Fravardin Yasht paragraph 128, Raochaschaxm, Havarechaxm, Fraadatnar, Veedatnar, Vourunemangha, Vourusavangha along with Saoshyant descend on these earth 57 years before the end of the Daregho Khadat.

Before they descend, Toos of Nodar, Gaev of Gudrej and Kershasp of Kaihkhoshrow will descend and prepare for their coming. The material earth is in direct contact with the six other Keshvars through the agency of the Paav Mehel. This contact is maintained as long as the purity of the Paav Mehel is maintained. But if evil enters into the holiness of the Atash Paadshah then their authority is lost and great difficulty falls on other Divine Institutions. To stop these calamities the Redeemers (Rainedaar) have to descend.

Pervez Kolsawalla



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**CONSCIOUSNESS OF THE SOUL
DAADAARE GEHAAN DAAMAAN
DARSHI-DRU - THE SHARP SPEAR
DIFFERENT METHODS OF RECITING PRAYERS**

(Translated from Dr. F. S. Chiniwalla's Books)

Consciousness of the Soul

The soul is not awake (conscious) when it resides in the physical body. This is because the soul is made of light elements and if it is awakened during this life, the whole body would lose its denseness and become light. But it is necessary that the body has to suffer, to remove the evil from it. Hence the soul is covered with a curtain (BAND DAROSH) and it cannot affect the body. The actions we perform are our body's and not our soul's. The experience has to be gained by the body and mind and not the soul. The soul is filled with light and has the vibrations and sounds of Ahu.

The soul has to draw in itself all its scattered elements and become one at the state of KHAETVODATH. The soul awakens in the physical body only in the case of Abeds, whose minute to minute desires are engrossed in devotion.

Daadaare Gehaan Daamaan

Daadaare Gehaan is a place very high up in Nisti, where an incarnated soul gets freedom from reincarnation. "Daamaan" stands for a world fit for Yazatas. Hence "Daadaare Gehaan" is a place where Yazatas reside; where there is no evil and passion; where Angra Mainyu does not exist. There is a second part of Daadaare Gehaan which is called **Rapithwan** from

which the blessings which support Nishti descend. When a person prays to "Daadaare Gehaan" his thoughts are attuned to that place which gives liberation to the soul. He thinks that it is only this place which will free me from the suffering of this world.

The Daadaare Gehaan related to Rapithwan is a different place. Its function is to support this earth and it spreads the sustenance for support on this world. It gives the energy to the people living on earth to live their lives. The fertility of the earth which is needed for the growth comes from Rapithwan. There is an evil energy force in a man which is supported by the opposing good (gav) force, which gives a body and life. The support of such man is through the rapithwan of Daadaare Gehaan.

A human being is kept in the deceit of Daeva and is immersed in passions which brings punishment in form of reincarnation. When this Daevic effervescence has subsided and destroyed, then the human can go to "Daadaare Gehaan Demaan". This has been planned by Ahura Mazda and it gives Him pleasure. As long as a man is associated with evil, selfishness, mistakes and passions then Angra Mainyu remains with him. When the passions are removed, evil is removed and the Good Yearnings takes the person to Immortality which is a condition free from death. Thus Daadaare

Gehaan makes the forces in the physical body subtle and ultimately full of life. The body and the soul merge in one and the soul reaches towards Righteousness.

Darshi-Dru-The Sharp Spear

The word "darshi dru" is derived from darshi = hard, that which will not budge, hard. In the word darshi the root is dar = concentrate, hold firmly. From dar is derived the word is dadran and that word is used for Staot Yasna.

Hence Darshi implies the main laws of Staot Yasna which brings this Universe to its designated goals and to remember and hold firm to these laws. A similar word is "khravi" which means to destroy with firmness. The destruction is of those who work against the laws of Staot Yasna. Both of these words has "dru" attached to it, which refers to authority, strength etc.

The spear, authority in "darshi dru" is given to Sraosha Yazata who supports and maintains the Creation. He is the deputy of Ahura Mazda and is called the Cultivator of Nishti. He carries the spear of authority to implement the justice and strength in Nishti.

The word "darshi dru" is used also for Kaaran (son of Kave) who raised the Kavyani flag of revolt against Zohak and helped free Iran from tyranny. It is also used for Kai Vishtasp, as all three have the authority and helped the Creation according to the laws of Staot Yasna.

The word "khravi dru" is used for those who try and destroy the work of Staot Yasna and is applied to **AESHAM** Daeva. He is the arch enemy of Sraosha Yazata. Just as Sraosha Yazata has implicit obedience to God, Aesham Daeva rebels against God and

commits the unforgivable sin. The spear used by him for destroying the force energies of Staota Yasna is called khravi, while the spear used by Sraosha Yazata is called dareshi.

Different methods of reciting prayers

There are different ways of reciting the prayers. The ordinary method where one prays with devotion but does not involve any thought action is termed **DRENJAY**. When one wishes to obtain a boon, it involves concentrating on the thought to achieve the boon. The term for it is called **MAR**.

The term "**GAATHVYA VACH**" is used exclusively when in the prayer the direction of the thoughts is to be done in a particular way. The prayer is recited and the thoughts are directed as related to the prayer. The person praying takes up the **DOZANU** position (Sitting with the legs folded back at the knees). He also creates a sacred space of his own (**PAAVI**). This is the way the Holy Abeds pray. The Avesta Manthra recited in a proper manner has the qualities of making noxious creatures (**KHARFASTAR**) into good (**GOSPAND**). The evil spirits run away or get into a state of trance. The prostitute becomes chaste. The persons who attack the religious doctrines wither forget their evil ways or repent and turn away from the evil. The Abeds pray in this fashion and make certain that the sound and vibrations of the prayer do not reach the undeserving.

- Purviz D. Kolsawalla

The root of all bliss is God. And to forget God is the root of all problems.

AZHI DAHAKA BARESAM BAAJ CEREMONY

AZHI DAHAKA

Azhi Dahaka is literally translated as a snake with ten deficiencies. The figure ten implies fullness and completeness. Hence he is supposed to be totally evil. Why a snake? A snake suggests an evil creature.

Angra Mainyu created a totally evil Astral Body (Kehrpa) which was so evil, that it had the power to destroy living world. Whichever human being took advice from this Kehrpa, were totally evil.

One of them was Zohak who destroyed the good kingdom of Yima. Thraotana through the energy of Haoma destroyed the evil of Azhi Dahaka and held it captive.

The reference to the THREE MOUTHS (FACES) OF AZHI DAHAKA is towards an energy implying obedience and righteousness. When this power and energy is used in the righteous manner it is allegorically referred to as behaving with one face. But when a person obtains power and exercises it in an evil fashion by appropriating for oneself what belongs to others, what belongs to Yazatas, he is referred to as a three mouthed serpent, who indulges in lies, and becomes a tormentor. Total lies, total evil, total selfishness and obtaining these energies is implied as three mouthed Azhi Dahaka.

The meaning of THREE HEADS OF AZHI DAHAKA is equally allegorical. Nature has put several energies and forces in a head. Ahura Mazda has placed complete force and energy which leads one to total achievement, and that energy is created as per the Divine Plan of Ahuna Vairyo. All this is accommodated in one head which every one possesses. But when a

person by using his sensual feelings creates internal evil, leads an immoral life, is lead astray by evil forces then he is separated from the good forces residing in his head.

Such a person spurns the ten commandments incorporated in the Law of Zarathustra (VIDAEVO DAATA) then he is said to have three heads instead of one granted by Ahura. The three number implies the spurning of 1) the dominion of Ahu, 2) the dominion of His Chiefs (RATU) and 3) the energies of Mazda. Hence a person with three heads thinks of thoughts which he shouldn't, rebels against Ahu, doubts the efficacy of Ahu. Hence he is filled with pride in his three heads and creates evil.

The presence of SIX EYES of Azhi Dahaka is allegorical as well. A normal human being has two eyes, two ears etc. for the sake of Symmetry in physiological functions. The two eyes make a person see in balance and symmetry. The presence of six eyes represent lack of symmetry. It means a person does not follow the laws of Mazda (MAZDADAATA) and cannot improve himself. He is ultimately destroyed. Six eyes represent wish, intention but as it is led by Angra Mainyu, it tends to accentuate the evil, the shortcomings and leads one down the wrong path.

Azhi Dahaka is said to possess ONE THOUSAND TRICKS. The Kehrpa possessed one thousand Material Arts and Sciences used for evil purposes to destroy the corporeal creation. Zarathustra had to descend to this earth to curb this evil. Azhi = snake; deh = ten and Aak = evil properties. The Kehrpa of Azhi Dahaka had reached the tenth or the complete evilness and was a subordinate of Satan.

Before the arrival of Zarathustra on this earth, it was totally free to mix the evil and passion in every particle of this earth. Before Zarathustra had come and bound Azhi, Faridoon had defeated it and given some relief to the world.

There is an allegorical reference to Azhi's three heads. The number three stands for Lordship. A human being possessing one face has to speak the truth and obtain the Lordship of the energy of number three, which is the rightful power. If he had three faces meaning he becomes a tyrant. Azhi's three faces imply evil rule.

The reference to three heads of Azhi, refers to the selfish ruler who defies the authority of Ahura Mazda, who scorn the religion, who is a false teacher (AASHMOGH).

The reference to six eyes of Azhi is also meaningful. In Nature the figure two explains deepest enmity as well as the deepest friendship. Our two hands are co-ordinated by our two eyes. The action is controlled by our brains. However if there are six eyes, each sees differently and makes the individual do evil,

because the brain could not control the action. Hence seeing through six eyes means remaining ignorant of Nature.

BARESAM

Amongst the 33 alaat in Yasna ceremony, one of the alaat is a talismanic Yazatic weapon called baresam. A bundle of metal wires called "tae" attracts the electro-magnetic currents from the Yazatas.

The Baresam due to its energy and authority is able to draw the Yazatic energy within itself and then spread it in the vicinity where the Yasna ceremony is being performed and create a talismanic wall. The wishes expressed in the ceremony are thus fulfilled.

They refer to a bundle of wires (TAE). The number of Taes vary and hence there is a difference between baresam and tae. The Baresam acquires Yazatic energy and hence becomes an Alaat. The results of this Alaat is such that all evil gets captured and turned to good.

It is able to change evil to good and allow for this transfer. The Sudreh Kushti also has similar powers to Baresam.

BAAJ CEREMONY

As long as the soul had mistakes and evil in it, it follows the path of self advancement (as we do in this physical life), instead of Ahu advancement. When God removes the dirt of ignorance from the soul, it becomes engrossed with Ahu advancement and acquires the bright energy called "Khratu".

With this the soul acquires a good Kerdaar and due to the blessings of the fravashi, it gets in contact with the fravashi. The energy of the fravashi in the soul is called "FAROHAR". The soul then prays that it could change the evil (dravao) into good and in order to do so, the physical body is created. The entreaties to Sraosha are done to bring this evil in the dense physical world in control. This weapon is called "DAREXI DAOSH". Sraosha uses this weapon to smite the passions (Aeshem) in this physical condition and lead it to obedience towards Sraosha and Ahu worship.

Through the weapon of Darexi Daosh the soul is able to capture and shrink the soul within the body. The mind resident in the body does good as per its capabilities, and when the body dies, it goes to other unseen worlds to learn other good lessons. To teach the lessons to the physical body, the soul has to break through its imprisonment. This freeing of the soul is prevented by the passions extant within the body. This immoral behaviour stops the progress of the soul.

These passions have an attraction towards the worldly things and keeps the soul in a state of ignorance within the body. This is called 'Xafan' meaning darkness. The energies of passion within the body leads the soul astray. It tends to take the soul to the path of destruction.

To break the power of this evil Xafan, the Baaj Ceremony has been nominated. The priest doing this ceremony is able to break the attractions of this world from the soul, destroy

the passions and break the barrier of "BAND DAROSH" through the help of Sraosha.

- Purviz Kolsawalla

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"There are many paths that lead to the same mountain; their differences will be more apparent the lower down we are, but they vanish at the peak; each will naturally take the one that starts from the point at which he finds himself; he who goes round about looking for another is not climbing. Never let us approach him with ask him to become one of us, but approach him with respect as one who is already one of his, who is, and from whose invariable beauty all contingent being depends".

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ASFANDIAR

The name Spentodaat is derived from Spento i.e. one who does good, and 'Daat' means lawful. He is known as the wise priest who guards the Atash Behram and a lord of warriors.

The Prophet had bestowed certain blessings on His special disciples and Asfandiar was one of them. To reach and combat the Devayasnīs, certain persons were given power and authority. Zarathushtra had made his physical body such that no hurt or injury could affect him. Only his eyes were not protected and because of past Key-Shash he had to suffer several hardships and he was killed by Rustom.

He told his father, that like the father before him (Lohrasp), Vishtasp should also abdicate and give the throne to him. Jamasp was able to foretell the future and said that while Asfandiar had the priestly and warrior virtues, he was lacking in certain qualities of a good ruler and hence he could not be made the king.

When Vishtasp accepted the Daen and started spreading it in Iran and its surrounds, he was opposed by the Turanian King called Arjasp, who asked Vishtasp to give up the Daen or he would invade Iran. Vishtasp ignored the warning and continued with the work. Arjasp attacked Iran with all of the vassal kings and with a large army. The leader of the Iranian army was Zarir, Asfandiar's brother but unfortunately he was killed by Arjasp's brother, Beedarfarsh.

At this stage it looked as if the enemy of Iran would win. Asfandiar rushed in the field and encouraged the Iranian army and destroyed the magical powers of the enemy. He severely defeated Arjasp and chased him out of Iran. In those times there was no other warrior like Asfandiar. He had the power to destroy all evil "agh-manthra" - powers which were capable of creating earthquakes which would destroy towns and rain fire which would destroy continents.

Wind storms could destroy land by bringing the seas over the land and change the land to sea. Asfandiar could destroy such powerful forces.

After defeating Arjasp, Asfandiar was able to destroy the energy concentrations (Goobaar) of the Devayasnīs. He was able to make the people of the lands North and East of Iran to accept the Zarthusti Daena. In the South in countries like India he destroyed the Devayasnīs and tied down their forces and made the people crave for Daena. Finally he was able to do the same in the West. In the whole world the powers of the Devayasnīs were destroyed.

Unfortunately some of the vibrations of the Devayasnī contaminated Asfandiar, which Jamasp tried to erase out. This had a bad effect on Asfandiar who got disgusted with his lot. He demanded the kingdom from his father. In spite of Jamasp telling him that he was not fully qualified to be a king, he refused to accept the truth.

His father had him arrested. Asfandiar did not defy his father and went to prison. Arjasp seeing this disorder attacked Iran again and caused havoc. Vishtasp countered the attack with a large army but he suffered heavy losses. His 38 sons were killed. His son Frashivard was mortally wounded. At that time a mountain range nearby moved to help the Iranian army. Asfandiar was released from the prison and defeated Arjasp who fled from the battlefield.

Asfandiar chased him and killed him, but in doing so got tainted with certain fields of evil forces. He again demanded the throne from his father. His old father was worried because he knew the truth about his son's disability to rule. He sent Asfandiar to Rustom. He was asked to go and capture Rustom and bring him back bound and chained. Then alone would he get the throne of Iran.

Rustom welcomed the prince and tried to tell him gently that he would willingly accompany

the prince back to his father's court but he had never been caught and bound by anyone, and he will not agree to do so. Asfandiar declared war on Rustom and their battle lasted for three days. Rustom who was old prayed to God that this battle was not of his doing. Abed **CHAMRU (Simurgh)** warned **Rustam that Asfandiar is protected by FSHUSHO MANTHRA** and he must be very careful. Asfandiar shot 90 arrows at Rustom which shook the earth. Asfandiar was surprised that had no effect on Rustom. Jamaspa tried to persuade Asfandiyar but he was led astray by the evil fields.

The old Abed Simurgh told Rustom to shoot an arrow in Asfandiar's eyes as they were not protected by the Prophet's Fshusha Manthra. Rustom decided to wait.

On the second day Rustom again offered Asfandiar to accompany him as a slave without any head covering, leading his horse. But Asfandiar still insisted on tying him up and the battle continued. The Abed Simurgh created a Kehrpa in form of a giant bird (Simurgh) whose shadow covered Asfandiar. Rustom pointed out

that God was protecting Asfandiar because he was born to rule.

Asfandiar looked up to see the Kehrpa and immediately Rustom hit Asfandiar in the eyes with two talismanic arrows named "gaz". As soon as Asfandiar was hit with the arrows in the eyes, he fell down from his horse. The veil of evil which was blinding him was lifted and he started to repent. Rustom tried to console him. Asfandiar acknowledged his fault and requested Rustom to ensure that his son Bahman becomes the King of Iran and that Rustom should teach Bahman the warrior skills.

Vishtasp had done many brave acts during his Kingship to save the world from evil. He had to sacrifice a lot and his last and greatest sacrifice was to lose his son Asfandiar. This is an example of how past sins and Keyshash (destiny) affect the mightiest of the humans, even though he may have the protection of wise Jamaspa and brave Peshotan.

- P. Kolsawalla

