Essential Origins of Zoroastrianism.

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


Preliminary useful notes.

The original teachings of the Zoroastrian Religion as current in its Empire Days are shrouded in oblivion. The present day exposition of the Religion as explained by the Western methods is much off the mark. It is apparently known to the world that everything Zoroastrian, but the meager existence of the Parsis in India, is lost to the world. Though the great Zoroastrian Empire and Nations are non-existent, the Great Zoroastrian sages called "Sahebe-Dilan" are still in existence in the mountain recesses of Persia, as Kuh-Demavand and other peaks, having the old religion and its teachings intact with them. These sages have kept themselves secluded from the rest of the world, and are unapproachable by any human being, as they have created round about their places talismanic rings called "Karsh" in the Avestaic lore. It is said that these sages send their emissaries every three years to the outer...
world to purchase for themselves some necessaries of life in exchange for some articles, which their own people produce. The special Zoroastrian Clan (*The Saheb-Dilan*), of which I am speaking, consists of about 2,000 members, in which 72 individuals, called *Maghav (Magi)* are of the highest rank. The rest the laity are all righteous and truthful, living in perfect obedience to their master called “*Sroshavarz.*” and remaining engaged in prayers, and spend their prescribed time in the pursuits of agriculture and the production of the bare necessities of life as understood by them.

Our late Ustad (*Guru*) Mr. Behramshah Navroji Shroff, a Parsi resident of Surat, was induced by them, at the age of 18 years by some inexplicable Law of Nature, to accompany them to their talismanic residence, where he was allowed to stay with them in their bountiful influence for three years and was I taught about the Religion. Mr. Shroff kept himself unknown for some years after his return from Persia and was out with his knowledge only in his last days. The knowledge of the Religion called “*Khshnoom*” in Avesta was taught by him, which helped to explain the religion in its highly mystic development. The blessed word "*Khshnoom*” is found in the *Gathas*, where it is venerated as the Word of God taught to the great prophet *Spitman Zarathushtra*. The subject-matter here, therefore, is presented in this new light of "*Khshnoom.*" The Western mode of study has hardly enabled students to understand the Avestaic language,
which abounds in words pregnant with technical interpretations, specially adapted to the special text, much less its philosophy and other mysticism.

Really speaking, there is nothing like Avestaic literature with the Parsis, except some Pahlavi writings, which are a sealed book, as the decipherment of the words is difficult, and the language with the technical mystic connotations and denotations is hard to understand. Some students of the Avestic literature entertain a belief that the Pahlavi versions of the Avestan Nasks are of later growth. Dr. West, the best Pahlavi Scholar of the West, has more than once in the Sacred Books of the East Series edited by Prof. Max Muller reiterated the idea that the Pahlavi versions and explanations of the Avestan Nasks existed from the advent of the revered prophet Zoroaster, and were specially preserved in the Daz or fortified strong-holds of the Royal Treasury of King Vishtasp. In fact the Pahlavi Versions of the Avesta Texts, if elucidated with the Key of Khshnoom of the Gathas, help the student to understand the Avesta in a far better and rather proper way than the imaginary speculative theories applied by the Avesta students according to their own present-day ideas of life.

The following are only two of such views held by Dr. West about the richness of the Pahlavi Versions of the Avesta, from which it is also seen that the Pahlavi contains even more of the lost Avestic texts for the better understanding of
of the ruinous condition of the grand edifice of the 21
Nasks: -

“We may fairly claim that a tradition of interpretation

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

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

The Gathas and the rest of the Avesta cannot be called
literature in the strict sense of the word. They do not
form an essay reading with a sustained sense
intelligible to us by our present method. The
religious specialities, called *Khordeh Avesta,
Vandidad, Yesna* etc., are religious pre-
scriptions, which are to be utilised for the redemption of the
soul—the different returns inserted in each appear to the
uneducated eye as diverse and strangely put together, one
having nothing to do with another, tempting the hasty to seal
them as an aftermath. Just as Doctors write prescriptions
which are only intelligible to the medical men and are to be
used by the laity with perfect faith and confidence without
any why and wherefor, the rationale of which can be known
from Materia Medica and sciences affiliated to the Medica, in
the same way the Avestaic religious specialities are
talismanic prescriptions to be used as such, the Materia
Medica and other sciences which explain
those prescriptions forming the Avestaic literature in its true sense being quite different and requiring special studies.

The sciences, philosophies and theologies-the actual Zoroastrian literature as such have been called Farhangs and the expositions have been called Nikiz. Of all these Farhangs, Staot Yasna is the most prominent. Mr. Behramsha N. Shroff, our Ustad Saheb, was not inclined to explain all these in detail for reasons of his own. He however gave us some bare outlines of the Nikiz, explaining the essential origins of the religion, which are being written in books called Nikiz books. Two such volumes are already out in the Gujarati language, and the rest are awaiting publication, which will require some time. It is in this pure original Zoroastrian line as depicted by the Saheb-Dilans the great sages and adepts, that the present account is written, which has nothing to do with the present day notions about the Zoroastrian Religion, which are mere speculations, irrelevant and inconsistent with the original expositions and ideas of the Zoroastrian Law.

I can write with some confidence, and claim some indulgence, as I talk to the Theosophists who I believe take the great truth that the human understanding however acute is quite incompetent-nay merely meagre-to understand Nature, and that the religious leaders have been inspired men, having been gifted with the knowledge
of the heart, which helped them to see Nature in her actual working far more extensively than the knowledge of the head and its rationalism. Head-learning is a mere receptacle of water, which remains stagnant, compared with the knowledge of the heart, which is an ocean unfathomable, which owes its origin to the Great Unseen. Nature and her secrets cannot be divulged satisfactorily by the knowledge of the head. Hence there is an urgent necessity for the knowledge of the heart. It is therefore that the great sages first of all get their disciples to develop the brain powers and then the heart powers. The knowledge that can be grabbed by the brain powers is easily attained. But the secret of Nature cannot be perceived through the developed brain agency. In order to give insight into Nature's secrets, the disciple is elevated spiritually by Mantras and other ways and is so prepared as to see the Nature’s working with the elevated vision in what is called ‘Sezda,’ a visualised spiritual cinematograph. What is seen is grabbed in the developed heart and can be communicated to the brain and translated into speech in a moderate way. Our Ustad Saheb Mr. Behramsha Shroff was thus elevated in both the brain and heart powers and was taught about the religion in all its aspects and mysticism.

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

Nature has in her working Mithra, i.e., the plan of the creation and its redemption; Man-
thra, i.e., the basic foundation of the plan and its fulfilment; and Yasna, i.e., the creation of the Universe according to the above plan and on the above basis, and its motion and manifestation in all its diverse aspects going on amongst us most mysteriously, - seeming often as though Nature were heedless, cruel and unjust Zoroaster through Haoma, i.e., Knowledge Divine of Ahura Mazda inspired in him by Ameshaspand Behman and Sarosh Yazat, had devised according to the ’Sasna’ (Divine teachings: Divine Wisdom) 21 Nasks, consisting of three parts of seven each-part treating of the Mithra (Planning Power), Manthra (Sifting and arranging Power), and Yasna (Moving and Erecting Power) of Nature consecutively, as explained above, otherwise known as Gathic, Datic and Hada-Manthric.

Differen}t varieties of the Literature: nature of those writings & methods of digesting them.

Importance of Sezda heavenly cinematograph set up by sages.

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

Authorised disciples and successors of the Prophet Zarathushtra called Zarathushtratremo and Raindar and Saoohyant brought the Manthra of such 21 Nasks of ‘Staota Vacha,’ called Fashusho-Manthra into 21 nasks of the talismanic Avestaic language called Manthra-Spenta, the main-part of which was written in Razengs to be understood by their ex-
position called *Nikiz* or *Tavil*. These 21 Nasks written in the Avestaic talismanic language in the Razeng (cypher-codeword) style was meant only for the select few. The important part from these 21 Nasks called Nasks of Manthra Spenta was selected and put in the Avestaic language, together with its Zend explanation in three parts of Mithra-Manthra-Yasna, capable of being understood by the laity, after the preliminary knowledge of the theme of the lore known from *Nikiz* or *Tavil*. It was in this way that the sacred literature was current in its Empire days.

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

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

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Fshusho-Manthra and Nasks of Manthra Spenta were kept unrevealed even in the Empire days, -they being considered to be grabbed only after an *Ashavan* i.e. an adept had reached a certain
stage of Nav-Karsh, which was an impossibility even in those days. Where were they and where are they then? The Pahlavi rendering always pertained only to the current literature for the laity and kept profoundly silent on the other special homologues of the same. This current literature for the laity was also in 21 Nasks, the 21 Nasks denoting the fullness of the useful knowledge that can be had by a human being and connoting the opposite forces working in nature. Thus it is that the main part of the Nasks was beyond the ken of ordinary understanding by the common developed brainpower, which knowledge was ingrained in the votary by the special SEZDA method as said above, but the gleaning of which can be had by Nikîz.

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

Our Ustad Saheb was destined to remain only for 3 years on the talismanic land of the Sages. This 3 years' time was not sufficient for the full knowledge of all that is written above. It was then found necessary to endow the Ustad with powers, in order that the brain and heart powers could be tolerably accelerated. The main Farhang called ‘Staot Yasna,’ was thoroughly instilled in him, which gave him a fair knowledge of the exoteric (profane) side and the esoteric spiritual side of the literature and the Nikîz of the
Veh Daena i.e. Good Religion, and the secret of Nature's working was shown to him in the Sezda theatre as much as was possible. He was ordered to show to us only a part, of which a fraction only he hesitatingly divulged to us. The present essay is based on what he has explained to us.

The knowledge which is quite intelligible by the brain powers is taught first after developing the brain powers, after which the heart development is attended to. The method of developing heart powers is quite different from that of the head. The developed heart which synchronously beats with the Ahunavar Music of Ahura Mazda and His Nature is called Daena, and the stream of knowledge that constantly flows through it from the Great Unseen is called Baod, and the resulting nature of such a person is called Ahu, who sees nothing in himself but all Khud-Paresti i.e. self-appraisal and faults and iniquities, presently subdued in his flesh and threatening to overflow at any opportune time. Such a being is ever humble, his genuine humility breeding out of him a Shakti -a Power which becomes affiliated with Frarashi, the great Immutable Power of the Divine Wisdom the giver of Eternal and Universal consciousness. Such a man is ever under the watch of that Super-divine Messenger the Fravashi, and can subdue in argument any acutely intelligent but doubting theist or atheist to a belief in the immutable powers of the Great One working in Nature on
the Laws of Justice and Limitation. Such a highly intelligent and highly logical argumentator, who can set aside any acute theist in his theosophical arguments, is called ‘Naidyaonghae Gaotemahe,’ the disprover belittling the
powers of Gava i.e. Soul-advancement and service to humanity. Such a highly intelligent being is brought to a belief of His Powers and obeisance to Zarathushtra by a man with Daena and Baodic powers, who has by his side the Divine Helper the Fravashi. Hence it is said in the Fravardin Yasht that by the aid of Fravashi even the ‘Naidyaongh Gaoteme’ i.e. the superbly intelligent and most incorrigible doubter is defeated in his arguments and brought to a proper belief. Such are the powers of the heart knowledge, which are always attached with Ahu-Daena-Baod and Fravashi as explained above. Such great souls are
Holy men recognised in the Avestaic Scriptures as Paityanam Tkaeshanam
Fravashi: their Ashaonam Ashaoninam and appellations.
Nabanazdishtanam Ashaonam –
Ashaoninam superbly holy men and holy women who know and follow the Divine Law to the letter, holy men and women who by their observance of the Divine Law have approached the Great Unknown. These great souls, whenever and wherever they are remembered, are always shown to be associated-nay amalgamated-with Ahu, Daena, Baod & Fravashi- i.e. such great souls are gifted with Ahu-Daena-Baod power and accompanied by active Fravashi furnishing them ‘Asno Urvan’ i.e. eternal and universal consciousness meaning Heart know
ledge and its resultant powers. Such divine men are depicted in Gatha 30; 2, as possessing Geushaish Vahishta i.e. many divine ears which are flooded with the rhythm of the holy Ahunvar, the music of eternal universal consciousness and as possessing Soocha Manangha meaning all illumined mind in tune with universal consciousness i.e. heart-knowledge. There in 30, 2; Ahunvad Gatha, Zarathushtra says "Sraota Geushaish Vahishta meaning Listen to me with many best ears i.e. highly developed Keherpa with elevated Chakras meaning developed heart-powers in tune with eternal consciousness; Avaenta Soocha Manangha meaning see with illumined burning knowing mentality i.e. with the developed third eye see what I show of Nature’s working in the Sezda, i.e. experience the eternal-universal consciousness. (How is all this possible?) Avarenao Vichithahya Narem, Narem Khakhyai-Tanuye: Vichithahya meaning prescribed sanctioned and accepted, Avarenao meaning faith i.e. Patha meaning tarikat meaning canons to follow to be taken on faith for the time being (are prescribed); Narem Narem meaning separately for every man; Khakhyai Tanuye meaning suiting to his own bodily weakness, druj, meaning iniquities. (This Avarenao faith-Patha path treaded on upon the Prophet’s word will develop in him Geushaish Vahishta meaning many best ears which listen the divine Ahunaver music of eternal
universal consciousness and soocha mananghha meaning illumined mentality in tune with eternal universal consciousness i.e. the third eye which can see the Nature's working). Para Maze yaonghho Ahmai Sazdyai Baodanto Paiti : Baodanto meaning possessed of Baod divine wisdom and sense i.e. heart powers which receive baod from on high, becoming in tune with all consciousness (as seen above in the Farvardin Yasht), Paiti fully, circumscribingly i.e. having become the master of the same i.e. fully illumined and wise master (that he has become because of his treading on the path shown by me); Ahmai meaning for him, for such a believer, ne sazdyai to be conversant from us about para maze yaonghho meaning mighty events of all seven tenses i.e. Nature's working (is a proper right). Thus the patha tarikat is quite essential for the onward progress of man towards the Creator.

When in the course of time and running of aeons materialism and ignorance of the spirit become established, the Saoshyants meaning the future regenerators, authorised Raenidars meaning spiritual leaders of Zarathushtra will reestablish the daena by the strength of the Patha which is called in Gatha 53-2 'Erezush Patha' i.e. the path of righteousness which is also called 'Pathao yo Ashahe.' The religion which is to be established in future by the Saoshyant is called 'Erezush Pathao yam Daenam Saoshyanto -the daena of Saoshyant which consists of tarikat, the path of Asha Gatha 53; 2 reads: 'Erezush
The importance of Patha = Tarikat, prescribed canons and their unfailing result.

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

Thus then methods are devised called patha tarikat, by which the lower self, the carnal desires are subdued and the higher powers in the Self (called Keherp and its Chakras, the invisible counterpart of the seen body and its mystic organs otherwise called Geushaish V-) ahishta i.e. many ears attuning themselves with the divine music called Ahunavar) are developed, which concentrate in a talismanic rink formed in the heart called Daena, a divine mirror which helps to see and feel the micro and the macro cosmos i.e. the eternal universal consciousness. Thus is developed the heart power i.e. the limited consciousness of man manifested from the heart gets Urvinaiti powers i.e. powers of far-off vision He is so to say provided with a divine spectacle wherewith he can come in tune with the eternal-universal consciousness. Such a heart becomes the reservoir of divine messages. Such men develop a third mental eye which has the power to see and understand Nature. i.e. to become in tune
with the eternal universal consciousness which is described as 'Vasa yaona' the literal as well as the esoteric meaning of which is to be 'at-onement' with

according to what should be desired i.e.

Ahunvarya dictates. The sight of such a third eye is described as 'Duraesuka' meaning far-illumined vision. The occult heart powers and the consequent development of the third mental eye situated on the Hara Berez i.e. highest mount of Keherpa (the unseen counterpart of the seen body) are not attained at except by the practices of the Patha-tarikat stated above The carnal desires and the invisible emanation due to the working of the carnal senses of the human body called Druj obliterate the attainment of the occult head powers and the spiritual unfoldment of Keherp benumbing the powers of faith and accelerating the doubting capacities of brain and reason. As long as Druj is triumphant in our body Khud-Parasti, self-worth, self-recognition, self-appraisement, considering own’s reason competent enough to believe or disbelieve religious concepts of his birth,- are prevalent in it with success, utterly forgetting with bleached out faith the all-importance of Ahu-Parasti i.e. the Recognition of the One without a Second as the only Goal of the whole Universe,- being opposite of self-worship and utterly forgetting the real recognition of the utter frailness of self. Going on the prescribed patha-tariket provides the only railroad of easy access to conquer the Druj and attain at the real recognition of self disabilities and faults. The prescribed Patha-Tarikat is arranged on the rail of Asha, which is quite singular and unique, inasmuch as it shortens the length of the journey. Hence the aphorism runs in the Avesta: Aevo pathao yo
Ashahe i.e. the path Tariket of Ashoi is quite unique and singular, the only one of its kind- Vispe Anyesham Apantam, meaning all the rest having no nail of Asha are not efficient of ready service.

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

The human body consists of complete frailties of flesh, described in the Ardibehesht Yesht, as Yeska- Tbaesha etc., ever active to pounce on the human mind and devour it. The body is thus a field of war, a place of insecurities. Thus a votary has to go about with the mailcoat of arms known as Zarenumant Sura-the golden protection or shield, the talismanic armours of Sudra, Kusti, Pevand etc. In all thoughts, words and deeds these Tbaesha frailties of the body- the Druj activities are active, which are to be guarded against by going on the Pathao yo Ashahe meaning druj-parhej tariket, the prescribed path. By going on this path, the mind is kept serene and the Urvan who in the living body is naturally under band-darosh i.e. infolded -unconscious is kept conscious of the great work that he has ventured on. It is thus that the frailties of the flesh-the Tbaesha and Druj of the body, the different mental, moral, physical, psychical diseases of the body, the mortal bond, are conquered, and the body becomes Khathravatish Tanvo, full of attraction towards the ever lasting light of eternal consciousness,
the mind becomes *Shato Manaao*, all happy and rejoicing and content and satisfied as it has conquered the evil, and the soul becomes *Vahishta Urvano*, i.e. the best of his kind i.e. fully conscious of the eternal, universal consciousness; that is, finds that the greatest hazard that he had undertaken is at last successfully brought about and the knowledge that he and the world have one day to return to the Almighty i.e. *Frashokereti* is to come, the everlasting kingdom of immortality is to be established, the *Vahishta Angheush*, the everlasting life of goodness to be aspired after is to be attained and shall be attained-becomes a reality in him i.e. he sees mentally fructifying before him.

So anxious was the authenticated Zoroastrian priesthood about this, that is to say about the observance of the *‘Pathao yo Ashahe,’* the tariket, that they solicited and urged the emperors to legalise them, which were obeyed by the Zoroastrian world wholeheartedly until the close of the Zoroastrian suzerainty except that fifty years before the downfall the pathatarikat was rather shirked from the viewpoint of amity and union.

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

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it are not only the benefits limited to the observer only but are left in heritage to their descendants (who would inherit the same qualities from their Bunak), and also left to the elevation of the rest of the world. This may seem to an unacquainted listener strange and full of exaggeration, but the close study will verify the claim to the hilt. It was thus that the fervent prayer with talismanic power and absorbing interest and full of blessing from on high, is uttered in the mantras ‘Chithrem Buyad Ahmi Nmanem’ = In this house of the body,-in this actual house of the family, and in this house of all religions i.e. the vast world may the Bunak heritage of the father on the real path ‘Pathao yo Ashahe’ ever remain active, being transmitted to progeny and community,-nations and nations of the world. The ‘Pathao yo Ashahe,’ the path-the tarikat improves the self and elevates the same and forms the very essence of the body, making the lineage superior and superior as it descends, which is called Bunak-Pasbani=improvement and betterment of progeny of Zoroastrian ideals.

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

This was the great mission that our Ustad had brought with him and served to us. How the "Patha" works, what is its rationale, what are its bases, how it is beneficial to self, to progeny, to community, and withal to the nations of the world in general, are taught to us in the light of Khshnum, the word of Ahuramazda revealed to Zarathushtra and left
in heritage to the great sages, Saheb-e-Dilan. The Parsis came to India of their one wish. They could have remained in their fatherland if they would. But the great Sages revealed to the chief Neryosang Dahyupat that the Bunak-Pasbani, the actual Zoroastrian ideals will be sustained in a better way by the exodus to the destined place. Our Ustad Saheb was requested by the great Saheb-e-Dilan to remind the present Parsis of the original truth why their forefathers had left their fatherland, and to be true to the trust which their forefathers have bequeathed to them. The Parsis should go on the 'Pathao yo Ashahe,' for which their illustrious forefathers had sacrificed everything and have left them as their descendants of distinguished traits of former Zoroastrian glory able to remain as such, a drop in the mighty ocean of myriads of men, not allowing to be fused in the ocean but remaining as a distinguished community. The appeal of our Ustad had been reverberated among the Parsis for nearly 20 years and he has bequeathed the same to us. The materialistic trend of the times is doing great havoc in the world and so amongst us, with the result that the Parsis have nearly exchanged the 'Patha-yo Ashahe'—the railroad of easy access for the materialistic 'Apanta' of woes, worries and disasters, which will extinguish from them the glimmering light of the qualities of their illustrious forefathers, and will submerge them in the great ocean of oblivion, in which 30 crates...
of their kinsmen, have already been submerged 10 to 13 centuries ago.

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

The human mind is beset with *Druj* activities. It fails in the nick of time. The human reason is also duped more than once. If the human mind and reason could have thought for themselves properly, then why should they have been born on this mundane earth? To allow it (the mind) to act as it wills shows only the allegiance to *druj* meaning the faults of the flesh, called *ignorance and passions*. A young man or woman free to act as he or she wills is only allowed to be powerfully and unremittingly imprisoned by conceit and defects. He falls an easy prey to *Druj*, becoming its abject subject. But treading on the prescribed path and acting most scrupulously accordingly, purchases for him a friend, known as *Khaetva* (i.e. freedom from the shackles of flesh, independance from the yoke of the faults of the flesh.) Such a free man meaning *Saheb-e-Del*, meaning *Delpat*, meaning *Parsamard*, meaning *Nara-Ashavan*, as he is properly called, becomes ‘*Vahishta’* selfless, working for the redemption of his own kith and kin i.e. kinsmen, (from not only the human but also from the three nether kingdoms of the animal, vegetable and mineral ones) getting and purchasing for them such ‘*Khaetva’.*
They then combine one with another according to Ahura-dat becoming whole, the event being called that of “khaetva-datha” and approaching the Creator to get permission and strength to work for the ‘Khaetva’ of humanity at large. The event of Khaetvadatha allows ‘related druj-free entities-souls’ to become united in one whole, when only i.e. in the united condition of ‘Khaetvadatha’ the soul can return back to the Father in Heaven. The present idea of independance allowing one to think and act as he or she wishes is entirely faulty, subjecting one most vehemently to the oppression of the faults of the flesh. But the treading on the prescribed path of Asha most scrupulously according to the letter of the Law leads one to the ultimate victory on the faults of the flesh, and the real freedom and independance from the yoke of matter and ignorance i.e. redemption from hell properly called Drujodeman -the residence of Druj. A Bhakta who is called Haomayo in Avesta is one, who is on the prescribed path; his solicitations and desires, which he urges before Him called Bhakti, are selfless which get a response in return. We, ordinary men, who are not on the path or are just on the path, are not Bhakta-Haomayo; our prayers, solicitations are for Self. Such prayers are not ‘Bhakti’-they do not elevate us; they only show our cravings which are of faults. Therefore to go on prescribed ‘patha’ and recite the manthras are the only way to redemption from Khudparasti. One who does not follow the Patha but acts as he thinks
proper, is called a ‘Karp’ in Gatha 51-14, whose end is in disaster i.e. births and rebirths. Noit Urvatha Datoibyascha Karpano Vastrat Arem’ : Datoibyascha = men working according to the prescribed law i.e. going on the prescribed ‘patha’ = tarijak are ‘Vastrat Arem,’ the tillers of truth, spiritual agriculturists of the progress of the soul, while Karpano the Karps not following the law, going against the law, doing what they think best, Noit Urvatha = ‘are no friends of the above men.’ ‘Yeish Sengho Apemem Drujodemane Adat’; Yeish Sengho = such ideas of theirs i.e. of the Karaps-discarders of the law and Patha ‘Adat’ = will create for them ‘apemem’ = the final result Drujo Demane’ = in the residence of Druj i.e. in births and rebirths on this earth the abode of Druj i.e. weakness as of flesh.

The great import of Humata, Hukhta Hvarshta the most commonly accepted principles of the Daena, explained upon the inner meanings of ‘Numbers,’ their importance and magnitude.

After making such preliminary remarks on the essential command of the Daena and its Lord Ahu, Zarathushtra, as taught in Avesta as shown above and illumined before us by our Ustad, we shall try to see in short the essential origins, which will verify what is said about the Path. The most commonly accepted principles of the Daena are Humata, Hukhta and Hvarshta. Really speaking, the choice essential originals can be enumerated according to the integral import of
the numbers 1 to 10, which can be conveniently expanded to zero and minus preceding number One, and 11 to 40 (which are succeeding number 10). But of all these the most prominent principles pertain to the import of number (3) three, which circumvallates all the rest and will help them to reach the goal. The import of number 3 inculcates the responsibilities of a father-a master-a husband for the welfare of the trust, entrusted to him. The father knows about the Dravao i.e. ignorance, and knows about Taromaiti i.e. arrogance, and chaos i.e. Aka, associated with it (i.e. the Dravao), expands it, then weaves it in the formation of the Universe by his Asha powers, allows it to behave according to its nature, and finally improves it and makes it enlightened. That is, first the universe is evolved out of the Dravao=ignorance and its chaos Aka by the help of 'Asha' order divine, of which a part attains immortality called Haithyeng Stui 'Hasti' and a part which cannot do so. Secondly, the latter (not attaining immortality) is evolved into the most materialistic condition and allowed to spend energies according to its nature, and to subject itself to chastisement and ultimate remodelling to a betterment, and thirdly to evolve it out to immortality Frasho-Kereti' devoid of all faults and woes as throngs of death, to be modelled in the ever lasting happiness, Ushta of immortality. Thus the Great Lord Ahu the Master by His talismanic power of No.3 works out the salvation
Frasho-Kereti for the dravao=immutable ignorance. The import of number 4 denotes divine energies (Atash, Khathra, Zarvan, Uru, Staot), which work with the import of number 3 as its helpmate for its great plan and its construction. That is, the Asha powers of the Great Lord have these energies, which evolve out the Dravao=ignorance with its Aka i.e. chaos and Taromaiti=impudence, first into a Universe attaining immortality, with a part left out which is unable to reach the goal. Secondly, to take the latter part to the most material shape with its working and rewards, and thirdly to take it to improvement and immortality. Number 5 denotes the Universe of immortality, the outcome of numbers 3 and 4, i.e. the Lord and His helpmate-a son

and obedient servant to follow the dictates of the parents. These ate the yazata, the heavenly immortals, the obedient servants of the Lord remaining at the bidding of the Great Father. Number 2 denotes the ‘Great Deified Edict,’ Vairya of the Lord Ahu called ‘Ahunavairya’ and the Deified ‘Loyalty’ Fravashi, which latter (i.e. Loyalty=Fravashi) is invested with (1) Yaon meaning relation with Ahu, (2) Rashnu meaning right behaviour and consequent knowledge of the arrangement to be made, (3) Armaiti meaning extreme respect, meaning humility and servitude towards the Great One, Ahu, who is One, the only One Unknowable=Anamanthvao, and Unfathomable=Afrajyant. The number 1 denotes the ultimate goal that the Universe has to reach, i.e. to be submerged in the One without any compeer, Unfathomable, Unknowable. Zero denotes the helplessness of
even Fravashi to fathom the Great One, and the sign ‘(-)’ minus denotes the One and the Only One, who is beyond the domain of Law, Whom the thought of even Yazatas can never reach. The sign plus denotes the outcome of the Universe of both the immortal and mortal types. The symbol of circumference with a centre and a radius $O$ denotes Zarvane Akarne i.e. energies without limit possessing deified powers, called Khshathra. This Zarvane Akarne is the authoritative genius of each one of the immortal seven tenses having deified import as good as that of Yazata who are the deified 'harmony-cloak' of Ahuramazda. This Zarvane Akarne leads to desired end, all possible 'times and spaces' conceivable accruing from it in the most frugal manner, rotating and working upon the centre of Asha according to the principles Asha i.e., Order Divine with radius i.e. power uncontested. This symbol of Zarvane Akarne is taken also as the symbol of the power of the Yazata the immortal beings affiliated to Ahu who with their power of this zero like circumference of Zarvane Akarne say that they know nothing about the Great Ahu, i.e. they know zero about Him. But this zero of Zarvane Akarne instructs them that they have to go by the Divine Edict-Ahuna-Vairya-and the associated Loyalty-Fravashi-to work out the Razeng the mystery associated with number 3, i.e., to evolve the mortal Universe, take it to the extreme end of rigidity, mortality, materialism and then turn it back to immortality and the Great One after due
Thus the Yazatas, who denote the import of +plus, i.e. who are the outcome of the Great One are invested with Zarvane Akarne powers to work out the mysterious number 3, mysteries of number 3, in order to take it to the mystery of number 9. The Heavenly Servants of number 5, the Immortals-Yazatas are invested with talismanic power of number 2, having both the ‘Divine Edict’, and ‘Loyalty’ as their guiding Genius. Number 6 denotes the power of Yazatas to create, destroy and remodel, i.e., powers of 6 Gahambars to model the Universe and sustain and redeem it according to the plan of number 3. Number 7 denotes the working of number 5 with the powers of number 6 according to the dictates of number 2. Number 8 is the result of the working of number 7, i.e., creation of Nisti-perishable Jagat, i.e., modelling of the Dravao= ignorance into a mortal Jagat and its (Jagat’s) working according to its nature, its punishment and reward. Number 9 denotes the ultimate redemption—Frasho-Kereti which means Evolution of Freshness, Evergreenness, i.e., Perfection out of woeful burning heat of imperfection, i.e., the shortcomings of the Mino (heavenly leader) of Angra (i.e., shortcomings of the Dravao nature, i.e., ignorance and consequent woes, sorrows and throngs of death), called Angra Mino into the Mino (heavenly leader) of Spenti (utter submission to Ahunavairya the Edict and Fravashi the Loyalty, resulting in the Eternal constant singular Happiness called Ushta i.e. evolution towards the causation of Frasho kerati) i.e. Spana mino.
Such is a short outlook of the essential origins of the Daena Religion, in which the number 3, i.e. evolution, involution and re-evolution, is the main theme. Evolution i.e. formation of the Eternal Universe of Yazats, the Hasti, is subject to Ahura dat meaning Eternal Laws themselves deified, and Involution i.e. formation of the fragile Temporary Universe, subject to birth and rebirths, is subject to Mazdadat meaning Laws of the Almighty, wise full of justice, allowing things to reach their proper limit and not allowing them to transgress the same. And the re-evolution i.e. the bringing back of the involuted Universe i.e. fragile, temporary Universe to Immortality is subject to Date-Zarathushtra meaning Laws to be evolved by the eternity of Zarathushtra from Ahurdat. The word Zarathushtra denotes an Eternal Immortal Power, a Yazata and also denotes an Emissary of the same, who appears once every 81,000 years i.e. Daregho-Khadata in the human form on this earth. That Zarathushtra is an Eternity, and that this Zarathushtra near Ahura i.e. the Immortal Zarathushtra is one and that his Emissary the prophet of that name is another is corroborated by the extant Avesta. In the prayer entitled Hoshbam it is stated that ‘Hakhshya Azem Chit yo Zarathushtro meaning’ I Who am Zarathushtra (prophet) will lead fratiman Nmananamcha, Visamcha, Zantunamcha, Dakhyunamcha= all the leaders pertaining to Nmana, Visa, Zantu, Dakhyu i.e. all religious
leaders of all possible religions working in this world or on the higher realms, Anghao Daenayao Anumatayaechya Anukhtayaechya Anvarshtayaeschya ya Ahuirish Zarathushtras i.e. according to ideals-words-deed ceremonials of this daen (religion) which pertain to that Zarathushtra who is with Ahura (in Garo-Nmana).

Here the mention of ‘I’ Zarathushtra quite distinct from the immortal Zarathushtra is clearly made out. As for the immortality of Zarathushtra, we read in Khordad Yasht thus: Real happiness can be attained from khordad Amshaspend i.e. after attaining wholeness of the soul (Khetavdad as explained above). Further up it is said: Yo te Jasaiti Ameshanam Spentanam-he who reaches or attains thee (te) Zarathushtra of the Amesha Spenta Eternities- Yatha, Jasaiti Ameshanam Spentanam Vohuman, Ahem Vahishtem, Khshthrem Vairim, Spentam Armaitim, Haurvataoshcha, Amerataoscha, i.e. will also reach or attain Vohuman, Ardibehesht, Sherevar, Spenta-Armaiti, Khordad and Amerdad, constituting the Ameshaspend Eternities. Here Zarathushtra is taken as one of the Ameshaspend, meaning eternal powers.

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

Now let us take the main principles of the *Daen* viz. Humata-Hukhta-Hvarashta. Do they really mean good thoughts, good words, good deeds of men only? Are the meanings of the words so limited? Does the Religion of Zoroaster contain nothing but this moral code? Every human being, -be he a saint or a criminal, -has in him the instinctive knowledge that a man must think good, speak truth, and do selfless deeds. What new then is revealed to Zoroaster part and parcel of the great Immortalities, of whom the *Gatha* sings:- *Yanim Mano, Yanim Vacho, Yanim Shyothanem, Ashaono Zarathushtrane, Fera Amesha-spenta Gathao Geervain Nemo ve Gathao*  
*Ashaonish:* “Inspired from on high, so worthy of grabbing as to be rewarded by them is the thought, word and deed of holy Zarathushtra. The aimeshaspents advocated and held forth the *Gathas* to the world. *Homage be to you the Gathas.*” Gatha 29-8 says: *Aem moi ida visto ye-ne aevo sasnaao gushata zarathushtro spitamo’ = “He who is known to me (Ahura) as having listened to my (Ahura’s) teachings in the world is Zarathushtra Spitama alone. Were these singular teachings that could be attained by Zarathushtra alone and none else were good words and good deeds only as we ordinarily take them? If so, then certainly the whole Avesta including Gatha is full of exaggeration, i.e. is far from truth, full of human
failings. To think like that, -nay even to doubt about their veracity for a fraction of a second, is heinously sinfull. There is not a word of exaggeration and self-praise and derision of the worthy associates in the whole Avastaic lore. It is only the myopic eye that sees so. In the absence of real knowledge, it is unscholarly and untheosophic to speak against Avasta the revealed Word. What then are the meanings of Humata-Hukhta-Hvarshta? How are they meant in the Avesta? Avesta says: Vispa Humata, Vispa Hukhta, Vispa Hvarshta Baodo Varsha; Vispa Dushmata, Vispa Duzukhta Vispa Duzvarshta noit Baodo. "All humata all hukhta, all hvarshta are worked out by baoda the powers of Yazata the divine eternal wisdom; while all dushmata, all duzukhts, all duzvarshta are not worked out by baoda the divine wisdom and sense of yazat." Vispa Hukhta, Vispa Hvarshta Vahishtem Anghuim Ashaeta. “All Humata-Hukhta-Hvarshta will lead to Vahishta Anghu i.e. best existence, heaven." From here one can easily see that Humata-hukhta-hvarshta are the thoughts, word and deeds of Yazatas, i.e. they contain within themselves all the activities of Nature current in the whole universe of both the permanent and mortal types, which are meant to bring about the ultimate goal of Frasho-Kereiti. In Yazashne Ha 19 the connotations of the words humata-hukta-hvarshta are given. All the activities of Yazat in the whole Cosmos whether of the immortal universe known as haethyanga-stisha or the mortal universe known as Astavat are there denoted by the words, humata-hukta-hvarshta. The question is asked:
Kat humatem what is Hamata? The answer is given ashavanem manas paoerya the first holy thought (i.e. the thought of Ahu the Lord known as Ahunvairya the great plan of the universe which is being grabbed and contemplated over by yazat. In short the thinking of Yazata is Humata in which the thinking of holy men is included only).

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

Kat hvarshtem' what is hvarsht? The answer is given 'Staotaishcha Asha paoeryashcha damebish.'

Staotaishcha the prayers leading to (the creation of this globe) the prayers being of Ash the holy and Paoeryaishcha the first formost and excellent 'damebish' creation with the entities, divine beings there in. (Here the hvarsht is taken as the work which is fault-less and selfless and altruistic having been performed by the excellent holy faultless beings in which at the most holiest of holy men are included as well as the right and lawfully and righteously performed tarikat i.e. the procedure on Patha as prescribed in the daen, can be included). From such connotations of those words one can easily see that humata -hukht -hvarshta are the creative thought word and action i.e. the thought word and deed of yazat or of men having reached that stage. Further more in the Patet is said: Astuan hom Humata pa Manashne, with mind-thought I am ready for Humata;
Astuan hom Hukhta pa Gavashne—with speech I am ready for Hukhta; Astuan hom Hvarshta pa Kuneshne—with the deed I am ready for hvarshta; Astuan hom pa Gavahe Dine Mazdayasnan, ‘I am ready for the selflessness of the Mazdayasni Daena.’ Here the real import is that when by treading on the prescribed patha=tariket, I shall reach the stage of Humata i.e. seeing the Nature and Yazats working in Hasti, the eternal realms, my thought will have attained the highest purity i.e. I shall be able to think in a miniature way as Yazats do in the eternal Heavens. When by treading on the prescribed patha=tariket I shall reach the stage of Hukhta i.e. listening to the music of the Yazats and be advised by them (a stage lower than the first) my speech will have attained truthfulness such that whatever I presage must happen ultimately. When by treading on the prescribed patha=tariket I shall reach the stage of Hvarashta i.e. doing things in exactly the parallel manner in which the Yazatas perform their work in this mundane earth i.e. selfless work, my deed will have attained the utter selfless nature (a stage lower than the second Hukhta stage). Then only the bidding of the Mazdayasni Daena will have been accorded to, and followed in its real essence by me. The ordinary rendering, that with the mind I am ready for good thought, with the tongue I am ready for good deed, is utterly incomplete and off the mark, because the mind, speech and deeds are more or less working together. When the mind is ready for good thoughts, it is equally ready for good words and deeds. There is no practical sense in
relegating the mind with good thought, the speech with
good words and the practice with good deeds I rigidly as
they all overlap.

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

supposed similar words of the

Pazend language. Humata does
mean good thought, but here 'Hu'
denotes the dictates of Ahunavar =
the edict of the great Lord. Only the

immortals can grab the great Vairya=edict of Ahu. If man
had the power to do so, he would not have been born in the
corporeal sinful body. There is a gulf of difference between
the human thinking and the Humata thinking, i.e. thinking
according to the edict—which is the feat only to be
accomplished by the immortals, who have the powers of
zarvane akarne. The great edict Vairya of Ahu is always
associated with "Loyalty deified" i.e. Fravashi. The
immortals only are loyal to Ahu, so fit to grab the Vairya
the edict. Man is not loyal to the Great one, as otherwise
there was no necessity of his assuming the corporeal form.
Man is full of doubts and ignorance and disbelief; hence his
thinking is not Humata. Yazatas have Zarvane Akerne
powers; hence their thinking according to the dictates of
Ahunvar works in the marvellous way as befitting the
working of the immortal Universe. Thus in quite a meagre
comparison does the human thinking stand with that of
Yazatas. In the same way Hukhta means speaking
according to the dictates of Ahun-

5.
var. This means the celestial music which pervades the universe. Can a human being speak-sings like that? The 'Hukhta vacha' of Yazatas brings into existence the ultraphysical universe known as Nisti. In the same way Hvarshta means doing according to the dictates of Ahunvar. This means nature as we experience on this mundane earth.

How luxuriantly, bountifully, selflessly the vegetable, animal and mineral worlds present before us the bounty of Nature in their due season! Can all the boasted scientific feat of man prepare a grain of wheat in his laboratory? Hvarshita means such Nature forces of Yazatas working on our globe. Can man's deeds ever equal those of Nature's?

But if man goes on the path prescribed and reaches the perfection, his deeds will be selfless. Therefore to go on the prescribed path is a part of Hvarshta. In the same way to tell utter truths is a part of Hukhta, and to think in the highest way possible as to see the Creator in mind's eye is a part of Humata.

It is hence that the Avesta says that humata-hukhta-hvarshta are Baodo-Varsha, the working of baod i.e. divine wisdom of Yazatas. Baod does not mean human buddhi, intelligence. Baod means the eternal intelligence, the intelligence which is all-knowing. It is hence that in Patet i.e. repentance with an urgent desire to return ('Paiti' meaning 'back' and 'i' meaning 'to
go’) to Him—the devotee says Astuan hom Humata pa Manashne—I should be ever ready to obtain humata powers, i.e. the powers to see the immortal Universe working in its reality with mind’s eye. Astuan hom Hukhta pa Gavashne—I should be ever ready to listen to the celestial music and sing like the same before my fellow-men that Verag renunciation be produced in them. Astuan hom Hvarshta pa Kunashni—I should be ever ready to do selfless and bountiful and magnanimous deeds like Nature before us, so that the wicked can be ashamed of their selfishness. Thus the terms Humata-Hukhta-Hvarshta are highly technical, which should be understood in their original sense, otherwise gross misunderstanding and inappropriate application and consequent injustice to the Daena (Religion) are the immediate consequences.

In the same way the word Patet is misunderstood. Patet does not mean forgiveness of the sins. The word Patet is derived from the Avestaic word Paityogat, which means to go against or to check or reward in return, to get prepared to receive coin for coin. Patet hence means a trial to stand against the evils that had befallen, by not committing those evils again,—thus to check a sinful life and at the same time to get prepared to receive coin for coin i.e. to get ready to suffer the punishment of the sin performed. There is nothing of forgiveness in it.

Nay, Patet means an urgent desire with a penitent sincere attitude to be invested with resignatory powers, enabling him to forbear the chastisement of
the sins committed, calmly, cheerfully, and ungrudgingly, with a fervent hope for the future i.e. with heartfelt prayer to be gifted with Asne-Khered i.e. real consciousness and character to withstand the temptations of the sins appearing again before him. This prayerful attitude is taken as asking for mercy in which the devotee is ready and willing to suffer the punishment for the sins is taken as a mercy as that will lead to umede-ristakhiz i.e. salvation.

Thus the evolution of the immortal Universe of Yazatas i.e. Hasti and its working is included in Humata. The involution of the mortal fragile Universe of Nisti to its ultimate material form is included in Hukhta, and the involution of this earth from nothingness to fiery form, to airy form, to watery form, & ultimately to the present earthy form, in which the above fiery, airy and watery forms are found latent, and the advent of minerals, vegetables, animals and men fully formed with responsibilities on such a globe, the changing geographies and histories upon the earthy globe, the Garodeman condition and Drujo-Deman condition of the globe and the varieties of men living in them, passing of the revolution of the time in a circuit of 81,000 years called Darego-Khadata innumerably, the mineral-vegetable-animal and human creations called the populations of the earth inhabiting the globe being arranged in five
genuses (Av. ‘varna;’ Pers. ‘jiram’), the appearance and emergence of different religions of each—Varna (jiram) at certain fixed times, the mysteries attached to the different religions of the 5 varna with 5 verena meaning faiths, their co-working for a goal, the interruption of the same by Ahiriman, consequent wars and fires, epidemics and ultimate slow redemption, – all these and much more than these are included in Hvarshta.

Thus we see that the formation of Hasti meaning permanent eternal universe and Nisti meaning temporary Universe – all the diverse activities in them for ages and ages until such time that Frasho Kereti approaches when Nisti will take a turn to go ahead towards Ahura Mazda—all these are included in Humata-Hukhta-Hvarshta. How all this depends on Tariket-Marifat Hakikat and Mithre-Barin fashion is systematically explained in the Daena. The procedure, the working proper, the actual events, the actual existence show Tariket. The agencies through which all the working is happening-agencies through which the actual existences emerge show Marifat. How and why and what for-upon which laws of justice and limits do these agencies bring about the working of Nature, i.e. why and how do these agencies evolve, emanate, create, bring into being existences, show Hakikat, and the ultimate final end and aim which leads to Frasho-Kereti shows Mithre-Barin.
In such \textit{Humata-Hukhta-Hvarshta} of vast import including the first and the last final aim of \textit{Ahura Mazda} i.e. in such happening according to \textit{Vairya} i.e. the ‘edict being executed by the ‘Loyalty deified’ viz. \textit{Fravashi}, \textit{Asha-Paityoget-Khaetva} these three principles play the main part. What are they? \textit{Asha} denotes the blessings of \textit{Ahu} the great Lord. \textit{Paityoget} denotes the ingratitude or \textit{Dravao} meaning ignorance, woven in the Universe, of which a fine pattern is that of a human being. \textit{Khaetva} indicates the great mercy of the great Lord, allowing the Major Union of the two positive and negative selves into a Perfect Individual.
The three main principles of the working of the Universe namely Asha-Paityog and Khaetva themselves the end results of Humata-Hukhta-Hvarshta.

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

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

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

What is Asha? Asha ordinarily means order divine. This is a blessing from on high. If these blessings were not bestowed, the Universe could
never have been brought into being. The immutable ignorance, called Dravao with Ruvan, was seen. How it chanced to come there, nobody knows—but that it was there is a fact.

The great Ahunavairyya has proclaimed about it that the Dravao ignorance, going revolving in the affairs of endless count is to be marked out and modelled into illumination. “Ahunavairyya” is the great edict of the Lord. “Ahunavairyya” has two aspects—one the bearer of the "farman" Edict called Baga Ahunavairyya and the other is the edict itself and the description of the same-called Ukhda Ahunavairyya, the possessor of which rather the second -master of which is Mazda who is called Ukhda-Maenyeosh in *Gatha Ha 32-7. The hold of the Vairyya is one with the worker for the Vairyya, i.e. Fravashi.

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

* In one of the Mss. Of Gathas the word Ukhda-Maenyensh is written for Mazda in Ha 32-7.
fashion as described below. The Vairya says that there is a beginning found, but it is lost in the end that should come, hence an endless circle is there, which moves round to no purpose as the end is not reached at. What is this beginning and what is this end desired for? The beginning is that of limit i.e. insufficiency i.e. relative ignorance Dravao, which is entangled, lost in the end of improvement i.e. getting relative knowledge. This Dravao will appear, which will be lost in the described end of knowledge making an endless circuit i.e. a circle to no purpose. Thus it is said the Dravao of endlessness i.e. beginning lost in its end will appear. Thus the edict talks of the endlessness appearing, which is to be unsoldered and brought to the desired end.

This Endlessness or Infinity shows no shore, no Karana, because the beginning of something is lost in the end of finality. Therefore first the beginning is to be marked out, its weakness noted and then elevated to perfection. Thus an end of the weakness is brought about, when the weakness will be elevated to strength and perfection. When the perfection is reached the

6.

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

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

The above subject of Zarvane Akarne explained further.
beginning will be as good as the end, and they will meet in a point; i.e. get merged in the “baga zarvane akarne” i.e. the illumined point affiliated in the great Ahu. When the perfection is brought about by the beginning meeting in the end, it attains the power of Baga Zarvane Akarne i.e. becomes ever ready to be fused in the Ahu unfathomable. Thus the great Edict which described of endlessness i.e. beginning lost in the end i.e. of endless circling to no purpose, wants first to mark out the beginning i.e. the Dravao=relative ignorance, so that it can be taken to its end, when it shall be in the end of finality, to be good enough to be fused in Ahu i.e. be invested with Zarvane Akarne powers. It was thus ordained in the great Edict, which thus proclaimed to single out the Dravao lost in the endless circuit, so as to be remodelled into illumination by undoing the beginning from the end of the futile circles, when the Dravao will be separated out. Therefore Dravao will be separated out first and woven into the universe and improved. When he is improved and merged into the great final being then the knowledge will be attained as to how he could have come into being, and not before then. Before that, to question about the same is violation of the commands of the Edict, therefore rebellion against the great Lord, therefore a sin. Ahu is Afrajyant meaning unfathomable, Anamanthvao i.e. unthinkable. He is the only One, -The Being Sole and Alone. There is no name to Him, He is only marked out that ‘Ahu’ there is, ‘The Be-
Who is Ahu, The only one Lord and His relation with the Universe: the relation being explained by the ideation of Anamanthvao (Unthinkable conditions) giving birth to Chithra (i.e. conditions as we can imagine).

Since he has no names, no attributes can be given to him. Since he is without a name hence without attributes, no Creator is above Him, He is the only One, Unique. The Universe which denotes and connotes cannot be from Him, because everything that comes from him is like He i.e. full of illumination, but universe is full of ignorance or knowledge to a limit or to the limit.

Such A unique, the only One, the Unthinkable, the Unfathomable throws round Him a Curtain of mystery, which is the power which cannot be penetrated through. This power is called Niru. With this Curtain of mysteries full of power Niru, which is not fathomed at all, the great One presents a manifestation called the first Harmony, the first Trio i.e. Trio which is also singular and unique, but this time with powers known as Niru, Aoj, Tagi, and Zor. This power sends out the edict Vairya of Him called the Ahu the Master shrouded in the curtain of Niru or unfathomable curtain of knowledge. The Vairya when proclaimed becomes highly deified itself remaining unfathomable. All this happens in what is called Nothingness, i.e. Anamanthvao unthinkable sphere of the first ‘Trio’ i.e. Trio known as Yaon because of its connection with Ahu. This
Yaon is the unfathomable expanse meaning the unthinkable emanation from the mysterious Niru of the great Ahu. This nothingness is in a sleeping condition, that is to say, merged condition into the great Niru mysteries of Ahu. When in such Yaon unthinkable sphere of unthinkable influence Ahuvairya was proclaimed, Nine Eternities caused themselves to appear on the surface rotating in unfathomable circles to listen to the great Edict, rousing themselves from the great slumber of the merged condition in the Yaon. They could hardly keep themselves awake to listen to the Vairya, when they again fell into slumber. Nine times the efforts were made to no purpose by them. Then on the tenth occasion Ahu from the mysteries of Niru showered the Manthra-Spenta blessings, giving rise to Justice and Limit in the great Unthinkable Expanse of Yaon, when only the Nine Eternities could come out of the Sleep of Merge into the wakeful condition, called Hudaongh, Suddhi meaning consciousness-finding themselves in a holy bond of union, one with another and with the great Niru and Yaon - the rationale of their wakeful condition.

Thus these Eternities, attuned one with another and with Niru and Ahu, could appear as Fravashi and could listen to the Vairya and understand and
follow it. This Vairya becomes Her comrade called as Baga Ahunavairya. The word of this Ahunavairya is called Ukhda Ahunavairya. They all nine thus in the Yaon got connection with the Edict and the Niru, being then gifted with the knowledge of arrangement of the Vairya called Rashnu and utter submissiveness of working out the problem to a letter according to the Edict, called Armaiti. Thus Loyalty-deified Fravashi, the first pristine pure consciousness, Hudanogh of utter submissiveness rose side by side the great Vairya by the Manthra-Spenta blessings generating Justice and Limit. These Manthra Spenta blessings proclaim that all this is according to Justice and because there is the Limit i.e. the power not enough to reach Ahu i.e. some ignorance, which will ultimately come out and crop into a Dravao.

Thus the blessings brought about the Dui, Ahunavairya & Fravashi the dual comrades in an attuned Adui, appearing one in the other. They i.e. the Dui of Ahunavairya and Fravashi in an attuned Adui condition of oneness, i.e. they two as one, were invested with the powers of Yaon-Rashnu-Armaiti (being the emanation of Niru containing within itself Aoj-Tagi-Zor) themselves in an attuned condition called Asha.
Thus Fravashi, i.e., Hudaongh counterpart of the merged condition of Yaon, is invested with Asha, Fravashi then denotes the Vairya of Ahu the great Lord and Asha connotes the Vairya of the great Lord, i.e. Fravashi will work out the Vairya plan of the Ahu according to Asha.

Asha then means Order Divine of the Great Ahu. Fravashi now meditates upon the Vairya i.e. Ahunavairya, and having been possessed of Asha within her, is impregnated within with an egg called Staot Yasna, in which the meditation of Fravashi takes a tangible from called Chithra, Anahuma.

This Staot Yasna Chithra (origin of the universe to be found according to Vairya in the nucleus of the egg Anhuma), is thrown out of the Fravashi by the Athra energies in her which are spread in her from Asha, - Asha itself being the progenitor of the divine Athra. This Asha has Athra powers i.e. powers to serve as a son -a servant of the possessor-burning out the ignorance; to re-appear in enlightenment. This Staota Yasna really speaking belongs to ‘nothingness’ Anamanthvao condition, but the contemplation of Fravashi upon Ahuna Vairya worked this Staota Yasna out as "the Thing" called Chithra with Zarvane-Akarne i.e. Endlessness (meaning beginning lost in the end) and its limit-by unsoldering the endlessly revolving...
futile rink, when the beginning which was lost in the final end was separated out i.e. the beginning of "Limits" confused in the final limitlessness which is the end of finality was assorted out. In this Ahuna-
vairya, we have seen there are the blessings of Ahu, generating Justice & Limit. This means that every event in this Vairya is according to Justice i.e. limits are brought according to Justice; the Dravao that appears there due to limit formation is in accordance with Justice. Thus this Staot Yasna contains limits assorted out according to Justice-the beginning of

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

What is Anhuma? ignorance-imperfection - Dravao being disentangled from the end of perfection. Such an egg is hatched outside on the Ushyabamic Zemo i.e. Zemo (ground), - which claims to have full knowledge of Ahu plan, by the Athra of Asha emanating from the bosom of Fravashi, which egg bursting presents from its 'Chithra-nucleus-anhuma' the
duality: one -the limits with justice in the form of Baodang having faith on Ahu, recognising Ahu as the Over-Lord, and the
other-the limits alone unacquainted with justice in the form of Urvan devoid of faith in Ahu. Thus the egg, Statot Yasna (the egg of Fravashi from which the universe will grow), having the Chithra nucleus named Anhuma which is the product of Asha powers of Fravashi working according to the dictates of Vairya i.e. contemplation upon Ahu, presents or gives birth to Baod with faith ingrained with
the sincerity of the belief of the supremacy of Ahu, and

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

Dravao, which

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

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

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

Bundaheshna i.e. genesis, which is

a very marvellous subject. Asha is

the foundation of the
universe permanent or temporary. Asha is presented in
nine gradations, each having other eight sub-gradations.
Asha is a gift of Ahura to the Dravao, for which the
universe is set afloat. Asha is assigned to man as his
birthright. ‘Yaozdao Mashiyai aipi zanthem vahishta :’ Meaning the
splendid selfless ‘Yaozdao Asha
powers’ are assigned to him before his birth. He has to
attain it by going on the Path, Tarikat prescribed,
speaking the truth and conquering the lower self and
resigning to His will entirely, taking the world as it
comes to him in a delightful way –
an known as Azadgi saintly life of self-denial prepares the ground necessary to reach the first step of the seventy-two steps of the ladder of Asha life. Asha is a power itself intelligent and selfless—it is not an abstract quality. Now let us trace Asha, how it works in the manifestation of Hasti i.e. the permanent universe, and Nisti i.e. the temporary universe, when we shall come across the ingratitude of human beings and their failure to work out the great trust given to him in parallel with Yazata. This will lead to violation of laws and consequent responsibilities upon man, which brings us to Paityoget, the second important principle after Asha, where Ghana and Spena activities are to be considered, which will result in the third principle of Khaetva i.e. conquest of the animal nature and the victory of Gava meaning selflessness—which helps to draw near the occasion of Frashokereiti meaning the end-all and be-all of the universe working.

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

We have seen above that Fravashi in accordance with the dictates of the Vairya has borne Staot Yasna egg with Anhuma nucleus, which has bred Baodang and Urvan in whom latter the Dravao got the upper hand. Urvan was so to say under the sway of Dravaao, which ruled supreme. The universe which came out of this
manifestation, was entirely within Dravao control, in which there was nothing like progress, but everything was at a stand still. This is called in Avesta ‘Afrashimant Gatva’ i.e. unmanifest logos.* Mysteries of this riddle are described in the Fravardin Yasht from 14 to 18 paras. What could uncontrolled Dravao meaning ignorance do is stated there. All the laws were kept at bay, stasis and inert conditions were the order of the day.

There was no control of Fravashi ‘Loyalty Deified’ in Afrashimant Gatva meaning unmanifest logos, i.e. Asha the birthright of Dravao was refused and Aka chaos took the place in that unmanifest logos. Dravao was entirely rebellious, the blessings hence had been stayed for the time being, leaving the Dravao as such. We shall only take a note of this condition of the beginning of the universe, in which there was nothing like attraction-passions or divine love-Frasho-Kereti was an impossibility in such affairs; Urvan was entirely engrossed by the Dravao, and Baodang was not allowed a footing in the Universe. Complaint and remorse of the parent Anhuma became fructified in the appearance of the blessings of Urvar showered on that universe by Fravashi, which

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

The reading given on page 51 from line 26 to page 52 lines 1 to 27 as word to word transliteration of the Avastaic text will be followed easily by the plain reading of the same.
set inertness in motion. The *Afrashimant Gatva* meaning universe in stillness, unconscious of progress, steeped in ignorance i.e. unwise stupid (otherwise called unmanifest logos) became *Mazda-ap*, -i.e. conscious of motion to get divine wisdom, and began to flow like waters seeking level in search after wisdom i.e. became current to reach wisdom (i.e. became manifest logos with all the mysteries applied to motion).

In short, *Dravao* lost its hold-itself changed in mentality-the stillness of ignorance, the motionlessness or muteness of ignorance came to motions of passions; *Daevo-draoman* the attack of *Dravao* ignorance on motion of any kind, physical or spiritual or psychic, i.e. on progress whatsoever, and *Daevo-Tbaesha* infection or disease of still ignorance to defy progress waned, giving rise to motions of all sorts of passions and ultimate divine love. The blessings of *Urvar* brought about this change, and the manifest logos that universe as of to-day began its revolution and rotation.

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

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\text{Yao apam mazda-datanam srirao Patho Daesayenti. "She i e. Fravashi shows points (to the Afrashimant Gatva i.e. static logos) the shining i.e. (leading towards illumination, emancipation) path, railroad of Apam Mazda dat the}
\]
waters of wisdom i.e. progress-Yao which static logos, Para Ahmat before this rightful direction of Fravashi, Hishtent were standing, Fradatao fixed to the spot, Afratatkhushish meaning ship-wrecked in, buried in, consigned to the pit or chaos of ignorance -un wisdom, Fradatao Hamaya Gatvo fixed to the spot, motionless, Dareghemchit Pairi Zarvanem for many Zarvane-Darego Khaddta i.e. immeasurable time (Zarvane Daregokhadata is presently taken to be a revolution of 81,000 years in which our earth of the present day completes its rotation, revolution being brought to a statis by a big Jag-rel or Deluge- Universal Flood to remain in the condition of Laya i.e. gathering powers to begin rotation and revolution again for further progress towards the union of the great Ahu,- from which she emerges and begins anew the new Darego-Khadata to be prolonged again till further 81,000 years and get into Laya again for a further Darego-Khadata, and so on and on. Here the words are Dareghemchit Pairi Zarvanem. Pairi meaning extent of rotundity, round and round, i.e. innumerable rounds of Darego-Khadata (81,000 years) i.e. for innumerable time). Further Avesta says: Yao Stram Maongho Huro Anaghranam Raochangham Patho Daesaiyen Aashaonish Yoi Para-ahamat Hame Gatvo Dareghem Hishtenti Afrashimanto Daevanam Paro Tbaeshanghat Daevanam Paro Draomohu.

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

The reading given on page 52 line 32 to page 53 lines 1 to 25 as word to word transliteration of the Avestic text will be followed easily by the plain reading of the same.
She i.e. Fravashi shows to stars, Moon, Sun and Anagra Raochao (all encompassing all shining immeasureable heaven) holy virtuous paths of motions i.e. motions turnings according to the order divine of Ahun Vairya productive of progress. They i.e. stars Moon, Sun Anagra Raochao until then had remained fixed to the spot in the unmanifest logos owing to the perverseness of ignorance surrounding them and the spread of the contagious evil influences of the same ignorance attacking then, in short owing to the control of the Nature of the ununderstandable darkness, stillness-non-motion.

The reading given on page 53 line 31 to page 54 lines 1 to 29 as word to word transliteration of the Avestic texts will be followed easily by the plain reading of the same.
i.e. stars, Mah i.e. moon, Huro i.e. Sun", Anaghra Raochao i.e. all encompassing, all shining, all blissful, immeasurable heavens, which are to be the residing place of Ahura in the future of manifestation, all in static order now, but which are to be in motion, i.e. put on progress in the future of manifestation, to say in short, the static unmanifest logos containing the theme of manifestation, 'Ashaonish ’, holy chaste, virtuous 'Patho' Paths of motions, of progress, working turning according to order divine, relegated to Stars-Moons-Sun-Anagra Raochao, i.e. eternal blissful all encompassing heavens (themes meant to be manifest from its unmanifestation), but which (i.e. stars-moons-sun-shining heavens) until now had not manifested, had remained still in the unmanifested form in the fixed Logos owing to the Taeshanghat Daevanam-the disease-perverseness - rebelliousness of ignorance and contagious evil influence and attack of the same (i.e. not allowing the Baod (Divine Wisdom) to appear amongst the Logos).

Further, the Avesta says: Yao Urvaranam Khviranam Sirao Uruethish Daesayeithi, yao para ahmat Hishtent Fradatao Afraok-shayeintish Hamaya Gatvo Dareghemchut Pairi Zarvanem: Yao meaning she (Fravashi) Daesayeihtti shows or presents (on the unmanifested fixed logos) Uruethish meaning growth of manifestation- Uru i.e. conscious conditions of pro-

Fravardin-yashht upon chaos & cosmos i.e. Aka and Frasho-Kereti or Affrashimant and Mazda-ap condition of the Universe.
gress, which are Srirdo meaning shining i.e. leading to illumination, -Urvaram Khriraman meaning resulting from the fruits of Urvar meaning blessings -showering in the rain form from the pregnant clouds of Urvar heavenly blessings. For this motion i.e. the growth of progress from chaos by the blessings of Fravashi, Avesta says: Aat Tao Nuram Fratachinti-but now (because of the Urvar blessings showered by Fravashi according to the Vairya plan of Ahu) she (i.e. the Afrashimant Gaiva meaning the unmanifest logos which is made manifest i.e. running like Mazda's waters after wisdom) flows-runs, Mazda-Datem Paitipantam towards upon the path-railroad set up by Mazda, i.e. Beneficent Wisdom Baghobakhtem Paiti Yaonem meaning (towards) to reach the Yaon-the original place (of nothingness, from which they came out through the Staot Yasna egg) in accordance with the mysteries of Baghobakht i.e. ordained justice of the Great Ahu, regulated by his Baga spiritual powers, Frathvarestem Paiti afentem i.e. towards the fixed stations leading towards progress, i.e. through dictated ordinary lawful progress (according to the laws of Paityoget, Keshash), Zaoshai Ahurahe Mazddo, Zao-shdi Ameshanam Spentanam for the sake of the attainment of the divine love of Ahura Mazda and Ameshaspenta.

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

Thus we have traced the origin of the universe from the egg, viz. Staot Yasna of Fravashi, i.e.
She \textit{(Fravashi)} presents (sets in action) a stimulus of excellent growth on the fruit bearing latent powers resident naturally in the trees.

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

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

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

But now when they (i.e. the logos which is moving like waters-which is moving after the waters of wisdom and the habitations there-in breeding excellently and efficiently) are under the blissful guidance of \textit{Fravashi}, they desire to attain the divine love of Ahura Mazda and Ameshaspantas amidst their rejoinchings and therefore run upon the 'set up' Mazda laws (i.e. laws of creation and destruction and recreation according to retributive rightful adjustment) towards the place of the waters of salvation i.e. towards the appointed stations of progress and redemption to reach the 'Yaon' i.e. the original residence of Ahu the great Lord. They do so in accordance to Bagobakht i.e. they become their own architics-they build their own fortunes because the ordained justice of the great Ahu regulated by His spirits of double Trios i.e. regulated by His spiritual powers distributing rightful shares to rightful deservers-is allotted on each of them as their monitors-admonishers.
'Loyalty-divine-deified-towards Ahu,' first emanating as Afrashimant Gatva meaning unmanifest logos devoid of Asha basis, but emanated from Aka chaotic disorder- (a happening which cannot be conceived by our rational power, but which must be accepted on the word of the Scripture, the befitting and proper attitude of wisdom loving person-the lover of ancient genuine wisdom) and then manifesting as 'Mazda apa' of Asha, being subject to Mazdadat and Ahuradat, divine laws going after wisdom of Mazda like the waters flowing to seek their own level. Thus Mazda-ap Universe in motion towards progress i.e. Frasho-Kereti is Uruthmish, the growth, the development, the manifestation of the Afrashimant Gatva, presenting the development of the parts therein in nucleus form and inert and undeveloped uptil then called Stram meaning stars, Mah meaning moon, Hur meaning sun, Anaghr Raouchao meaning the higher realms of Minoi etc. This Mazda-ap universe based on Asha nurtured by the Urvar blessings, presented two aspects; one the permanent, immortal, the other non-permanent and mortal.

There is not space enough to trace the development of the heavenly divine deified parts of the higher permanent immortal realms called Minoi and Hasti the 'Haithyeng stui' of Gathas and the emerging of mundane evanescent mortal-ignorant-selfish creation containing different degrees of superiority & inferiority called Nisti and Geti, the Mainyava Gaetha and Astavat Gaetha of Avesta. Sufficient to say that the uni-
verse based on *Asha* meaning order divine subject to Mazdadat and Ahuradat i.e. Mazdayasni Zarathushhti Dat began from Ushyabamic (i.e. the dawn of enlightenment of the highest - Mazda-ap realms -the roof of the Minoi alam), containing the 9th & 8th heavens, called respectively the Asman of Ahunavar & Anaghra Raochao, which are the residing place of Ahura Mazda and his activities showing four kinds of divine energies called Khaster-ZarvanUru-Staat,-the realms where Zarvane Akarne is working, the birth-place of Yazat and the home of all Urvan. The reference of the Persoual and the Impersonal God in perfect amity with each other and the reference of the evolution of the immortal universe i.e. the universe of *Asha* meaning order divine and of Vohuman, Baodic thinking i.e. the universe of Yazata Hasti and of the creation of perishable universe full of ignorance and full of consideration for self and such other related things are found in Gatha. 31-7, :

*Yasta Manta Paouruyo Raochebish Roithven Khathra, Hvo Khrathva Damish Ashem ya Darayat Vahishtem Mano.*

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

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

(He i.e. the impersonal *Ahu* God) has been thinking, will remain thinking (evolving out the plan of the universe according to *Ahun Vairya* His own Edict). This plan of *Ahun Vairya* for the evolution and creation afterwards reached (the personal *Ahu* God named *Mazda*) from the very beginning of the
universe before it was built. (Mazda then began to work out evolution and creation. Evolution is full of raooch i.e. all intelligent shining lights full of happiness. Evolution means presentation of immortal beings called Yazats or Ameshaspantas and the immortal Universe called Damispent called otherwise the Minoi universe. This evolution was brought about by Mazda with the help of Khathra i.e. all blissful blessings of Ahu. After completing the evolution i.e. immortal manifestations, Mazda began to create creations i.e. mortal universe and beings in which He made use of the raooch all shining all intelligent evolution i.e. Yazats and Damispent i.e the immortal Universe and the Khathra i.e. all blissful blessings. The all blissful blessings of Khdira were are stored in the Raoch Damispent and Yazats. Mazda hence took these blessings from them. They i.e. Yazats and Damispent i.e. Immortal universe are imbued with those blessings). Thus through these Raoch i.e. all shining immortal beings called also all shining eternal lights i.e. Yazats and their shining manshions called Anagra Raoch these blissful blessing called Khathra were showered on the Dravao ignorance which had accompanied certain Ruvans (souls) mixing these Khathra blessings in the Raethwe i.e in the rubbish of Dravao ignorance bringing into existance there from the mortal universe and beings. (The mortal universe is called Gaetha. This Gaetha i.e. mortal creation is of two main varieties. one is Mainyava i.e unseen as thoughts are unseen to us. The other is Astvat i.e. material percivable).
Mazda himself (being proxy to the Impersonal Ahu) is possessed of all knowing sense and knowledge (to understand Ahun Vairya) and is thus the creator of the mortal universe and chastiser of the dark side of Natural forces reverting them to the white side and maintainer of the immortal Universe and Yazats and Nature divine by maintaining in them the already established Ash powers (i.e. powers of truthfulness and order divine) and altruistic powers of selflessness which are ever ready to help the needy i.e. the mortal universe. The Avastaic version finally Says that Mazda the mainyeus i.e. the personal God haviog become one with Ahu the the Impersonal God is invested with unlimited unseen powers and authority becoming His viceroy (Ham Khodai) becoming Ukhda Mainyeus the possessor of Ukhda i.e the word of Ahu the Ahun Vairya. With such powers and authority He fashions to perfection the dual forces of Mother Nature and of the mortal Universe of dualities and polarities
of the Anagra-Raoahao i.e. Minoi ever living shining-universe, Khathra the shining blessings, Roithwen were mixed-added in the Raethva i.e. the Dravao ignorance of the Ruvan bringing into existence the Nisti Universe called Mainyava Gaetha and Astavat Gaetha. Hvo=thus He Himself (the possessor of Manta the plan of Ahuna Vairya, i.e. Mazda the Personal God), Khrathva on account of the all knowing sense and knowledge is Damish the builder-creator. Ya on account of this (i.e. His being the possessor of the Manta i.e. the Divine Plan of Ahu the Impersonal God and hence His being the possessor of the all knowing shining sense and Wisdom and hence His being the Creator) He Darayat maintains Ashem and Vahishtem Mano i.e Asha powers and pure selfless thinking powers of the Mother Nature whom He Himself has evolved keeping in check the evil-dark forces of the same. (It should be noted that the word Manta is from the root ‘Man’ meaning to think and Ma meaning to measure, both roots are implied in the word Manta. Hence Manta means He thought and measured, evolving out the great Plan of Ahuna Vairya. Manta hence Ordinarily is used both as a verb and as a noun. As a noun it is taken as the ‘Divine Plan’. In the Manta i.e. the Divine Plan of Ahuna Vairya there is the thought and there is the measurement i.e. there is the thought with perfect justice. Hence Ahuna Vairya is the Divine Plan of evolution and creation with a just measurement that this much will evolve out soon and attain salvation and this much will take time to do so, hence it has to undergo the toils and troubles in the form of a mortal Universe and mortal beings. The words Ashem and 8.
Vahishtem Mano indicates the Mother Nature who possesses Asha Divine Order and selfless altruistic thinking. The word Darayat indicates the meaning of maintaining the Nature and keeping in check the evil forces against Her.)

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

* In one Mss. the word Mazda is replaced by Ukhda Maenyaush the line reading thus-Ta Ukhda Mainyoush Mainyoo Ukshyo ye â Nooremchit Ahura Hamo. It should be noted that Mazda is the Maenyo i.e. personal God in possession of Ukdai.e. the word of Ahu the impersonal God who had thought over the plan for which the word Manta is used.
Thus, **Mazda** i.e. possessor of the great wisdom-who evolves and creates the universe of two phases is **Nuremchit** now when 'Ta' meaning the two **Chithra** conditions i.e. the Universe of Duality and Polarity, of both the 'Adui unified and Dui' ununified condition i.e. of dual & polar nature are being fashioned by him to progress, is **Ahura Hamo=is** one with Ahura i.e. with **Ahu** of the Anamanthvao mysteries. This means that **Nuremchit** now something is happening i.e. **Mazda** is engaged with something-therefore before **Nuremchit** i.e. before now something had already happened. Therefore it is written thus that **Nuremchit** now the Worker of to-day is in perfect amity with Ahu the worker of yore.

**The Humat mysteries: -**

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

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

Thus **Mazda Ahura** (Personal God) is on the scene as **Manta**. He is with **Fravashi** delineating the universe with measurement. The holy fire called **A thro puthra Ahurahe Mazdao** permeated with **Asha** during the 'Yasna ceremony i.e. the feat of meditation' comes out of Him which is spread making the wide expanse upon which the landmarks of the universe of **Minoi-Hasti** and the universe of **Nisti**, which are to be evolved out by **Manthra Spenta** mysteries are made which will be described below. In the words **Manta** and **Khratu** and **Khathra** are hidden the secrets of the
Hadamanthra Yasna, meaning mystic ceremonials which Fravashi performs with Mazda Ahura who is the Manta, she Fravashi becoming one with Him, emanating the Athra full of Asha and spreading them in the whole expanse of the universe, to become the landmark, upon which the future buildings of the universe will be created by the Manthra Spenta mysteries. In short, by the Hadamanthra Yasna meaning mystic ceremonials of Mazda Ahura and Fravashi the foundation of the whole universe is laid and completed. Engaged in the yasn with Fravashi the Manta meaning the meditator evolving his Khathra, and Khratu, emanates the immortal Athra which spreading in the whole expanse of the universe as 15 different Athra of the universe, forms the universal landmarks upon which the universe of Minoi Hasti, Nisti, Geti, will be evolved & created by Manthra spenta mysteries, presently to be explained. So much about Manta.

We have described the expanse of the Universe as being of two natures, One is called as the Anamanthvao Yaon. The other is known as the Chithra expanse. The first expanse of the Anamanthvao Yaon has within its circumference the other Chithra expanse.' The Anamanthvao Yaon expanse is quite unthinkable. This immeasurable expanse is denoted in the Nikiz (i.e. exposition of the Secrets of the religion) by the minus sign (-). The mention of this sign is made above, where Ahuna Vairya is described as being proclaimed when Fravashi had emanated from the same. The other Chithra expanse of the Universe is such that thought can
work upon it. Chithra means 'Seed.' We know the nature of a seed as emanating a sprout, a tree etc. This expanse is denoted in the Nikiz by the plus sign (+). This Chithra expanse is denoted as having a Asma (i.e. sky), a Vayu (i.e. an atmosphere) and a zemo (i.e. ground). Such is the Chithra expanse of the Universe, which is further subdivided into two main parts. The one main part of the Chithra expanse is immortal having its Asma (i.e. sky) and Vayu (i.e. atmosphere) and Zemo (i.e. ground) in an attuned Condition-the three become as one. The three being of one thought, word and deed become united and separated as desired by the great Vairya (order of Him). But the other main part of the Chithra expanse is mortal i.e. subject to great changes and in un-attuned condition, the three remaining separate as a Asma, a Vayu and a Zemo, as the three are not of one thought, word and deed. On the immortal expanse of Chithra are erected nine Asma (Heavens), one within the circumference of another. The outermost Asma (Heaven) is called the Asma of Ahunvar (i.e. the var-the circumference of Ahu called the ninth Heaven). The second Asma within this 9th one is called the Asma of Anagra Raochao (the circumference of unlimited eternal lights called the eight Heaven). These two immortal Asma Circumferences (which are within the embrace of the first expanse of Anamanthvao Yaon) constitute the Minoi Alam, called in Avesta as Ashahe-Khao (the source of Asha the immortal Truth). The other seven Asma (Heavens)
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(one within another situated on the immortal expanse inlaid within the folds of the above said two) have special names given to each of them in the Nikiz. They form what is named as Jirmapi Alam or Beheshti Alam, called in the Gathas as Haithyeng Stui and in Avesta as Asma-Khao (revolving Heavens) and Asna Khao (the Heavens with Centres affiliated to the Above said Minoi Alam). These Seven Asma on the immortal expanse are also called as Geushcha Azydo (in Gathas Ha 29-5).

The transitional stage in between the above said two expanses (viz, Anamanthvao Yaon and the Chithra expanse) is called Ushya Bamic otherwise named as Hoshebdm. When the above said minus Anamanthvao expanse comes within the ‘Hosh’ i.e. the understanding of Yazat it is called the expanse of Ushya Bam i.e. the expanse which can be realized some what by the Baod of Yazat i.e. the understanding of Yazat. Fram this Ushya Bam expanse is generated the other Chithra immortal expanse. This Ushya Bam immortal expanse is shown in the Nikiz by the Zero sign, because this Ushya Bamic expanse or what is commonly called Hoshebam possesses the knowledge about the Anamanthvao secrets only of the zero degree i.e. very scant. Still this Ushyabam generates the chithra expanse of the Universe. Thus it is said the ocean of knowledge has no limit. Ushya Bami is the shining growing Crescent of the globe of the Anamanthvao expanse. Just as the growing shining Crescent moon is nowhere, quite meagre before the full moon, the same way the shining circumference or edge or
the rising knowledge of the Ushya Bam expanse is
nowhere,-quite meagre before the knowledge about the
Razeng mysteries of Anamanthvao Ahu.

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

| Importance of Hoshebam for the Universe | These very blessings form these nine Asmas. When these blessings fall on the tenth fiery land mark of the Mino *Karko Athra the other part of the chithra expanse called above as mortal expanse i.e. expanse liable of changes is activated out for the construction of Nisti Universe. First of all the Manthra Spenta blessings on Ushya Bam evolve out the above said ninth Asma, the ninth the outermost being called Asma of Ahunvar. This 9th Asma of Ahunvar coincides with the Hoshebam Asma. This Hoshebam Asma begins the great plan of the evolution of the Urwan obsessed with Dravao ignorance, who as we have seen above was born of the Staot Yasn egg of Fravashi as a twin brother of Baodang and who had begun the Afrashimant i.e. Chaotic universe. This chaotic universe (Afrashimant Gatu) was situated on the Zemo of |

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

This mystery is described in Avesta, Fravardin Yasht thus: Yenghe Urvo Manthro-Spento Aurusho Raokhshno Fraderesro, Keherpascha Yao Raethvayeiti Srirao Ameshanam Spentanam. Yenghe meaning whose (Ahura’s) Urvan meaning soul is Manthraspento i.e. possesses talismanic powers to build the universe to bring about the woven ignorance of Dravao in it to enlightenment and
progress, Aurusho meaning which Urvan is white (i.e. bereft of ignorance and the obsession of Dravao which were formerly with it), Raokhshno meaning fully illumined, Fraderesro meaning instructive so as to lead the universe to perfection i.e. the Manthra Spent Urvan of Ahura is the instructor of Dravao to reach light. The Manthraspent Ruvian of Ahura transmutes the Dravao, changing it to immortality for which the text says: 'yao' with which (i.e. with the power of the Manthraspent Urvan of Ahura) 'Srira' shining, illumined 'Keherpascha Ameshaspanta' endless immortal form pervading in Zarvane Akerne of Ameshaspanta immortality 'Raethvaiti' are formed, are brought to take a moulding in which all Dravao=ignorance is transmuted to all enlightenment-to perfect enlightenment, and are brought into union with the perfect illumination thus converting any defect to perfection i.e. He the Lord and Fravashi moulded the Urvan now raised to the moulding of Ameshaspenta i.e. immortality, removing any ignorance perchance remaining there.

Here the word Raethvaiyeti opens the secret. Raethva means impurity i.e. ignorance, and as a verb it connotes the idea of destroying the filth until filth-removing form is moulded. Here the Urvan was obsessed, infested with Dravao is illumined so as to be the very essence of Ahura and called Ahura's Ravan ready to act for Ahura. Next to Ahura are 7 Ameshaspends. That part of the elevated Urvan which still contains slight impurity of ignorance is to be elevated to perfection and
joined to the next best of *Ahura* i.e. *Ameshaspand*. To connote this idea *Raethvayeiti* word is used, which denotes the meaning of filth-removing formation. So much for the *Ruvan*, which has digested the *Urvar* i.e. Spiritual blessings.

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

But the other part of *Ruvan* infested or obsessed with *Dravao* which could not digest the *Urvar* i.e. spiritual blessings but which would only suppress its nature of non-progression (known as *Daevanam Tbaesha, Daevanam Droman* explained above) and only arouse in it the Sense of motion made itself known as *Hameretha-Hamanberd* meaning combatant and alien from the enlightened bulk who were possessed of 9 *Ghena* i.e. unthought of sublimity, beauty of perfection and adornment and *Zarvane Akarne* powers, i.e who were affiliated to *Ahu* and invested with *Khshathra* right authority known as *Vaso-khshthra*, forming themselves into what is called *Havanam Damanam*, i.e. His (Ahura's) progeny-evolution-Connecting link i.e. Universe of His choice which is also called ‘*Spenta Maenyesh Damaan’* i.e. the evolution working for spiritual progress. This mystery is related thus in Avesta *Hoshebam: Avaso-khshathro Khayat Dravdo Gato Hamisto Niz Bereto Hacha Spentahe Mainyeush Damabyo Varato Avasokshathro i.e. Dravao ignorance, Gato hamisto* meaning emanated as an opponent, *Niz Bereto Hacha Spentemaiyeush Damabyo*
meaning gone out, taken out of the universe of progress, *Khyat Avaso-khshathro*= be devoid of right and wished-for power authority and success. *Varato Avaso Khshathro*= his remaining devoid of real power authority of progress be turned topsy-turvy i.e. may he be changed to enlightenment and invested with authority of progress. This Dravao, which had become rebellious, was accompanied with Urvan, nay Urvan was infested or obsessed with this Dravao. Those Urvan who have changed their obsession of Dravao to enlightenment by means of the Urvar i.e. Spiritual blessings have become the integral part of Ahura and Ameshaspend i.e. Urva of Ahura and Ameshaspend, and have hence been invested with rightful authority, seated in Ahura and the Ameshaspend, and are out, to remodel the universe from whom Yazatas, have been turned out in the 8th heaven of Anaghra Raochao, who then were invested with Nav Ghena adornment and powers of Zarvane Akerne. They thereafter were found sitting beneath the Urvar of Ahura tree of Ahura, full of munificence, accompanied with Navghena, the most intrinsically beautiful Asha of nine gradations, enjoying the everlasting Ushta, happiness and merriment for ever in unison with them. Thus Urvar meaning tree of blessing of Ahura, which grew on the 9th heaven, which surrounds the whole universe, threw shadow on the Dravao, who was then burning in the heating temperature of disbelief and doubt and opposition and separated from the blessad Yazat. The wearied out Dravao found
The Universe as a woven thing—Ahura the weaver called Vafush.

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

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

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

universe in such a short essay but some gleanings of it are given in the second part. All this description falls in the Humata mysteries, which turn round Asha basis, of which the outer manifestation is Athra and its energies Khaster-Zarvan-Uru-Staot. The practitioners of Humata are all Yazat who are perfect loyal servants of Ahu, hence in perfect contact with Fravashi, -nay ever accompanied with Fravashi, with
whose (Yazat's) divine energies Fravashi is mysteriously following. Hence whenever and wherever Yazata and their energies, viz. Khaster-Zarvan-Uru-Staot and their divine working force appearing as Raokhsna, Asar Roshni are described, Fravashi should be taken and is taken as their comrade instructor and benefactor.

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

In the Humata mysteries, which denote and connote the immortal universe called Hasti-Haithyeng Stui, possessing Seven heavens called Asma-Ashna with proper revolutions called Rathvy Chakra i.e. the universe possessing immortal heavens revolving-rotating on the perfect centres, any energy conceivable that emanates is full of worth and work, indicating no waste, and assuming a shape Keherp unconceived by human thinking capacities, therefore taken as unending -Endless Zarvane Akerne powers. What we take as qualities in the abstract sense is actual, real, concrete, i.e. with a shape, though unsurmountable by our imagination. What is abstract to us is real with Humata practitioners, because abstract sense denotes
ignorance. To the illumined ‘All is’ i.e. all that exists whether evanescent or permanent, qualitative or quantitative or abstract all have Keherp (form-person). Hence it is that the form denoting and connoting ‘All is’ is given as Keherp. ‘All is’ of the evanescent type denotes a Keherp measurable, but ‘All is’ of the permanent type and quality denotes a Keherp of immeasurable, i.e. of Zvrv ane Akarne powers.

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

and in the Keherp of finality are appearing as dual forces. Chithra is one, which is born of Staot-Yasna egg. But before this egg was formed, all descriptions are of Anamanthvao import, which are taken in the present day idea of being abstract, to which Keherp is not applied, though Rathvya Chakra energy inconceivable in motion is ascribed to it. With all Chithra emanations, creations, whether of Zarvane Akerna powers or circumvallated powers Fravashi of the Anamanthvao mysteries does accompany, whether in co-operation (as with Zarvane Akerne powers) or in non-co-operation (as with limited powers which do not show loyalty to Him). Such are the few axioms of the working of Humata mysteries i.e. permanent, immortal Hasti described in Daena.
Humata mysteries Continued;

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

The whole universe is evolved out of the above said Urwan with Dravao and the Baodang the twin brothers of Staot Yasna egg. Such an universe is connoted as 'Mazda ap.' But the preceding Afrashimant Gatu known as Unmanifest Logos contained no share of Baodang. But that Logos is now changed to Mazda ap as said above. The Afrashimant Gatu became a myth a matter of the past and the Manifestation of Stram i.e. Stars, Maongha i.e. Moon, Hur i.e. Sun and Anaghra Raochao began to be evolved-manifested, in whom both the Urvan with Dravao and Baodang were woven as seen above in the text of Farvardin Yasht. We shall now describe how this happened. First of all we take as granted the existence of the Impersonal God i.e. Ahu with His double 'Trios' (a) of Yavech Yavetaete, Atare Shaedan and Niru Khadat and (b) of Baga Ahunvairya, Fravashi and Staotyasn, the account of which is given in the second part. This Ahu is what we have described as Anamanthvao (Impersonal) whom we shall call as Ahu with double 'Trio'. This Ahu from His double Trio evolves out the Cosmic Space the wide expanse as explained above. This Cosmic space is of Athra consistency in which all the elements of the double Trio are inlaid. We do not include the Anamanthvao Yaon expanse in this
Cosmic space but we include the Chithra expanse in it. In short this Chithra expanse (cosmic space) is of Athra. This Chithra expanse of Athra the bases of the Universe is as said above of immortal and mortal i.e. changeable types. This Chithra expanse of both the types forming Cosmic space the base ground of the Universe forms sixteen circumferences of Athra-the outermost enveloping the rest fifteen is called Athra Puthra Ahurahe Mazdao. The next space in Circumference is called as Athra Barazosavang. On these two Cosmic spaces in Circumference will be erected the Minoi Asm as said above. On the other seven Athra i.e. Seven Concentric Circumferences of Athra forming Cosmic space will be erected the Jirmani Alam as said above. The tenth Concentric Circumference of Athra called Mino Karko begins the Cosmic space of the changeable (mortal) type on which, Nisti universe will be erected. On the basis of Athra-Puthra-Ahuramazda' cosmic space Hoshebam Asm is erected by Ahu with double Trio. On the zemo of this asm the Afrashiment universe had happened and vanished giving place to Mazda-ap universe, which is known as the 9th and 8th Asm or Mino Alam. On this ninth Asm of Ahunvar the Urwan with Dravao was elevated to the standard of Baodang who formed the Manthra Spenta Ruvan of Ahuramazada. This Ahura Mazda is the Keherpic manifestation i.e. Personal God in whom the Ahu (with double Trio (i.e. Anamanthvao God) is like His heart. Henceforward this Ahura Mazda will begin the evolution as He has become Ham.
Khoday i.e. proxy to Ahu with the double Trio remaining in Him as His Heart i.e. Source of all knowing knowledge. This Ahura then evolves out Anagra Raochao Asm (Heaven) and the other Asma (Heavens and Nisti. The Ruvan with Dravao is now worked up by Him towards perfection as will be seen below. The ninth and eight Asm forming Minoi Alam which are of Chithra consistency and of Zarvane Akerne powers are called Zarvane Akerne manifestation. The 9th Asma (Heaven) with its Zarvane Akerne extent is the home of all Urvan with Dravao. But the 8th Anghra Raochao Heaven worked out by Urvo Manthro Spento, i.e., formed of the energies of the emancipated Urvan round the marked-out Athra=cosmic space forms the universal market place, containing the universal University of 72 departments and of 12 aspects-gradations and 27 heights, supplying the needy subjugated Urvan having Dravao incest with the immortal food of Khaster-Zarvan-Uru-Staot for their journey of exodus. These Urvan are of Gato Hamisto and Nizbereto Razeng (mysteries) explained above, i.e. they were the opposing and dissenting Urvan with Dravao for a revolution against Ahu, but who ultimately subdued to Ahura and who are now being led for the exodus in the market of the 8th Heaven, which will supply them with necessaries from the above University of the mysteries of the talisman i.e. powers attached to 12 and 27 and 72 numbers. The Dravao Urvan is led by Mazda-Dat as said above. Each Dravao Urvan
was given a comrade, the *Baodang*, the immortal wisdom-keeper. This *Urvan* was not homogeneous, i.e. there were grades, which are shown in so many units. The *Urvan* was then separated according to grades-units, each being accomplished by *Baodang*. All this mystery was worked out by *Mazda Dat* in accordance with laws of justice and limit—a matter inconceivable by human reasoning, which can be understood only by the *Sejda* method said above. *Mazda Dat* by mystic ceremonials of *Hadamantha Yasna* evolved from each pair of *Urvan*, and *Baodang* six appendages, six subservient illumined curtains of great import and meaning round about them, called *Nur-Rae-Kharenang-Zarvan-Uru-Honvar* forming an entity, with which *Fravashi* is accompanying. The *Yazata* & even *Ahura Mazda* all have such appendages. In the evanescent worlds of *Nistii Geti* each entity has in all 9 parts, though in a metamorphosed requisite condition.
Humat mysteries continued:

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

In the main Urvan, one unit was supreme, its Dravao obsession was very negligible, which first digested the Uvar _i.e. blessings and formed Manthra Spenta Urva of Ahura Mazda residing in the 9th Heaven._

This is Ahu in Chithra _i.e. Ahura Mazda the Keherpic._

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

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

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

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

In this main *Urvan* there were 27 other units who also had received the blessings through 7 emancipated *Urvan* of *Amesaspand* and had been appended to 7 *Amesha*=immortals appearing as 27 main talismanic *Var* i.e. 27 talismanic circumferences concentric with those seven *Var* i.e. the seven eternal talismanic Circumferences completely coinciding with the whole Cosmic space. These 7 and 27 eternal rinks=*Var* so to say the sacred covering of *Ahu* in *Keherp* bore out thirty-three *Ahus* i.e. Yazata. These 7 and 27 eternities i.e. the *Ameshaspenta* and all Yazata remaining as the *vastra* of Ahura having those 27 elevated units of *Ruvan* with *Dravo* i.e. thirty-three Eternities called thirty three *Ahus*, worked out *Anaghrara Raocho* i.e. the eighth *Asma* of 12 parts and 27 heights-peaks and 72 sub circles round the cosmic space of *Atar-e Berezo*
Savangh. After it they also worked out the Garo-Nmana the 6th Asma round the cosmic space of Atar-e Froba.

We have seen that these Athra in 16 concentric circles form the Cosmic space evolved out by Ahu with the double Trio from His Trio and spread as the great expanse for the Universe to be. Athra Puthra is the outermost, the others beginning from Berezo Savangh, Khordad and Froba etc remaining in it concentrically. These were evolved by Ahu with the double Trio by meditation called as Hada-Manthra Yasna with Fravashi. Since Ahu with the double Trio i.e. Anamanthvao Ahu i.e. the Impersonal God is in the heart of the Ahu of Chithra i.e. Ahu of Keherp the Personal God Ahura Mazda, the latter being the proxy of the former, the latter remains as the Manta. To remain as Manta means to be in full power known in Avesta as ‘Vaso-Khashthra.’ The Khodaye i.e. kingship of this Personal God is established every where i.e. from the 9th 8th & 6th Asma Heavens to all the rest of the cosmic space on which the universe of the permanent and of the evanescent types are to be their last limit ending in Garodeman i.e. the emancipated material world. In other words Ahura in Chithra pervaded, has been pervading, and is pervading in these 9th 8th & 6th asma which are already evolved out and from thence to the rest of the universe to be of the permanent and of the evanescent type until the last limit of Garodeman. This mystery is revealed in Gatha (Ha 51-15) : Hyat Mizdem Zarathushtra Magavabyo Choishth para; Garodeman
Ahuro Mazda jasat Pouryoo; ta ve Vohu Manangha Ashayicha Savayish Chivishi:(Hyat Mizdem meaning that special reward of extreme importance, (Garodemane Ahuro Mazedao Jasat Pouryoo) which is of getting Garodeman i.e. the house of celestial song in which Ahura Mazda had entered (Pouryo) in the beginning of creation, He being the first to do so (i.e. before the Urvan for which it is meant could enter and enjoy happiness) (Zaratushtro Magavabyo Choisht) which was meant to be given by Zarathushtra, to Magav highly evolved men (Ta ve Vohumanangho Ashaicha Savayish Chivishi) will also be given to you, ordinary men, with good faith i.e. with the blessings of progress on account of the observance of Asha and Vohuman i.e. on account of going on Patha Tariket. Here the idea of the pervading of the great Ahu in the progressive universe as said above is given.

In the main Urvan there were 729 other units, who received the blessings through 27 units appearing as 729 talismanic circumferences concentric with those 27 Var. They are known as thirty three Ratu. These thirty three Ahu and Ratu i.e. those possessing the significance of the talismanic number 33 will work as Kings and Viceroy of the Universe. They are ordinarily called as 33 Ameshaspand, i.e. 33 immortals i.e. the immortals invested with (33 i.e. 3 plus 3 equal to 6) the significance of number 6 i.e. powers of 6 Gahambars i.e. powers to create, destroy and re-form. These 33 Ahu with 33 Ratu, showing the significance of the power of

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

* It is to be noted that though these circumferences are situated concentrically, their working efforts commonly known as revolutions; are quite otherwise as described just below.
the cosmic space of Atare-e Burjin Meher of the second
grade with its structure of the first Heaven, but not in full
attraction. The attracted spaces with their Heavens of
Atar-e Khordad and Atar-e Gushasp of the two grades get
themselves attracted to the cosmic space of Atar-e Burjin
Meher of the first grade with its structure of the fourth
Heaven. But this cosmic space of Atar-e Burjin Meher of
the first grade with its structure of the fourth Heaven to
gether with the full attractions of the Atar of Khordad and
Gushap of both the grades-itself is

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

the double Trio of Ahu Anamanthvao who now is in
connection with, nay is in the very heart of Ahura of
Chithra-of Keherp i.e. the personal God. Thus Ahura of
the ninth Heavens is also in the sixth Heaven. This
residance of Ahura is of full moment because the sixth
heaven of Atar-e Froba furnishes all the energies to the
fourth heaven of Atare- Burzin Meher of the first grade,
which is the Heaven of Havare the Sun who has to supply
all energies to the oomos and who has to direct the various
movements of the cosmos uptil our mundane globe. On
account of the above said attractions of the
Atar-e Khordad of two grades and Ater-e Gushsp of the two grades to the Atar-e Burjin Meher of the first grade who is the athra of Havare i.e. the Sun the revolutions rotations attractions repulsions of those heavens happen and are maintained and managed by the Sun. One must remember that this Sun Havare is of the Permanent Hasti the cause of our Sun that we see and may other suns* of Nisti. The above said rotations, revolutions, attractions, repulsions of the heavenly asmas (Heavens) round about the Hvare Sun of Hasti (erected on the Atar-e Burjin Meher of the first grade and nourished by Ahura in Garonman through the Atar-e Froba, of the six heaven of Garonaman) bring about the gardune gardan (their rotatory self intelligent motions for the creative and destructive powers of Nature) which is depicted in Gathas as Gaeushcha Azayao and Gam-ranyo skaratim. This gardune gardan i.e. the revolutions of the Hasti Heavens round the Havare Heaven are of unique importance as these revolutions, turn, out heavenly munificence called Gav Chithra, Ash Chithra, Vohu Chithra, which will bring into being the Nisti Universe i.e. the evanescent universe and our globe, and become the means where by the exodus of Ruvan in Nisti and Gety our globe take place for their emancipation.

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

* In Gatha Ha 44-3 for the 'sun' the word 'Khaeng' is used which is in the plenral number.
The idea of the Impersonal and personal God and Yazata.

i.e. Ahura with His Yazat i.e. 33 Ahu and Ratu in short the emancipated Ruvan bring about the immortal permanent universe for the noble work of the redemption of the rest of the Ruvan with Dravao named as the Ruvan with Dravao Vidatu. The above said Ruvan of Manthra Spenta and the Ruvan of 27 and 729 talismatic numbers have already attained their redemption called Frasho-Kereti. The Ruvan of Manthra Spenta i.e. the Ruvan of Ahura of Chithra or Keherp i.e. the Personal God has become the Keherp i.e. has formed body of the Ahu Anamanthvao with the double Trio i.e. the Impersonal God who acts as the heart of the Personal God. This Personal God i.e. Ahuramazda in Keherp body has put on the Vastra clothes-Shiav clothes in the shape of Seven, twenty-seven and 729 var-talismatic rings quite coinciding with the unlimited cosmic space of Athra Puthra of the Ninth Heaven-the Illoshebam Heaven. These 7-27-729 Var full of Rae = self-intelligence and Raoksh = self-intelligent light of that self-intelligence evolve out thirty-three Ahu and Ratu i.e. all Yazat. Hence all Yazata are like Vastra clothes of Ahura Mazda the central heart of whom is pervaded by Ahu Anamanthvao with the double Trio of

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

(b) Niru Khadat (the first Nature).
(c) Atare Shedan
and

(2) (a) Baga Ahuna Var.
(b) Paourva Fravashi.
(c) Staota Yasna.

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

We shall now see how Ahura Mazda in Keherp with Yazata in Keherp performs their most sacred selfless altruistic duties of absolving the Ruvan bound in shackles of the Dravao Vidatu. Now begins the working of Bundaheshn, which is described in the Daen, the description being called as “Daen Karat” (or Dinkard). Uptil the event of the appearance of the Ruvan with Dravao Vidatu the process of the redemption of the Ruvan from their Dravao is called evolution. The Ruvan of Manthra Spenta i.e. the Ruvan of Ahura in Keherp and the Ruvan of 7-27-729 talismanic numbers have themselves evolved out their redemption, being guided by Manthra Spenta blessings. But the final part
of the Original Ruvan that had emanated from Anhuma cannot himself break the shackles of the Dravao with him called Dravao Vidatu. He cannot grab the Manthra Spenta blessings and work out his evolution. Hence the Dravao has to be emanated out of him in parts by the Yazata. Thus the working of the Humata mysteries will now describe emanation of the Ruvan from his bondage by the help of Yazats. This emanation of Ruvan will work upon the Daseme principle, for which the Ruvan shall have to be divided into infinite parts—the best of which infinite parts will be given the Ushtan glory of Ahura and elevated as the stars, which will be affiliated in the Ruvan of 729 numbers in the Anagra Raochao heavens. These infinite numbers of stars shall have to work for the rest of Ruvan with Dravao, who being coarser and not able to grab the Ushtan of Ahura will be divided into five main kinds called Varana (Genera) and sent on to the Hasti realms for the purpose of redemption on the principle of Daseme. Before they are sent on to the Hasti Heavens on a journey to earn redemption, they will be given a guide, viz. Bagobakht, who will procure for them the necessaries of the long journey from the bazar of the 8th Heaven specially made for them. These necessaries of the journey will be given to them according to their Varana=Genera, the homologues of which (necessaries) are found in
the five groups of the seven Heavens. The exodus of anyone kind (genus) of the Varan of the Ruvan takes place according to this homogeneity of the necessaries. The account of this mystic event is given in the second part. The account of the exodus of these Ruvan of five genuses=Varana according to the homogeneity of the above said necessaries is stated as the working of Bundahishn, which is described in the Daen, the description being called Daen-Kard.

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

We have seen that the emancipated Ruvan having Keherp formed the evolution of the personal God Ahu of Chithra called Ahura Mazda in whom Ahu (the Impersonal One) dwells, formed the evolution of Yazata who are like Vastra i.e. clothings on the Keherp of Ahura Mazda. We have seen that the last portion of Ruvan infested with Dravao Vidatu cannot be emancipated, since he had rebelled, but as he getting enamoured of Fravashi had since submitted; Ahura Mazda through Yazata evolved out for him Hasti Alam of the seven Asma called Asma Khao and Ashna Khao. Thus it was for him (Ruvan with Dravao), that Bundahishn (genesis) began.

When the main Ruvan got himself emancipated on the strength of Manthra Spenta blessings and
formed the Keherp, it i.e. the Keherp quite coincided with the Hoshebam Asma and is called Ahunavar Asma or the 9th Heaven. In the Keherp of this main Ruvan, called Manthra Spenta Ruvan, Ahu Anamanthvao with His double Trio resides as His heart, Who being called Ahura Mazda became the Manta i.e. the Chief Thinker-Manager-the King. This Ahura Mazda then evolved out the Eighth Heaven of Anagra Raochao in which Yazata got emancipated. The Yazata succeeded in forming Keherp which coincided with this Anagra Raochao. They are called the 7 and 27 and 729 Var coinciding with and concentric in the Anagra Raochao. The other remaining Ruvan called the Ruvan of Dravao Vidatu cannot be absolved. Thus the Ninth and Eighth Heavens are as the person and clothings of Ahu Anamanthvao. Hence these Heavens are perfect in Asha, being called Asha Khao. They are perfect-they have not to rotate or evolve to fill up the deficiency as there is no deficiency. These Minoi Asma Heavens nourish the whole Universe i.e. the seven permanent heavens of the second grade and the evanescent creation. They are the very body and clothes of Ahu called Var of Ahu with endless Raoch=lights emanating from the Var. From this Var of Ahu of the endless Raooh i.e. self-intelligent lights Ahura Mazda through Yazata got evolved the 6th Heaven of Garo-nman on Atare Froba basis-such that from it other permanent Heavens can be evolved by Yazata, which can be useful for the remnant Ruvan with Dravao in getting
his emancipation. Thus the work of Bundahishn for the salvation of the remnant Ruvan with Dravao was ordered to be begun on the strength of this Garo-nman i.e. the 6th Heaven which is as good as the illumined Var of Aha i.e. the Minoi Alam; hence it (the Garo-nman) is said to be the 'Havayon' residence of Ahura as said above.

The work of the emancipation of the remnant Ruvan with Dravao was commenced by Yazata by simultaneously (1) resolving the remnant Ruvan into innumerable parts and (2) evolving out the six Heavens on the strength of Garonman i.e. the perfect Heaven which forms the centre round about which the six Heavens will revolve. Thus this Garo-nman i.e. the perfect Heaven so to say will dwell in between the six revolving Heavens which though are deficient and hence in need of some repair they are still permanent to a degree. We have seen above that the best parts of those innumerable Ruvan were turned into Stars who got affiliated in the great shining Var of Ahu called Anagra Roochao. But their remaining parts are to be given salvation after education for which Yazata began those six revolving Heavens where they shall be sent for education and refinement i.e. for salvation. This Anagra Raochao, where the innumerable Stars who are the emancipated parts of these deficient Ruvan are studded, contains the energies (called in Avesta as Zarvan-Uru-Staat materials) i.e. the inheritance to be supplied to these Ruvan when they shall be made to go to these seven Heavens for instructions as to how to earn
redemption. Thus this double work of Yazata for the salvation of the remnant Ruvan with Dravao resolves itself into (a) the formation of endless ruvianic entities from that one main ruvianic bulk, of which the finest ones are the Stars; the others are still to be like those Stars and merged in them, and (b) the evolution of Hasti Heavens round about Garo-nman i.e. the sixth Heaven.

We shall now speak of these Seven Heavens which are evolved out for the sake of those innumerable Ruvan with the Dravao by Yazata. We have said above that they are erected on the basis of the fiery land-marks i.e. the cosmic space of Athra Khordad-Gushasp and Burjin-Meher of two grades. Since they are evolved for the redemption of the innumerable Ruvan with Dravao, they must be made habitable for them. These innumerable Ruvan are divided into five genuses i.e. Varana. Each Varan is provided with certain energies from the above said Bazar of Anagra Raochao. The seven 'Asma' are also provided with similar energies of five kinds, which will strengthen those Ruvan. The 6th, the 4th and the 1st Heavens have uniform energies though only differing in degrees and which are quite homogeneous with the energies given to one main genus out of the five. That main genus of Ruvan then will descend on the aforesaid three 'Asma' only. In the same way the seventh, the fifth, the third and the second Heavens have energies which are quite homogeneous with those possessed...
by the other four genuses of the Ruvan, each genus descending on that particular Asma out of the 7th, 5th, 3rd and 2nd Asma which contains similar homogeneous energies. On account of the absence of uniformity in such energies these Heavens are not perfect as these energies that they contain are not perfect but suitable to the needs of the differing Ruvan. Thus it is that these seven Asma are always revolving i.e. working hard on their own distinctive centres called Ashna to get the deficiencies repaired. Thus these seven Heavens of the posterior grade to that of the 9th and 8th Heavens of the Minoi are turning on their special centres known as Ashna (containing similar energies set aside for their five genuses of Ruvan) to work incessantly for those Ruvan who have not succeeded in overpowering their obsession of Dravao. The Minoi Asma are perfect; -nay they are the very Keherp (body) and Vastra=Clothes of Ahura Mazda Who has Ahu Anamanthvao with Him-hence the perfection i.e. the possession of full Asha. Hence they are Asha Khao i.e. the very fountain of Asha=Order Divine in which there is no Aka i.e. Chaos. They are the nourishers-they are the fountain-source of all knowledge and provisions and bounty being in unison with Ahu Anamanthvao who supply all these energies. But the other Seven ‘Asma’ are evolved to bear the brunt of the Dravao of the remnant deficient Ruvan. They have to bear their weight of ignorance; hence they get pollution. For the cure of that Pollution-ignorance these five kinds of energies are prepared which they bear in store and furnish to those needy sick Ruvan.

These energies do not possess full Asha.
(except that particular one which is kept by the Sixth Asm of Garonman). Their energies are stored in the Ashna centres of those Asma heavens. Hence it is that their Ashna centres contain Asha with Aka, which Aka having been attracted to Asha principle is getting itself in order. Thus these seven revolving Heavens have not full Asha as those of the Asma Heavens of Minoi. Thus these seven Asma re-evolved out as the University for the education of the Ruvan, the Schools pertaining to which form the Nisti Universe. First of all we shall take notice of the Avastaic references for these two grades of the permanent Universe i.e. for these Minoi and Jirmani Asma Heavens, after which we shall describe the workings of these seven revolving Asma and see how the education and emancipation of the deficient Ruvan begin and progress.

The mystery of these is referred to in Avesta Farvardin Yasht as under:

Aongham Raya Kharenanghacha Vida-raem Zarathushtra Aom Asmanem Yo Uscha Raokhshno Fraderesro Yo Imam zam Acha Pairicha Bavava Manayen ahe Yatha Veesh Aem Yo Hishtaite Mainyu-Stato Handrakhto Door-e-Kareno Ayangho Keherpa Khaenahe Raochahino Avi Thrishva

Aongham Raya Kharenanghacha = on the force of the shining Knowledge and blessings of the Fravashi (i.e. great loyalty of Yazata which is blessed and deified by Me and joined to the original Fravashi, which arose while Ahunavairya was proclaimed), I Vidarayen = manage according to the dictates of Ahunavairya, Oh Zarathushtra, Aom
Asmanem=those Asma Yo=which are Uscha=high i.e. working to bring about emancipation-Raokshino=illumined i.e. knowing what they do-Fraderesro=working as preceptors -teachers, hence setting the best example of fidelity to me, Yo=which Asma Imam Zam Acha Pairicha Bavdva = surrounds-keeps under their bidding this Zam i.e. Nisti evanescent realms (full of disloyalty and impudence)

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


Yim=which (i.e. that special Asma, the Minoi Asma) Mazdao=the great Mazda Hachimno Rashnuch Armaitcha Spentya=being followed up by Mithra-Rashnu and Armaiti (i.e. Yazata giving right connection imparting obedience-truthfulness-humility respect and connection in the Asma) Vaste=has adorned Yim i.e. that special Asma the Minoi with Avastaic reference to the Heavens of the first grade.

Vanghahnem= the dress Steherpaesangh=cut out from enlightenment in the form of a Sudra, Mainyutashtem=of the holy cut and make, Yehmai Noit Chahmai Naemanam Karana Pairi Vaenoithe=whose Karana=beginning and end limits can not be seen with two eyes (not of man but of celestial beings). Here in one passage the Asma are described of two varieties, because for one set of Asma the text says that their limit is Duraekarano vast in expanse i.e. can be measured; for the other set of Asama, the text says that their limit Karana Naemanam Noit Pairi Vaenoithe= cannot be seen or measured with eyes, i.e. their limit is limitless, that means, they are of Zarvane Akarne mysteries.
Thus the former Asma pertain to Hasti of the second grade, which are ever revolving for the progress of Nisti-Geti, while the latter Asma are of Minoi of the first grade where Ahura stays, and which support the whole universe. The sixth Garo-Nmana Heaven is a transitional stage between the two grades, which denotes that the first grade also lives amongst the second to help the second to accomplish the great feat of getting emancipation for the needy Ruvan for which the second revolves incessantly. The grades are fixed according to the Asha powers lying in their basis. Asha is fully working in the basis of Minoi, therefore Ahura has made it His own home-the real home of Ahura being Anamanthavao Yaan as shown above. Hence Minoi is said to be the source of Asha full of Asha -storehouse of Asha, where Aka is also transformed to Asha, hence the source of Asha called in Avesta Ashahe Khao. Asha is working in part in the basis of the Hasti of the second grade, possessing 7 kinds of Rathvä Chakhra, the Aka chaotic disturbances being in their basis to a slight extent, due to the necessary restricted energies stored in their centres Ashna as befitting the Dravao of the Varana, having been kept fully under control by Asha. It is hence that these Asma are said to be Ayangho Keherp=of iron lining i.e. not allowing the chaos-ignorance-Dravao to escape as such without improvement, and 'Handrakhto'=very powerful stern i.e. showing no false mercy. It is on account of the chaotic disturbances being there in the basis of
the centres of these Asma that they are revolving in Chakhra i.e. rotation and revolution, in Rathvaya manner i.e. manner prescribed by Ratu, i.e. those 33 Ratu according to Ahunvairya Edict, with the prescribed aim of evolving out the Aka of the Dravao of the Ruvan and creating Nisti universe and ultimately taking the obsessed Urvan to emancipation. These Asma therefore are called the source of constant revolutions, turning on special points Ashna, producing 5 Varana, i.e. generic classes of creation, which habitate Nisti-Geti. These Asma are thus named Asma Khao and Ashna Khao i.e. the source of revolutions and the source of the five Varana=Jiram to be seen on Nisti-Geti.

We shall now take slight notice of the education of the Ruvan on those particular Asma. This subject is fully treated in the second part. Here we shall only hint that the Ruvan on their special heaven are made to impart the materials (Zarvan-Staat-Uru) of the particular variety stored in the Asma the like of which the Ruvan had imbibed in the Angra Raochao as said above, which is befitting for the improvement of their Dravao obsession. Everyone of those Ruvan descending on his special Heaven on account of the Dravao contamination has no homogeneity in it. Each Ruvan presents ten parts-the nine of which succeed in assimilating those materials on his special Heaven and
developing Raye=sense, the tenth part remaining the same full of Dravao. That tenth part is separated from those nine parts which are coalesced forming the improved Ruvan viz. Gao-Chithra Ruvan. The tenth part is again furnished with the energies when the nine parts thereof get enlightened though in a lesser degree. They are called Gao Chithra Ruvan of second rate. The last tenth i.e. the hundredth of the original one cannot digest that material at all; hence it is made to descend further on to Nisti, the 9/10th parts of Gao Ruvan of the two degrees becoming its parents and sending their mite for its education in the Nisti Universe. In the Nisti Universe these final tenths of Ruvan will descend in five genuses. Thus these Ruvan on seven revolving Heavens get emanated for the sake of emancipation on the principle of Daseme i.e. on the principle of division into ten parts. The final one-tenth parts are made to descend on the earthly globe in five genuses= Varana, where their Dravao will be woven into earthly bodies. Such are some of the feats of work that the Yazata are performing on those heavens-which are called Humata workings of Yazata, in which Asha is imparted to the Ruvan for their redemption, the Aka=chaos in the Dravao getting transformed into Asha=order. Thus we have seen Asha, working in the whole universe. We have come to the end of Humata i.e. the working of Yazata in Hasti realms, and are coming to the point when the Nisti i.e. mortal universe will be created. Nisti comes into existence by Hukhta of Yazata i.e. by the words uttered by
Yazata. This has a deep mystic significance, leading to the secret force resident in Manthra.

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

The Apam-Napat mysteries.

These revolving Heavens Asma, called Asma-Kha (essence of revolutions) and Ashna-Kha (turning-out force of the creation of 5 Varana), will evolve out Aka seen in their bases of Ashna i.e. their revolving centers quite enamoured of the Asha that is lying there dormantly and model it in the obsessed Urvan in the form of doubts, who are staying there in their exodus. The resident Urvan will also get from those respective revolving Ashna and Asma the noble Asha qualities lying there undeveloped called varena meaning faith. Urvan sojourn is restricted to these seven Asma, i.e. some Urvan stay in the 6th, some in the 4th, some on the 1st Asma. They all on their respective Heaven grab the generated out Aka and Asha qualities evolved out of those respective Heavens and undergo Dasema treatment as explained above when their last tenth parts will take birth in Nisti after taking corporeal body form. These Urvan from the sixth and fourth and first Heavens will form one Varana (genus) and one Varena (faith). They will enjoy life and go further to progress, educating their Dravao to illumination. The other Urvan will be restricted to one or the other of the four remaining Asma and will grab the Aka and Asha of the respective Asma and after undergoing
Daseme treatment their last tenth parts will be born as of those special genuses and faith in Nisti taking corporeal form and enjoy life for redemption. The work of these Asma is manifold and relating to the turned out obsessed Urvan.

The main bulk of the work concerns the creation of Nisti and Geti first, and bringing about the exodus of the obsessed Urvan in them according Varana* and Verena§ they belong to in the cycle of Daregho-Khadata i.e. 81,000 years. The nature of work next to this is to construct corporeal form round about these Urvan in exodus according to the mysteries attached to Thvasha-Khadata i.e. the mysteries of birth, life, death, after death education and rebirth to the same or to higher realms-each time gaining some progress howsoever little it may be. The next piece of work is to see to the material and mental working of the same by establishing prolific Nature, denoting instructive noumena and phenomena, and to establish the respective religions pertaining to the Varana and Verena in due time of the Daregho-Khadata, for their spiritual upkeep. The next piece of work to do is to provide

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

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

To describe how Nisti-Geti is created is a theme highly technical and difficult and to be left aside. But it will only be hinted that for the creation of this evanescent universe of unimaginable extent called in Avesta as seven Dakhyoo on the mystic plane called Misvane Gatva Khadata based upon the delineated out-line of Athra energies, i.e. the cosmic space called Mino-Kerko and Vazisht, Urvazisht-Spenisht (outlined by the Manta in His original mystic contemplation) a store-house, a source of matter of all sorts of fineness and coarseness and fitness is established on Apam-Nepat as is
established on the first Asma of Mohor. This storehouse of Apam-Napat has got ‘ap’ meaning waters i.e. matter-seeds of elements designed to form Nisti-Geti taking them through a course whose ultimate object is to lead towards ‘Nepat’ meaning Nabhi i.e. centre of Ahura Mazda. For this great mission, this Apam Nepat will work as Aurvat-Aspa i.e. like Aspa=a horse, a power to do the work quickly and efficiently in the manner known as Aurvat i.e. Uru-like or spirit-like, Uru being one of the deified spiritual energies of Athra Puthra Ahura and meaning the outward manifestation of Asha. Hence it is that Apam-Nepat is given the connotation of Aurvat-Aspa, the same which is given to Hvarekhshaeta i.e. the ever living Khurshed Yazat of the Hasti realms pertaining to the fourth Heaven and not those many suns of the Nisti globes who are changeable containing only a portion of the main sun. The Urvar blessings of Ahura Mazda denoted above constantly falling on the universe are first taken by Anaghra Raochdo and gathered in one peak out of 27 peaks there on-called Hukairya. The blessings from thence are allowed to fall in Hasti realms of Ashna-kha and Asma-kha. Here these are allowed to go into all the 5 Ashna, Varana and Verena and then spread in the Zarnrir i.e. boundary line between all the 7 Asma bounded by the Stars Tir-Satvas-Haptrang-Vanant, to be concentrated in a collection of the talismanic power called Apam-Napat. It contains all the Aka deficiencies of five Varana which are blessed by the Urvar blessings to be moulded into Anasar meaning matter or Tatva, so as to finally earn immortality.
Hukhta Mysteries Continued; about Anasar i.e. elements their varieties; the main division of Nisti: About Atare-Mino-Karko: its denotation and connotation; about the part played by the Ruvan in the formation of the Universe of both varieties permanent as well as temporary; Ruvan and his relation with Ahura shown in Avesta by certain phrases.

This Apam-Nepat with its mysteries is the original progenitor of Anasar meaning matter. The above described mysterious contents of this Apam-Nepat are known as Gava-Chithra i.e. Chithra=seeds ever ready to work for others even at the expense of their own sacrifice. Sun's eternal beams take these Gava-Chithra and conduct them to the Atar-e-Minokerko, which contains the land-marks of Nisti to be built. This Athra is from Athro Puthra Ahura Mazda. It was once with this Ahura-now sent away to carry out the Nisti plan of Ahura. It forms the tenth circumference of the cosmic space. Hence this Athra is full of rightful authority and power, as good as that of Yazat. This Athra pervades the whole Nisti-Geti, in its minutest and farthest nook and corner. It has the power of photographing the minutest event, nay the slightest energy or vibration. It has the power to photograph and show the integrity of the event by vitalizing it to a living form. Gava-Chithra of Apam-Nepat, are carried
to Minokarko and after slight changes from the one special Nisti Tatva of the highest order, from which four other Tatva called Anasar will in their due time take birth. Such are the materials from which Nisti will be built upon the delineated landmark of Athra as delineated by the Manta. The highest Nisti called Nisti-e-Aval will be of the one special Gava - Chithra essence which is the highest of them all. Next to the Nisti-e-aval is Nisti-e-miana contain the Upairi Dakhyu and the transitional portion above and below, This Dakhyu is Nature's pure laboratory in which the Gava-Chithra main element will be worked upon by Geush-Tashan in order to produce the four other elements. After Nisti-e-Miana are the Arvahi realms containing Adhairi Dakhyu and Pairi Dakhyu with their transitional portions. After these realms of Arvahi is Aipi Dakhyu, in whose upper transitional portions is located our globe Gati while its lower transitional portion contains Hades Patal. This Nisti-e-Aval which contains six Keshvar and three Dakhyu* of Meher namely Aiwi Dakya Antere-Dakhyu and 'A-Dakhyu' with the transitional phases and many centres therein is so to say the Asma (Heaven) of Nisti. Here is found the finest element

* The whole Nisti universe consists mainly of seven round planes arranged in the fashion of the petals of an onion one beneath another. These seven round concentric planes are called the Dakhyu of Meher. Each Dakhyu contains seven subplanes. Each sub-plane contains innumerable globes like that of ours In between the seven Dakhyu are transitional areas called Zamrirs containing globes where men after death are said to reside. In the transitional areas of the first three Dakhyu which are outermost, lie six Keshvar i.e. vast globes where the White Brothershood of Arda-Fravash import
of Gava-Chithra called Maonghem Gava-Chithra i.e. the finest selfless matter of the Asma Mah. This matter is further worked upon by Geush Tashan on what is called the Upairi-Dakhyu of Meher (the highest and most distant part of the heavens that we see with eyes, and that can be reached and explored by the telescope) and formed into four Anasar of fire-air-water-earth from the finest unconscionable unconceivable condition to the coarsest matter as we see them. This is the material with which lower unperceptible Nisti of Arvahi realms and the perceptible last Dakhyu Aipi Dakhyu with Geti and the Hades are built up on the cosmic space circumferences of the delineated Athra. We cannot go into the further description of this subject of the creation of Nisti or what is called Hukhta regime of Yazata, because of the shortness of space and time and the highly obstruse technicality of the subject, which makes the subject matter difficult to understand for one innocent of the technical words, the subject appearing as if it is written in cipher language. Still however some account is given in the second part of this brochure.

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

above, so in *Nisti* formation the obsessed *Ruvan* who are to inhabit it are made to yield some part. They being ignorant, not illumined like the “*Manthra-Spenta*” *Urvan* i.e. *Urvan* of *Yazata*, cannot evolve *Nisti* for themselves, just as *Manthra Spenta Urvan* i.e. *Urvan* of *Yazata*, have evolved out *Minoi* and *Hasti* realms for themselves and for others. It is therefore that the *Hasti Asma* of the second grade has to work polyvalently for them and it is therefore that these *Hasti* realms of *Ayengho Keherp* mysteries contain *Aka* deficiencies in their bases possessing *Asha*, -which *Aka* has directly to do with the obsessed *Urvan* who are to reside in *Nisti-Geti*, the relation of this *Aka* with these obsessed *Urvan* being highly technical, having to do with the exodus i.e. descent of *Urvan* from the highest heavens to the lowest hades (*Patal*).

The Original one *Ruvan* coming out from the, *Staot Yasna* containing in Him the *Dravao* in descending from the highest Heaven to the lowest Hades shows many entities. The *Ruvan* of the highest Heaven is the "*Manthra Spenta Ruvan of Ahura*." It is the whole *Ruvan* conceived to be round possessing central portion unimproved. This *Ruvan* forms the *Ruvan* of the highest Heaven. The central unimproved portion of *Ruvan* gets improved forming the *Ruvan* of seven *Ameshaspends*. They are conceived to be round and, concentric. The central portion of this round and concentric *Ruvan of Ameshaspends* shows a portion still unimproved. It gets improved and forms the
Ruvan of thirty-three Ahus and thirty-three Ratus known in Avesta as "Thryascha Thrisanscha Ratva." They all get evolved by self improvement after imbibing the Manthra Spenta blessings of Ahu. A straight connection and communication between them exists - nay they all are in one circumference. But when they have to work on the permanent or evanescent universe they can get separated keeping one straight line of connection and communication between them and Ahura. This connection is called “Rad-Padvand”. This straight connection ends in the Thirty-three Ratu. These Ratu show the last portion of Ruvan with Dravao who is quite unable to grab the blessings and thus get self-improved. This Ruvan gets divided into innumerable stars and the other one globe. The innumerable stars owing to blessings breathed in them are in connection with thirty-three Ratu otherwise called Urvan of 729 units but the other globe which is seen bristling with Drvao vigour and hence unfit for the holy breath (Ushtan) is not in the direct connection with the stars and thirty-three Ratu. It is for him that the universe is projected. This globe is divided in innumerable parts and improved on Daseme principle. These parts of Ruvan who get improved on Daseme principle are not in the straight connection with the thirty-three Ratu but they have to earn for them that straight connection. Thus a line is observed to be drawn which is straight in connection, in what is called Padvand i.e. direct communication, direct touch with Ahura, which
is straight until the *Urvan*, of 729 units as shown above i.e. the last groups of *Yazata* i.e. Beings-entities in direct connection with *Ahura* and fit to hold communion with Him and by us known in Avesta as *Thrayascha Thrisanscha Ratvo* i.e. 33 *Ratu*. But the above said line loses its direct contact after them though an indirect contact does exist from the highest to the lowest. Such a direct touch or indirect relation of these *Urvan* of the highest and lowest grade with *Ahura* is known in Avesta respectively as *Sraosho* (obedient one) versus *Asrushtim* (rebellious one), *Akhshtish* (peaceful with Lord) versus *Anakhshtim* (at war with Lord), *Raitish* (truthful working for others) versus *Araiti* (selfish murderer), *Armaitish* (submissive and of forbearing capacities breeding real etiquette) versus *Taromaitim* (rude, non-forgiving). *Arshukhdo Vakhsh* (Ahu-worshipper talking only what He the Lord teaches) versus *Mithokhtim* (speaking to no purpose i.e. full of falsehood). It is hence that in the highest benedictions which are to be given to the departed—the *Manthra* blessings bless thus: May it happen that *Asrushtim, Anakhshtim, Araiti, Taromaitim, Mithaokhtim* curses give place to *Sraosho, Akhshtish, Raitish, Armaitish, Arshukhdo Vakhsh* blessings of the blessed *Yazata*.

Thus we have seen that because of the helplessness and ignorance of the obsessed *Urvan* to build for them a place to live upon for their maintenance i.e. to earn emancipation that the benevolent Nature of amicable dualities in the shape of the polyvalent working of *Hasti* heavens with *Yazata* of 33 *Ahu* and 33 *Ratu* import and with *Hvarekhshae.a* (the *Hasti* Sun) as the Chief of them and Minister 14.
to the Chief of the seven Ameshaspends called Spenamin Hormazd and with Minokarko Athra and with Urvar blessings in Gavachithra and with the Gava Nature of inamicable dualities and polarities and of constant opposition in charge of Geush Tashan the counterpart of Geush Urva and with VaneZavitbish-the Tree of Life under the control of Khordad helps them by way of division of labour to create Nisti-Geti for them, in the erection of which their Aka i.e. chaotic ignorant energies of these Urvan could only be used as ignorant labourers working in the heavenly staff of the heavenly contractors and engineers. It is because of the inability of the obsessed Ruvan to build a place for themselves, for which they have to depend on the higher beings, that Nisti is called creation and not evolution, as Nisti is not evolved out by them, but is got evolved for them i.e. created by others though their own Khaetu i.e. distant relations.

The munificence of Nature called Asar Roshni i.e. limitless beneficent good influences and charities of Nature i.e. the Minoi blessings distributed on our globe in different ways as the blessings of Gahambar currents, and the blessings of Kavaem Khareno and other varieties of Khareno described in the mysteries of the Daen (Religion) by the revolutions of Hasti Heavens of Varana potentialities bring about the
growth and luxuriance of the three Kingdoms viz., animal-vegetable and mineral and bring about the setting in of seasons—all these beneficent influences in the form of ‘Asar-Roshni’ are called ‘Kaenat’ i.e. emanations described in Gatha 33-10 as ‘Vispo Stoi Hujitio.’ All these blessings will help the Dravao in the attainment of salvation.

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

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

We shall leave this subject and go to the Hvarshta mysteries of Yazata and their nature. But before we do so, we shall only note that Nisti is also built upon Asha basis though of the lower grade called Erezush, in which those imperfect fabourel's i.e. Urvdn, who are to inhabit it, have put in their mite' of Aka meaning inoom pleteness-incompetancy.

The same agencies, who build the vast unimaginable expanse of Nisti comprehending its six Dakhyu out of seven i.e. till Pairi-Dahhyu, are also engaged in
The relation of the last 7th Dakhyu with our earth and Hades (Apakhtar).

The limit of this 7th Dakhyu of Nisti called Aipi-Dakhyu is limited by the Hades called Apakhtar i.e. the farthest away limit of Akhtar i.e. the starry emancipated illuminations called Anaghra Raochao and Hasti and Misvane Gatva and Chinvat considered from above downwards. This Apakhtar is the lowest point of Nisti, the depth of Geti in its farthest deep, but is emerging to the heights as the whole is round.

We have seen that the Hvarshta mysteries are worked out by the Hasti revolutions of 7 Asma and five Ashna Varana with Yazata in company of (Sun) Hvare-Khshaeta, Apam-Nepat, Geush Tashan and Minokarko Athra and other heavenly helpers, who by division of labour evolved out this Aipi-Dakhyu on the Athra basis outlined by the Manta.
Hvarshta Mysteries continued. An idea of the creation of our globe and the share given in it by the Ruvan bound for it. An idea of how man brings about Frashogard i.e. Salvation both of himself and of others. The real import of Hutoksh, Vastriosh, Ratheshtar, Athravan takes us to the idea of (a) Paityoget (punishment of sins and reward of good works) (b) Asha power and (c) Khaetva conditions i.e. success over passions leading to Khaetvodath. An idea about the formation of our globe from fiery-airy and watery to earthy form. The formation and completion of our present day material body of nine parts.

Geti (This globe) is also being evolved by them in which the obsessed Ruvan who are to inhabit the globe have given a share. This Geti is also based on the lower Asha grade known as Erezosh with the Aka chaotic ignorance i.e. Incompetency of the labourers. The imperfect labourers as noted above i.e. the obsessed Ruvan bound for Geti have put in this incompleteness as their mite which will be completed by them, i.e. their Aka
disorganization will be organized into Asha by them in their march towards spiritual progress. These very ignorant labourers by walking on the Asha path 'Tariket' will rise to the scale of being a mason, who will first destroy the Aka deficiencies and their product and remodel the same on the pattern of 'Asha-Erezoish-kha'* that is to be found there. First of all they will gain the order of being a Rathaeshtar (spiritual warrior) having previously been raised to Hutokhsi grade i.e. selfless server, and Vastryoshi grade i.e. spiritual agriculturist from the Dravant stage of sinful selfish ordinary ranks. The Dravant selfish men are actuated by animal selfish instincts of competition and the survival of the fittest, having been inspired from beneath and not from above, the rationale of which will be seen later on in the description of the exodus of Urvan i.e. descent of men from on high.

By being tempted to walk on the path by Sat-sang i.e. by a spiritual adviser a Ratu, as desired for in Kemna Mazda prayers, he will be raised to the Hutokhsh and Vastryosh ranks, from which he will be gradually raised to the degree of being a Rathaeshtar, when he will destroy what is developed into a formidable form by his own Aka element of disorganization, so as to be able to rebuild it into the most beautiful attractive Asha similitude.

* ‘Erezoish-kha’ means the foundation of pure truthfulness which occupies a lower grade in the 72 grades of ‘Ashoi.’ It forms the foundation of our globe.
Thus in being a *Rathaeshtar* he is a soldier and a mason who will bring about *Frasho-Kereti* i.e. Eternity, i.e., who will redress oppression, the product of his own Aka and change it to *Feresho* = Ever-freshness, Eternity. When he has left off *Dravant* practices and has fixed himself to the faith of religion of his *Verena*, he has already gained salvation of the last order.

When he has entered the *Hutokhs* and *Vastroyosh* ranks i.e. has begun to walk on the *Asha* path strictly, he has gained *Khaetva* for himself i.e. independence from *Druj* = passions latent and patent in his flesh and finer bodies, and *Khaetva* for the souls of the lower order in his concatenation (i.e. souls of animal, vegetable and mineral world). When he raises himself to being a *Rathaeshtar* he has gained *Khaetva* for his counterpart soul i.e. for his opposite sex. When he attains the *Athravan* stage, he joins his own *Urvan* to his counter-part of the opposite sex and those of the lower grades-when he will have undergone and reached the stage of *Khaetvadath*, *(i.e. relationship of *Urvan* to be established after purification, culminating in the wholeness of the soul, as it was in the beginning of creation.)* At this stage he becomes a *Dahypat* i.e. a sovereign the holder of rightful authority.

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* Khaetvodath is the final reunion of the separated divided souls taking the forms of males and females of man, beast, vegetable, mineral from one original soul who wanted to sacrifice and did sacrifice by such division for the redemption of the Dravao which had accompanied him.
describe as Hukshathra, ruling over his Dahyu* i.e. country both of the allegorical and real sense in the creation of which he had given his mite of Aka and will completely eradicate the Aka meaning disorder from the basis of his 'Dakhyu-Zam'* (soil of the kingdom of the above said import) of matter and of spirit, changing it (Aka) to Asha to get it (Aka) merged in the Asha Erezosh already existing there.

We shall not here enter into the difficult thorny and technical subject of creation of Geti, but will only note that it has undergone the three stages before it has attained the present final material corporeal stage, these three being fiery, airy and watery ones. First the globe was entirely of crude fire composition. This fire composition of the globe has in it air-water and earth in nucleus form. This crude fire composition was in course of ages so elevated and refined as to be imperceptible, at the same time separating out the air nucleus from it, when the globe assumed the crude airy form. The change of each crude element into its respective finer inconceivable nature is denoted by the Avesta word Ushi i.e. dawn of spiritualisation and salvation. Thus Fiery Ushi ended, giving way to the crude airy globe which reached its Ushi stage, the air being elevated and refined to the grade of fine inconceivable purity.

* The Dahyu or Dakhuy i.e. a kingdom of the ruvan is formed by the separated souls from his main one original soul. Every atom of the body has a soul. In this way the original soul is very much divided so as actually to form a Dahyu (Kingdom).
When the airy globe reached its *Ushi* stage, the nucleus of water was developed therefrom and our globe became of crude watery consistency, in which previously elevated fire and air were submerged. When the watery state reached its *Ushi* stage, the crude earthy globe began to develop therefrom in which the fire-air-water elements in finer stages are found suffused. This earthy globe is becoming more and more rigid, ultimately to reach the stage of *Ushi*, when Frasho-Kereti advent i.e. the advent of generic salvation will begin.

Just as the globe was undergoing these alterations, the bodies of its inhabitants were likewise undergoing similar changes round the obsessed *Ruvan*. On the fiery globe *Ruvan* assumed a fiery visible envelope called *Keherp*, which in the stage of the *Ushi* of the fiery globe reached its present inconceivable stage, in which (i.e. in the fine *Keherp*) 16 *Chakhra* are turning and doing its work of getting salvation, just as the *Hasti* heavens turn and do the work of *Nisti* salvation.

In the airy globe *Ruvan* developed out the air latent in the fiery *Keherp* envelope, which formed an airy visible envelope called *Tevishi* i.e. the envelope of desires, in which the above described unconceivable *Keherp* of imperceptible refined elements is settled in an unseen impercivable way. When the airy globe reached its *Ushi*, this *Tevishi* body became fine and imperceptible as it is now 15.
remaining with the *Keherp*, developing out the water latent in it and forming the watery visible envelope at the time of the development of the watery globe with the aid of *Ushtan* i.e. the *Tree of life-* the heavenly stream of life falling from on high. When the watery globe reached its *Ushi*, this *Ushtanic* watery envelope of the body also reached its *Ushi* stage, i.e. became imperceivable, developing out the earth latent in it forming the earthy envelope of the body, *viz.* *Tanu-Azda-Gaetha* with the advent of earthy globe. In this earthy frail body *Keherp Tevishi-Ushtan* were lying in imperceivable working conditions.

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

before the creation of the *Nisti Dakyu* when this *Ruvan* had become conscious of possessing the ignorance i.e. the *Dravao* and had acquired, freedom from the same he had prayed for the emancipation of the same i.e. the *Dravao* obsession accompanying him, manifesting real altruism combined with submissiveness-obedience to the Lord, which took a form, *Kerdar-Like*, in which the connection of *Fravashi of Ahura* was established, giving rise to a *Farohar*. Since then the *Farohar* is with the *Ruvan* who from

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

We shall leave this subject here, but will note that these envelopes were constructed out of the Dravao and Gava of the Ruvan, in which Apam-Napat, Geush Tashan, Geush Urvan, and Vane-Zavitbish the Tree of Life have added their most important contributions.
The subject of Humata, Hukhta and Hvrastha in nutshell is to emancipate the Ruvan of his Dravao ignorance. The subject of those emancipated who are known as the Ruvan of Ahura and Yazata who work out the emancipation of the rest with Dravao by the riddle of the Universe in which the others not emancipated have to descend, the exodus taking place from their home of Anagra Raoch. The relation of these Ruvan with the stars: what are stars. First the subject of the descent on the Hasti realms; the Daseme method employed for their redemption either in Hasti or Nisti.

Before we begin this subject of the descent man on the earthy globe and the trust given to him and the faithful fulfilling of the same, we shall barely truce out the descent of Urvan from on High i.e. the descent of man and his addenda in the animal-vegetable and mineral worlds in sex forms. We have already seen the Urvan of Manthra Spenta mysteries. These Urvan are already emancipated. The last batch getting emancipation are called Vispa Ashahe Ratvo Yoi Henti Ashahe Ratvo Thrayascha Thrisanscha, the 33 holy Ratu that are i.e. have reached immortality. The link of these Ruvan with Ahura is in the direct line, who are Sraosho i.e. obedient to Him, Akhshtish i.e. peaceful with Him, Raitish i.e. faithful to Him.
Armaitish i.e. submissive to Him, Arshukhdo Vakhsh i.e. talking what He has taught. Such are their excellent qualities.

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

The last portion of the Ruvan with Dravao, is a collective body with many units. Each unit in the Anaghra Raochao market grabs the requisite necessaries according to its inherent Raye power and according to the Dravao obsession ignorance resident in the Raye, having been directed-checked by Bagho-Bakht. Provided thus the Ruvan sets on his journey and comes upon the revolving Hasti Asma (Heavens), which form the first stage of their long journey. These Asma 7 in number have 5 Varena grades of enlightenment tinged with Aka deficiencies specially allowed to suit the Aka deficiencies of the Urvan in journey-the deficiency called Huviat* being grouped out in five collective groups. The Urvan in journey with Aka deficiencies of the special group is attracted to the corresponding Varana deficiency resident in the special Asma. Thus the units of the Ruvan find out for themselves the respective Asma and settle there. Thus some units settle in the 7th, some in the 6th, some in the 5th, some in the 4th, some in the 3rd, some in the 2nd, and some in the 1st heaven.

* Huviat is the curtain of the ignorance of the Dravao. The word Huviat is made up of three parts (a) Hu means He the good and (b) Vi means without and (c) At denotes the index it. The word means It which wants to be without the Lord.
We have talked about the revolving functions of Hasti heavens above, considering some of them. The main function is what is presently to be described in short, in pursuance of which the descent of man had been brought about. It is found that 1/10th of each Urvan is highly irreclaimable. When that 1/10th part is separated from it the 9/10th becomes conscious of progress and begins it and is on the path desired. This separation is a matter of mystic Yasna meaning ceremonials called Hada-Manthra Yasna—the like of which is seen in the Yasna of Daena. The separated 1/10th taken as a unit has its own 1/10th still more irreclaimable, the 9/10th being of a superior quality which becomes conscious of progress, therefore yearning for it, but is found not eligible for the same, as it requires some purificatory process, which is readily undergone. The second time separated 1/10th part is again taken as a unit, of which 1/10th is so very irreclaimable, that it is found unfit to remain in the revolving heavens of Hasti for the further feat of progress to be performed in the Hasti realms in the 1/10th manner. The 9/10th part becomes relatively conscious of the progress, though not entirely, roaming about in the whole sphere sincerely to get real advice, which is not denied to them. This third time separated Urvan i.e. 1/1000th of the original sojourning Ruvan is also accompanied with Baod,
developing according to Mazdadat six Heavenly envelopes round about them, viz. Zarvan-Uru-Staot-Nur-Raye-Kharenang, as explained above in the description of the main bulk of the rebellious Dravao, when the latter obeyed after experiencing the shelter and relief given to him by the benevolent shadow thrown upon him by the Urvar tree of the blessings.

At this juncture these Urvan of 1/1000th part with their Baod and the six heavenly envelopes were not accompanied with Fravashi as their guide. They were not found qualified to be blest with the guiding presence of Fravashi, as they being haunted by selfworship were not praying to Him with implicit submission, Fravashi guidance being given to one only when he very sincerely and submissively prays for it when a suppliant living form viz Kerdar is born out of his prayer, which form is blessed by the all-pervading presence of Fravashi of Ahura thus earning for him the guide called Farohar. Such Urvan of 1/1000th part of the original were constantly oppressed with the doubts as regards the Great Lord Ahu. It was therefore that they were advised to go to Mino-Karko to clear up their doubts and for further advice as to their further action. They were in the know of the talismanic Powers of Mino Karko of presaging the truth about anything that exists. Therefore they consented to go there, being led by Yazata in their Payu; and, Thvoreshtar capacities i.e. Yazata who have the authority of moulding and correcting and
preserving the corrected element. In their sojourn to Mino-Karko they saw the photographic reflections of the obsession in them of the Dravao and the Gava qualities resident in them. As said above, the two photographed shadows of the obsession and Gava became vitalised by Mino-Karko powers and began to behave according to the temperaments inherent in them, the enlivened photo reflection of the Dravao showing its qualities of destructiveness and the enlivened photo reflection of the Gava forbearance showing her qualities of Seva-Dharma i.e. selfless service to others. The Dravao shadow is Shetan full of iniquities and of the nature of serpent called Ahiriman, and the Gava shadow is Gavyo-dad full of sympathy for others, working hard for others. They whirl in an unceasing circle to overtake each other. The brother Shetan of Ahiriman qualities runs after the Gavyodad sister, seeking to devour her, the sister Gavyodad panting and yearning hard and trying to pacify the infuriated brother with the milk of her selfless service and continued good faith extended towards him. They both run in a ring and keep showing the noumena and phenomena of light and darkness, the last material phase of which is the cycle of day and night on our globe and the whole Nisti. The Urvan in journey to Mino-Kark6 thus see the vitalized visualised shadows of their antagonistic nature full of polarities in constant struggle, but they do not understand 16.
The end result of their visit to Mino-Karko: their submission to Mazda-Dat divine laws. Thus purified the Ruvan seek the redress of the cast off Dravao, as it was after all their own comrade for good or for evil, living with them from time immemorial, which should not be left in the lurch but should be given salvation as they had got then. The attendant Yazata advised them to pray before the great Lord for the emancipation of the obsession their enemy. The prayer was presently granted and

a convention was agreed upon, in pursuance of which the Ruvan was subjected to Mazda-Dat against which they had rebelled till then. The Mazda-Dat* Keherp i.e. the Divine law-keeper gave the Ruvan a tablet of Das Anderz i.e. commandments or counsels of perfection to follow which will lead to the talismanic power of the numtear Das ‘Ten’ denoting perfection. These Das Anderz are literally taken as ten commandments.

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

* It should be noted that the Mazda-Dat and Ahura-dat are not mere Passive laws but they possess Keherp-like 33 Ahu and Ratu.
(123)
denotes masculine proclivities and the other having a
larger fill of Nur i.e. divine attraction and refulgence
which denotes feminine proclivities. Each division was
further subjected to 1/10th division as will be explained
below, which will form the human and other mute
creation. Thus the unit of 1/1000th part was divided, 9/10th
of which was to inhabit the higher realms of Nisti called
Nisti-e-Avval and

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

assume Gava-Chithra bodies of the
lustrous material of Mah Asma and
proceed to progress. The 1/10th of it i.e
the 1/1000th of the original Ruvan was
to form the human world. The 1/10th of
this 1/10,000th human soul i.e.
1/100,000th part was separated out as
animal world. 1/10th of the animal
i.e. 1/10,00,000th part was divided as the vegetable soul
and the 1/10\(^{th}\) of these vegetable souls i.e. 1/10000000 part
was divided to be the Urvan of mineral world all in sex
division as said above. All these Urvan, who are divided in
the 1/10\(^{th}\) manner which is called Daseme Stutam in
Ahunavad Gatha, assumed around them corporeal bodies,
which are developed around them in the Ushi advancement
as explained above i.e. they passed from fiery stage
onwards. The Dravao obsession which was now i.e. after
the advent of the Ruvan in Mino-Karko thrown out from
the Raye of the Ruvan making the Ruvan self informed-
also underwent similar division and was used wholly for
the moulding of the corporeal form, round about the
divided Ruvan for which
a loan was given by *Ahura Mazda* in the shape of the Tree of Life and requisite materials of non-permanent nature from *Apam-Nepat* and some

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

Thus is drawn a brief incomplete sketch of the descent of *Urvan* entities of five *Varana* upon *Nisti* and *Geti*, the chief of whom is that of man which explains 5 *Varana* of the creation and their impotent chaotic help, to the *Yazata* who revolve the *Hasti* Heavens to get for them a haven evolved i.e. for the creation of a haven, i.e. a place of security for them, called *Nisti-Geti* from whence they can earn their emancipation. This is the main and chief indication of the evolution of the evanescent and permanent universe, -the mysteries of *Humata-Hukhta Hvarashta* workings-the 2nd grade permanent revolving heavens, girded up by the inspiration and support from the 1st grade *Minoi* immortalties, working incessantly, faithfully, charitably, and most obediently to the dictates of the *Vairya-Ahuna* *Vairya-to* create for their fallen distant relatives this changeable Universe of so

* Vairya-Ahuna Vairya is the will of the One without a second.
important an import, on which those fallen angels will try to recoup, counting again from whence they have missed, paying up with compound interest the abovesaid help given to them by the Hasti Heavens and the Yazata, in accordance with the laws of Paitioget (giving like for like) by faring on the Patha=tarikat, earning for them Asha powers and getting emancipation for themselves and for other units who are their own kith and kin. For this great event of getting emancipation i.e. for the event of Farsho-Gard the revolving heavens, going according to the bidding of Yazata in accordance with Ahuna Vairya, work polyvalently in which the leading of the Exodus of Ruvan is the main piece of work, the others being those of the formation of Nisti-Geti universe and the corporeal forms of their inhabitants and such others. The Manta the Divine Designer has already drawn out for them the landmarks of the Nisti-Geti Universe on which they have to erect the edifice most carefully and faithfully, -the defect in this great feat of construction is lying with the Ruvan in Exodus and not with them. It is quite useless to speak of freaks of nature, spontaneous working of nature, to saddle nature as if the whole Universe is out on unintelligent lines;-the undesirable events are the products of the faulty nature of the obsessed Urvan marching towards perfectness.

Hasti of the 2nd grade i.e. the revolving Heavens after having been evolved by Yazata and made fit to reach eternity-permanancy i.e. after having become resplendent with Raoch i.e. all spreading Raokshna i.e. eternal all-intelligent, all-
pervading light with Raye i.e. the illumined all-knowing benevolent mind, refused to return to and be merged in the Yazata and Ahura and thus to enjoy the great eternal Ushta, but prayed to be vested with an authority called Hukshathra, to be able to work incessantly for the emancipation of the obsessed Ruvan, their own kith and kin. The request was granted, and they were strengthened so as to be able to put up with the great stress of incessant work that they shall have to carry on almost eternally and incessantly with no rest and no break, until the Nisti is fully created and evoluted for the advent of Frasho-Kereti event. They pawned their virtue for the sake of the fallen souls by readily allowing in their basis of Asha the Aka i.e. disorganization of five great Varana, in which it was found to exist dormantly, thus limiting the Asha grade in their basis. They were blessed from on high with Urvar blessings and are constantly inspired by the higher Minoi-Asma inhabited by Ahura Mazda. They are given the power of reciting Ahuna Vairya i.e. power to work according to the standard of the great Vairya, the power of reciting Ashem Vohu i.e. power to work with the sole object of vanquishing evil, and the power of reciting Yenghhe Hatam i.e. power to take the vanquished evil to eternity, i.e. to take the evil not into jaws of destruction but into the arms of Eternity by its revivification. The great Yazata were attached to them in the capacity

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

Thus prepared, the Heavens set on their great task and revolve and rotate and undergo other movements, taking 'Hvare' (i.e. the eternal Yazata named in the common language as sun) as their chief who himself is a minister to Spenamin, 'Hvare' thus being called Spentotemo-Mino. They sing the songs of glory of Ahura Mazda and are in the midst of the mighty work they have undertaken, which is called Afringan i.e. the occasions of bestowing countless praises on the great Ahu for the favour and grace shown to them in allowing them to work out the salvation of the fallen ones. They chant nothing but Ahunavar, Ashem, Yenghe Hatam and Fshusho-Manthra, observing Baj perfectly i.e. not speaking a word extra. Every turn they take countless Mino and Yazata are emanating out, which are called Asar Roshni i.e. permanent self-knowing light having no beginning and no end, which Asar Roshni give these Heavens unimaginable force in their work and unimaginable Ushta, eternal happiness, which are inconceivably gratifying to them as well-earned rest is to a busy worker.
Thus they turn, rotate, revolve, ever ready to give the fallen *Urvan* the crops of five *Varana* at their opportune fixed time. First of all they bring about the work of the exodus of the fallen *Urvan* as said above. All *Urvan* that have left home and gone into the bazar of *Anagra-Raochao* to provide for provision for the great journey are accompanied by *Bago-Bakht* a power to see their welfare in the distant future (progenitor of *Tabai va kar* = destiny and free will working), who get their names registered in the great register, of *Anagra Raochao* of 72 talismanic groups of *Raocha* (i.e. eternal immortal shining illumined all-knowing light revolving eternally - i.e. the talismanic *Ushtan* the medium between the great *Ahura* and his evolutions emanations and creations explained above); which registration is nothing but the affiliation with a *Star*, a point of faint illumination clamouring for the oil of *Asha* to shine out like *Raocha*, which *Asha* will be supplied to it, as the registered writer the signatory will go on the path of progress. The faintness of the illumination of the star of the signatory is due to the *Aka-Huviat-subdued* ignorance-the *Dravo* with him. As this *Dravo* will begin to be changed to *Gava*, the faint light of the star affiliated will muster strong ultimately to shine out in the *Anagra Raochcio* with the *Raochao* of *Yazata*. The faintness
of the star of the signatory is of the 5 grades, i.e. the Aka-Huviat – subdued ignorance – the Dravao is of 5 grades, which are drawn in, included in the centers- the Ashna of those 7 Hasti Asma falling in 5 Varana, where these five grades of Aka are won over to the Asha as described above i.e. Aka is educated to be on the Asha side, presenting itself in the 5 Varana-the 1st-4th-6th heavens constituting one Varana, since they differ only in degree but not in kind, and the rest of the Heavens constituting the other four Varana. When the Ruvan with obsession set on their journey through the 7 Heavens they reside in one or another of them according to the Varana they belong to, where they are drawn by the power of homogeneity. They get divided as seen above, and 1/1000th part became ready to come out of the Hasti realms. The revolving Hasti Asma (Heavens) fully pulsating with the Varana mysteries and working in unison with Manthra-Spenta Urvan and Baodang, i.e. in unison with Yazata, refer to the above-said register of the Anagra Raochao, and with the help of the Bago-Bakht described above, measure and know fully about the Journey of the Ruvan on each Asma, and their division and their time of preparedness for a march downward towards Nisti.

Before the dawn of the time for the descent of 1/1000th Ruvan to Nisti, i.e. in Mino-Karko, where there will grow out of their shadows Keresani (the Satan) and Gavvodad mysteries, -the mysterious Rayomand i.e. self-knowing Hasti heavens according 17.
to their *Khshathra*=power and authorities, begin to establish a counterpart of self in *Nisti* delineations of the great *Manta*, thus evolving out Nature for *Nisti*, i.e. mysteries of *Yazashne*; for *Nisti*. The sub-circle of the 9th cosmic space of *Atar-e Adar Burjin Meher* where the first Heaven of eternal Mah is situated—which just coincides with the circle of the tenth cosmic space of *Atar e Mino Karko* presents to view a circumference which forms the sky-Heaven of what is called the Misvane-Aval, i.e. the beginning of *Nisti*—the first appearance of space on which time runs separately. This Heaven is fashioned as the homologue of Anagra Raochao, called 'Starpaya Behesht' by the working of the Hasti heavens, which will be the regime of mother Nature for *Nisti*, Yazata here appear in Paya Thworeshtar capacities and not in the capacities of Mithra Ahura Berezanta Aithyejanghha, (i.e. dwelling in Ahura and working as a shoot which exists remaining connected with the parent tree) as in Hasti, Payu-Thvoreshtar means moulders and preservers of what is moulded. They work as such separated though in unison with Ahura and not actually being in Ahura, as a branch of a tree. The above-described revolving Hasti Heavens themselves have got Adui conditions, i.e. duality with them is fused together. But now the Hasti heavens will spread the Zarvan (energy). near Mino-Karko in the above
said sub-circle of Star Paya Behesht the Asm of Miswan-e-Gatu in such a way, that, there will be evolved out the Nature of dualities and polarities where the fusion of dual forces will be undone and the two forces will stand out separately, -the force of space separating itself from the force of time. In Hasti space and time are fused-everything there is fused to Adui conditions, the sky elevation, the Zemo beneath, the atmosphere in between, all are there fused. But such is not the case with Nisti, where space and time are separated, the sky the atmosphere and the Zemo are separated. But when in Nisti time and space will begin to be fused -the dual forces in opposition will begin to meet, showing good omens of the approach of Frasho-Kereiti. The aforesaid Misvane Gatva-The Zemo i.e. the space of Nisti is separated from its heavenly dome of Star Paya Behesht by the intervening Vayu atmosphere. Nature with Khshathra which is meant to rule over Nisti will not be the same as the Nature of the revolving Hasti Heavens. A special branch will be drawn out from the revolving Hasti heavens of the second grade i.e. from the Nature of Hasti, by Hasti herself who (i.e. Nisti Nature) working with Yazata in Payu-Thwareshtar capacities will be found to be fitting for Nisti order, where dual forces of opposition cropping out of Urvan with obsession as seen above in the description of the Urvan on Mino-Karko will have to be subdued to amity.

The speciality of this Nisti Nature is that a Mino,
a power will appear named Ganamin, which will create round about it through satanic activities and through human misdeeds a cloud of ignorance called Tire-Gohar from the finest to the coarsest variety, emanating out what is called, Asar-e-Tariki or Temangh, the material phase of which will be physical darkness. Ganamin will incite satan, of Ahiriman qualities (seen emanating from the shadow of the obsessed Urvan on the Mino Karko) to work its mighty best and spend away its energy and strength, as the evil promptings-the atrocities of self-worship i.e. passions, dissipating thus satan itself and its residence in Nisti population. Thus it is that in the Nature of Nisti dual forms will be seen working one against the other. The Nature of Nisti which is to be established on Nisti delineation of the Athra Mino Karko with its emanations-made by the Manta-will not be homogeneous but will be of two grades.

Nisti itself will be divided into two main parts. The 1st part called Nisti-e-Avval comprising of three Dakhyu of Meher, viz. Aiwi, Antare and A-Dakhyu will be the highest and super-etheric i.e. made up of Gava-Chithra Staot tatva i.e. tatva energy to be found on the Asma of Mohor, which is called Maonghem Gaochithrem. The 2nd part of Nisti which will be made up of 4 Anasar, (elements) comprising the other four Dakhyu called Upatri, Adairi, Pairi and Aipi-
Dakhyu will be of ultra-ether like, ether-like, and material composition. Upairi-Dakhyu will be called Misvane-Gatve-Duvam, and Adairi-Dakhyu will be called the dome of our earthy globe, i.e. whosoever touches Adairi-Dakhyu must reverberate back to our globe. The Nisti nature of 1st grade will be surrounding Nisti-e-Avval, while its 2nd grade will be surrounding the other part of Nisti from Upairi to Aipi-Dakhyu. The nature of the 1st grade controlling Nisti-e-Avval is controlled and headed by Khraut-Kato i.e. agent of Vohuman in company of Sarosh-Meher-Rashnu, who control the Yazata working there in Payu-Tkwareshwar capacities called Vispemcha Ashavanem Mainyom Yazata. The nature of the Nisti of the 2nd grade is controlled by Geush Tashan and Geush Urvan in company of Meher, Rashnu and Govad, who encircle the whole Nisti of the 2nd grade, from Upairi-Dakhyu to Aipi-Dakhyu and control the Yazata working there, called Vispemcha Ashavanem Gaetim Yazata. In the Nature of the 1st grade called Nature on Misvani-Gatve-Avval controlling Nisti-e-Avval the opposite force of Ganamin though there it is, is inactive, almost nil. Why so will be explained below. But in the Nature of the 2nd grade, i.e. the Nature of Misvane-Gatve-Duvam, Ganamin is active and has evolved out the opposite force of Tire-Gohor of Asar-e-Tariki-Temangh aspect called evil forces of Nature or the dark side of Nature.

We have said that in Misvani-Gatve-Avval
the opposite force of Ganamin is inactive, almost nil, because the creation in the vicinity of Misvane Gatve-Avval i.e. in Nisti-e-Avval will follow Das Andarz* closely i.e. keep their promise given to Ahura and will not allow Satan to come within their fine Gava Chithra bodies or limits of habitation, giving no quarter to Ganamin to work upon, because Ganamin-pursues, - follows in the wake of only those who break the rules of Das- Andarz, thus breaking the promise given to Ahura Mazda and allows Satan to live in their bodies, who turns the tamed brute of the body i.e. the Vohuna principle into a wild fierce carnivore. The corporeal bodies-whether of material, etherial, ultra-etherial or super-etherial aspect are all the result of the obsession Dravao (wild animal) tamed with Gava milk. The Dravao is woven with Gava who supplies milk to the former and tames it down to do the prescribed physiological work of life. When the commandments are broken and satan is allowed admission inside the bodies- the faults of flesh are exaggerated and the work of Ganamin begins. He. befriends him, nurtures the faults of flesh, incites the Satan within and develops evil propensities and allows them to play, resulting in faults, sins, mishaps, and untruthful-

* Das means ten and Andarz means pieces of advice -rules. These rules are ten because the word ten denotes perfection i.e. the rules leading to perfection.
ness, thus making him subject to the law of Paitioget meaning Retribution, when Angra i.e. grief-miseries will befall him. Thus the Mino Angramin-Ganamin subjects the sinner to grief, which will take him to the path of reconstruction-improvement, when the presence of Ganamin will not be needed, -and his presence will he given to fires and burnt.

For the reconstruction and improvement of the body one has to walk on the Path Tariket and to follow the laws of Zarathushtra. So it comes to this that the living bodies framed by Yazata can bear the presence of Ganamin, but reconstructed improved body does not bear his presence. Hence in Ashishvangh Yasht, Ganamin is made to say that all Yazata combined do not come in my way but Zarathushtra is the only one who surrounds me, and burns me like metal in fire:

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

i.e. all Yazata do not tear me out against my wish. But Zarathushtra is only one (Yazata in the shape of man) who overpowers me against my will. Zarathushtra, bombards me up with Ahuna Vairya, which is like an armour of the mystery of ‘Kato Masao’
(i.e. Zarathushtra and his Laws of going on the Patha Tariket with the strength of Manthra, surround me in the talismanic ring vanquishing my activities and bringing them to an end). Zarathushtra burns me up through Asha Vahishta (i.e. Laws of Asha) like metals relegated to fires to be burnt up. Zarathushtra tries through his skill and art (of Tariket and Yasna) to relieve the earth of my presence, taking it to be in my interest. Only he the Zarathushtra beats me back.

The hidden mysteries of this passage can be easily explored from the above explanation of the nature of work that Ganamin does in our sinful bodies. Those who follow the path of Zarathushtra do not allow Satan in their bodies-they conquer their passion-they follow the Das Andarz-hence Angramin is not required with them. By following the Patha i.e. observing the commandments both passions and the exciter of them will be surmounted, i.e. Satan (weakness of flesh, i.e. the brute which resides in and is infuriated in the flesh) and Gana who incites it-all will be ultimately surmounted and transcended. And by further progress made by going on the Patha i.e. gaining Asha power, they will be burnt. The last sentence in the above quotation that "My absence from the earth is in my own interest," will be intelligible after we have explained the origin of Ganamin. The sentence "Taroidite Angrahe Mainyeush;"
Haithyavarshtam Hyat Vasna Frasho-Temem” also opens the secret of the nature of the part that Gana plays in Nature. Taroidite means—having been seen—being seen through and through i.e. I see through and through Gana and his work i.e. I know that Gana is only required when Tariket Path is left off and passions are allowed to have full play and Satan is allowed to reign in the body. In such circumstances only can Gana enter the body and excite the passions to sinful actions, subjecting one to the retribution of the same. Knowing this fact, it is better for me that Haithyavarshtam i.e. workers for truth or those who are on Path Tariket (should be followed), as Hyat Vasna their association of ideas Frashotemem i.e. will give the greatest relief and will lead towards immortality – Freshness.

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

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

The mysteries of the Hasti revolutions have evolved out from Spenamin (the chief of the six 18.
Ameshaspends pledged to Ahana- Vairya for progress) in the opportune time, (i.e. in the time before the sojourn of the 1000th part of the Urvan with obsession in the Nisti and during the establishment of Her field and influence of work of getting the salvation for the fallen friends), a Zarvan-an energy in the form of a Mino i.e. unseen force like that of Yazata and therefore pledged for a progress to be brought anyhow but derailed from the Asha path i.e. bereft of the company of Fravashi - the Mino set afoot for a progress by steering its engine wheels clogged in the mires of Aka ignorance to be presently vitiated by Satan of Ahi-riman mentality, just to be born as said above, when the Mino will cut his way slowly but surely from the mire-cutting the mire out and setting it aside, so as to be worked upon by the fires of justice, which will so burn and cook or transmute it so as to be usefully pasted on, spread on to form a pacca road, on which the iron rails of the Patha Tariket can be laid. Gana thus is a force by itself, not guided by truth, hence not knowing the limit when and where to stop, being like a bomb attacking inconsiderately anything that falls within its reach, until its energy is surmounted by the atmospheric resistance. Controller of Gana is Zarathushtra, who is the preceptor of truth and justice i.e. Patman to be observed i.e. balance to be kept in nature. When Gana has developed out the iniquities in a
person to the proper limit, he is made to retire from further
harassing him upon whom he had laid his snare, by the
force of justice i.e. the Patman i.e. balance that remains
undisturbed or laws of Asha and their prescriptor and
preceptor Zarathushtra. When the whole Nisti will thus be
cleared of iniquities by indirect methods of Ganamin,
justice and order will have been established and progress
accelerated to an unimaginable rate of acceleration,
requiring, no more Ganamin. It is thus that Gana will be
relieved from the onus of the burdensome work

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

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

Thus we have seen the Hasti revolutions i.e. Nature
playing in the immortal Heavens of Hasti called Yazashne
of Adui i.e. unified-homogeneous aspect, breeding out Nisti
Nature of dual and polar aspect. Hasti Nature abounds in
Hasti, where there is no active duality and polarity, i.e.
where dual and polar aspects are unified into what is called
Hamoi or Hamo i.e. homogeneity or sameness. But Nisti Nature abounds in Nisti, where there is dualtiy and polarity i.e. where dual and polar aspects are not unified but are to be unified i.e. brought to Hamo meaning homogeneous aspect. Dual and polar aspects of Nature denote mighty difference of place and regime. The Nature of dual aspect recognized as the Nisti nature of the first grade works at a different place with different standard from the Nature of polar aspects recognized as the Nisti Nature of the second grade as seen above.

Such Nature of homogeneous aspect full of benevolence, that will build up Nisti edifice is established before the exodus of the Urvan of the l000th part takes place, and before their advent in Mino Karko gives birth to Satan of Ahi-riman meaning malign mentality and Geush Hudat of Gava meaning selfless bening mentality. Executing thus the first important function of evolving out Nature for Nisti, the second function will be that of evolving out a succession of innumerable aeons of time, called Darego Khadat of 81,00 years, from the seniority of Bago-Bakht, who are the friends, philosopers and guides of the chain of Urvan, waiting to launch their ships on
the journey in proper succession. We have said that the Rayomand genius of Hasti Asma revolutions in communion with Yazata and Bago-Bakht refers to the mystic register of Anagra Raochao to find out the succession of time according to the order of the exodus of the chain of Urvan. From this register the proper succession of the Urvan in the order of seniority to be launched on the journey on the Hasti and Nisti planes is settled and marked into groups with the settlement of the time of their journey—from which an eternal time-table is set up of unfailing, unerring, never changing nature. This time-table denotes the advent of the succession of Daregho Khadat of proper nature one after another and the number of Thvasha Khadat to be turned out in succession as father to son illimitably from each Daregho Khadat.

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

The 1st Daregho Khadat Aeon that began was one in which the rebellious Urvan of 1/1000th part were persuaded to go to Mino-Karko to settle about their doubts as to why they should obey Ahura and not be self-worshippers themselves. We shall leave aside the constitution of the aeons into the sub-aeons and intricacies of the working of the same and the mysteries attached to them. The
one thing that stands out most prominently about the very first Daregho Khadat that ever took place is that the erection of the edifice of Nisti realms that took place during its regime upon the previously delineated plan of the Manta by the Nisti Nature was succeeded by the great event, which led to the journey of the fallen Urvan to Mino-Karko after their rebellion towards Ahura i.e. after their refusal to go according to the Vairya. It was this journey to Mino-Karko that convinced them of their undesirable nay sinful attitude towards Ahura, as they themselves could see their defects and good points, that were constantly flowing out of them, photographed and vivified on the Mino-Karko plane by the Baga Mino-Karko, after they had gained the real vision by the precipitation of and the filtering of the 'Dravao' contamination from the pure water of their 'Raye.' They saw the identities of Satan and 'Gavyodad' and their eternal revolution—one (Satan) intending to kill the other (Gavyodad) while the other trying hard to elevate the one (Satan). The event following was that of the submission of the Ruvan to Ahura, who were now freed from their obsession (Dravao), being elevated in their vision and actuated by the promptings of the purified 'Raye,' to try hard for the elevation of the 'Dravao' obsession, which had acted as their woe for such a long time. Their promise to 'Ahura' to do strictly according to 'Das Andarz' and submission to
‘Mazdadat,’ fulfilled their desire of getting the ‘Dravao’ salvation through the body formation and its subsequent alchemy requiring relevant events such as Farsho-Gard, Tanpasin, Khatwodat for the same through Yazata working with Nisti Nature. The Yazata in Payu-Thworeshtar capacities handle the Urvan for their bright future. Six embodiments of impermanent nature are being evolved round about a Urvan and Baodang pair accompanied with Farohar. Such a body formation become then possible, as the Urvan is now entirely submissive to Him and Yazata.

The altruistic intention of Ruwan fructified in body formation of the sexes and their salvation.

in the future material body. Each of the divided part is further sub-divided in 1/10th manner to form the Ruwan successively of the lower creations of animal, vegetable, and mineral world with similar sex proclivities.

This 1st Zarvane Darego Khadat was evolved out by Hasti Nature in communion with Yazata out of the most sincere desire of the parental Urvan on the Hasti planes for the elevation and salvation of their rebellious sons, who were then taken to Mino-Karko plane where they got the proper redemption as we have seen above. Here in this Zarvane-Darego-Khadat the Urvan having been freed of their incest Dravao to a considerable extent were engaged in the humble sincere prayers of thanks-
giving for the same and penitently yearned to undergo the chastisement for their former behavior and desired salvation for their former obsession. They bowed down before their dual comrade and love i.e. the Baodang and apologized for the unnecessary trouble that they have put them to by not following their precept to recite Ahuna Vairya and get into communion with them. They refused then also to be in communion and get united like Yazata and enjoy Ushta i.e. the permanent happiness as of Yazata because of the Dravao remaining at that stage the same that he was before. They saw no hope for salvation for the Dravao, whosoever it was whether a friend or a foe but certainly it was an accompaniment. They little cared to know how it chanced to enter them because their clarified wisdom Raye was imbued with the Asne-Kherad self-knowledge that at the ripe time the secret will be revealed. Baod also agreed with them in delaying the communion till such time when the Dravao will get illumination. Baod advised Urvan to take the counsel of Yazata to find out a way of how to get emancipation for the Dravao. The Counsel was readily sought and they showed them the way of self-sacrifice. They said they were also their predecessors possessed of Dravao though of lesser degree of virulence, who got to this stage by getting emancipation for the Dravao by self-
sacrifice. They should also do the same and obey Ahuna-Vairya implicitly for the same. They (Ruvan on the Nisti plane) gave their allegiance to Ahuna-Vairya and wanted further knowledge of what they should do. The secret was revealed to them that they were not all in all free from the Dravao. Hence it was that they did not know how to proceed in the matter. The three constituents of them named Khathra-Raye-Kharenangh were still in the orb of ignorance—that of Khathra being more than that Raye-Division was the only process known to Ahuna Vairya which can relieve them of Dravao and relieve Dravao of their ignorance and at the same time fulfill the chastisement i.e. the Paityogot of their former behaviour. The problem before the Urvan was solved and preparations were made for further progress. The Yazata in Payu-thworeshtar capacities and in communion with Nisti Nature approached them, to whom they submitted. The Ruvan who were already clad with those six immortal coverings accompanied with Farohar were dealt with according to Mazdadat and were subjected to the afore-said divisions and other conditions relevant to the great aim. The Urvan understood the great theme of Ahuna-Vairya of getting emancipation for the Dravao and getting communion with their accompanying Baod when only they shall have attained the Yazata rank. They knew that a haven (i.e. a body) is to be built round about
their six immortal coverings weaving Dravao with them and a collective haven i.e. Nisti should be built in which they all can work to elevate the woven Dravao. They knew that they had no power whatsoever to do so. But they knew that the great Ahu is the most gracious and benevolent and that the Yazata and Nature are none else but their distant relations ever ready to do anything for their emancipation. Their sacrifice for the Dravao stands no comparison with the sacrifice of Yazata offered for their welfare. With this sense of humility and helplessness they found no words of thanksgiving to be offered to them but the complete and frank submission to them for the great theme to be constructed.

Thus the Yazata in communion with Nisti Nature in Payu-Thworeshtar capacities subjected the Urvan to the above said divisions and other procedures relevant to the aim. Side by side with this procedure the Yazata in communion with Nisti Nature in Payu-Thworeshtar capacities began to create the structure of the Nisti universe upon the delineated outline of Athra by the Manta. Those divided Urvan who had 9/10ths of the original part with them were chosen out first and formed in groups and were made to subscribe their mite in the construction of Nisti for them known as Nisti-e-avval of three Dakhya and six Keshvar and full of many centres. Thus the first part of Nisti was built up and inhabited by the ‘Urvan’ of 9/10th part who began to get emancipation by the observance of Paityoget i.e. Keshas i.e. chastisement in many mild and happy forms (known as life and its upkeep and known as the intercourse
Further work of this very first Darego Khadat and many such others to form Nisti-e-Avval and attain at the white brotherhood of Arda Fravash. Reduced to Gava form will be then found fit to be merged in the Ruvan, after which only the Ruvan could come into communion with Baodang and reach the stage of Yuzata. We shall omit the subject of how the bodies are formed and Nisti-e-avval is formed and how the laws of Paityoget are observed and Asha is obtained. The Urvan of 9/10th part reached thus to the highest stage of emancipation and brotherhood. These Urvan originally before their residence in Nisti had come from one or another of the seven Asma of five Varana. The main part of them have now attained the one original Varana of Garo-nmana and thus have been united in one brotherhood with their Fravashi, Who denotes now one standard of loyalty and obedience-nay Who is loyalty and obedience deified of one standard receiving the blessing of the original Fravashi called Paourva Fravashi equally for them all, thus making the Dravao with them who was changed to Arda i.e. frail bodies-reach the goal of emancipation i.e. perfect obedience and loyalty to Ahu called Arda-Fravash. It should be noted that many aeons of Darego-Khadat completed this work of forming a White Brotherhood of Arda-Fravash. These 9/10th Urvan who have reached now to the stage of Arda-Fravash i.e. of being of one Varana of Garo-nmana i.e. Varana of Nabh centre of Ahuramazda once had come from five different Varana
but they have attained to one Varana, forming thus a Brotherhood which has attained Fravashi i.e. one standard of submission and obedience to Him called Ardafravashi. With these few remarks we shall leave this subject, which completes a part of Hukhta activities.

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

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

After this formation of Nisti-e-avval the Hasti Heavens’ revolutions evolve out Daregho-Khadat which will activate the second phase of Nisti Nature described above, where the special Mino of Nisti named Ganamin –will have a fair play. The White Brotherhood join now the first phase of Nisti Nature of dualities encircling the Misvane-Gatva Avval in communion with Yazata to activate the second part of Nisti Nature and evolve Upairi-Dakhyu, where Geush Tashan takes her seat with Apam Napat activities, which had supplied the Nisti-Avval with Gava-Chithra and which will now help to evolve out four Anasar. This second grade of Nisti Nature will work with the help of the first grade, which first grade is fully activated by the Hasti revolutions.

After this the Hasti Heavens’ revolutions evolve out Darego-Khadat which will collect other groups
of Urvan, who are divided on other standards than the above said standard of Daseme Stutam i.e. Decimal Staota 9/10\textsuperscript{th} and 1/10\textsuperscript{th}. They are controlled by the Nisti Nature of the two grades as explained above. They are grouped and prepared for the attainment of ultra-etherial and aetherial bodies. Side by side with this work by the Nisti Nature of two grades, the edifice of the Nisti of further programme is edified by them upon the delineated plan of the Manta, in which the new groups of Urvan, the to be inhabitants, are made to give their mite, in which the White Brotherhood joins to a certain degree. The special inhabitants of this part of Nisti called Arvahi i.e. unseen beings divided into two classes of male and female Jin and Pairika of two grades, superior and inferior, are matters of amazement, fear and awe to sinful men, but matter of great interest for men on Patha as these Arvahi will mainly be redeemed by the virtues of the men on Patha. This is the most complicated subject and we will leave it here. The religion of Zoroaster strongly objects to communions with them, as the Zoroastrians are not supposed to be in Paityoget relations with them. Men on Patha having attained Asha may lend help to them for their upliftment. Countless DaregoKhadat have brought to existence this second part of Nisti, which is still going on. This finishes the Hukhta activities of Yazata. Thus we have drawn the activities of Asha and Paityoget, upto Hukhta mysteries.
We shall now enter the last phase of the activities of Yazata called Hvarshta activities and the appearance of Asha and Pattyoget and Khaeta salvation in them- which if fully and completely allowed to play will lead to Tan-Pasin conditions (i.e. end of rebirths in this world) leading to progress proper and Ushta eternal bliss, and if not so will lead to Tanasak i.e. births and rebirths and distress called Angra, requiring the presence of Ganamin to end the cause of distress.

The revolving heavens of Hasti are also revolving out Darego-Khadat, which will initiate the Hvarshta working of Yazata side by side with their Hukhta workings. These fresh Darego-Khadat now show time of the creation of Aipi Dakhyu and Zemo Yat Pathanayao Skerenayao Doora-e-Parayao' i.e. space above the Aipi-Dakhyu and below the Pairi-Dakhyu showing the situation of our globe, which can extend both ways, going in screw-like manner higher up or lower down, and which will finally roll the Nisti upwards towards the Laya condition, i.e. condition of merging into permanancy. Now the eternal unchanging mystic time-table (Bago-Bakht), based upon the eternal mysterious register of Anagra-Raochao as explained above, shows the time of the advent of the Ruvan 1/10th part, the 9/10th of whom are being raised to White Brotherhood of Arda-Fravash. These are
the human Urvan who shall breed from them the Urvan of the three nether worlds i.e. animal-vegetable and mineral. These human Urvan are destined to roll the whole scheme of the Universe towards Eternity.

The first Darego-Khadat aeon shows the groupings of these 1/10th Ruvan into groups according to their Varana and the preparation for the acquisition of the natural bodies and haven to live in. This time the Yazata with Nisti Nature of the second grade in company of Arda-Fravash Urvan come into play, in which Geush Tashan, Geush Urva and Rashnu-Meher-Govad play the chief and important part. Side by side with the work of the grouping of the Urvan into Varana the edifice of the third part of the Nisti i.e. Aipi-Dakhyu and the transitional stage above it are being erected upon the former delineation by the Manta, in which the human Urvan the to-be inhabitants are made to give their mite. The Yazata in communion with Nisti Nature of the second grade in the thworeshtar capacities handle the Dravao accompaniment of the human Urvan with addenda of animal-vegetable and mineral ones, and mix the frailty of Dravao with the Gava materials that can be conveniently taken from the human Urvan for the formation of a material body, which was found to be well-formed as to be of a resourceful and lasting nature fitting to the purpose – only when the materials of Apam Napat worked out
by Geush Tashan and Geush Urva and Geush Hudat have been added and enlivened to life-activity by Van-e Zavitbish the Tree of Life, free from pain and in the control of Khordad. Innumerable Darego-Khadat rolled by before the material body as we see now could be created. The present material body full of marvel and living attraction underwent four stages for its exquisite developments. In the first stage it was fiery. The Globe was also of fiery nature in which human forms were of fiery nature, and the 1/10th part of the human Urvan, forming animal-vegetable, and mineral worlds by further division on 1/10th system, were also of fiery composition-the mineral Urvan leading the exodus first on the Globe, to be successively followed by vegetable and animal Urvan, after which the human Urvan were found descending. Innumerable Darego-Khadat rolled by, when these coarse cognizable fiery bodies were elevated to Keherp state i.e. unseen-incognisable state, the condition of the events being called Keherp Ushi i.e. dawn of the appearance or Keherp unseeable incognisable from its coarse fiery temper and form. The material bodies whether of fiery-airy-watery or earthly composition took their respective fiery or airy or watery or earthly shape and formation above i.e. in
Zareh * and their elevation to a purified higher stage took place jointly on the Globe and on the transitional plane of Dakhyu* above. The order of where these material forms are formed and elevated.

The composition or formation of the bodies of fiery-airy-watery-earthy state in the Zareh happens in the prescribed order. Urvan to descend on the Globe are first of all gathered together on Zareh Varkash, then classified in Zareh Frankard, and then invested with body forms in ______________________________________

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

(Continued See page 154).
nuclii in Zareh Puiti above, where after only their births on the Globe take place. Yazata with the mystic Amru* birds first of all gather together on Zareh Varkash the Urvan ordained to descend on the earth and with the mystic Chamru* bird classify them in the second Zareh Frankard and materialise them to designed

(Continued from page 153).

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

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

(Continued See page 155).
shapes contracted in nuelii in the above manner (of adding to the Dravao the Apam-Nepat Gava materials) in Zareh Puitik and cause them to descend and take birth on the Globe by Zareh Keyanse. They are elevated on our Globe and on the Dakhyu by Khratu-Kato the vice-gerent of Vohuman and Geush Tashan, Geush Urva and Geush Hudat (Gavyodad).

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

The word cognisable is to be used in a comparative sense, because Nisti contains many varieties of beings other than men. To man Aipi-Dakhyu is cognisable while other Dakhyu are not cognisable in his material life, though cognisable in the life after death. To Arvahi beings other than men Adairi-Dakhyu and

(Continued See page 154).

father of the great hero Rustom was another holy man who had attuned with them through his great master known by the name of the same mystic bird as Si-murgh. The word Si-murgh is from the word Chamraosh. The disciples of Zarathushtra remembered in the Frvardin Yaast who had attuned with these divinities are also known by the names of these divinities. These divinities who are the co-workers of Behram Yazata and Khshathra Vairya are also remembered in Behram Yasht.
Pairi-Dakhyu are cognisable though to them the Aivi-Antar A-Dakhyu which are higher to them are not cognisable. To Ardafravash beings the whole Nisti is cognisable in its outer and inner aspects. Thus it is to be noted that Zareh Varkash - Frankard-Puitik and Keyanse are incognisable counterparts of the Dakhyu which (Dakhyu) are cognisable though not to all the different classes of the inhabitants of Nisti. Zareh Varkash is then one which surrounds the whole evanescent universe mimed as Miswan-e-Gati-e-Avval as its atmosphere and sky. These Zareh are the mysterious factories of the Nisti Nature of two grades to work upon. Their proper idea can be had by Sezda method of study and knowledge. We have noted above that the Nisti Nature of two grades was evolved by Hasti Nature on the delineated Nisti landmarks by the Manta. This delineation is upon Athra energies which extend far and wide penetrating any matter of Nisti. When the delineated basis of Athra is activated by Hasti Nature for the propounding of Her Counterpart Nisti Nature through Baga Mino –karko then this Athra of the base sends out Staot energies far and wide forming the expanses of Zareh.

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

With these general remarks we shall proceed further to describe the materialization of the Globe.
and the creation to inhabit it. After the fiery stage of materialisation reached its Ushi finality i.e. the dawn of possible elevation presenting an incognisable form called Keherpa, the airy stage of materialisation began; the fiery elevated state of Keherpa remaining latent in the coarse palpable cognisable airy forms and globe. When the airy stage of the globe and its inhabitants reached their finality i.e. ushi state i.e. the dawn of possible elevation of the coarse palpable airy forms into incognisable airy forms called Tevishi the watery envelope came into existence, in which the refined incognisable fiery and airy forms called Keherpa and Tevishi remained latent. When the watery stage of the globe and its inhabitants reached their finality i.e. ushi state i.e. the dawn of possible elevation of the coarse palpable watery jelly-like forms into the incognisable steamy forms the earthy envelope came into existence, presenting harder jelly-like formation in which the refined incognisable ushi state of the watery creation called, ughtanic creation and envelope with the former Tevishi and Keherpa creations and envelopes became latent. We should be more clear. The earthy cognisable palpable globe was formed in which the former fiery-airy-watery refined incognisable forms called Keherpa - Tevishi - Ushtan were made latent. The inhabitants of this globe also underwent similar stages of constitution i.e. the mineral, vegetable, animal and human individuals also presented to view the earthy palpable forms as
we see to-day in which the fiery Keherpa, airy Tevishi and watery Ushtan bodies lay in refined beautiful states. In the fiery globe the individual Ruvan and Baod with six permanent coverings spoken of above (Zarvan Uru-Honvar-Nur-Rae-Kharanangh with Farohar acompanyment) got a fiery rough and rather ugly form called the rough Keherpa round about those six coverings which reached the ushi state of incognisable Keherpa by the time that fiery globe reached the Ushi refined incognisable Keherpa state, the time being called the age of Keherpa ushi. This Keherpa Ushi grew out of the revolutions of innumerable Daregho-Khadat aeons. Round about this incognisable refined beautiful Keherpa grew an ugly voracious selfish demoniacal airy form called Tevishi which reached the Ushi stage of Tevishi by the time that the airy globe reached the Ushi refined incognisable state, the time being called the time of Tevishi Ushi. This Tevishi grew out of the revolutions of innumerable Daregho-Khadat aeons. Round about this impalpable incognisable Tevishi grew a thin jelly-like watery covering called Tireh Ab with no shape which reached the Ushi stage called Ushtan ap i.e. a phantomlike obscure form impalpable (like the bright shining contour seen on the waters of rivers or oceans when bright sunlight plays straight on them), in which Ushtan i.e. blessings from Yazata full of life-activity of Vane-Zavit-Bish i.e. the Tree of Life remain in an incognisable way. This ushtan ap i.e. ushtan body covering reaches its ushi perfection by the time that
the watery globe of Tireh ab full of Tireghi (most poisonous) impurities reaches its ushi stage looking like a globe of clarified steam of shining contour impalpable and incognisable and unobservable, making the present eyes blind if made to look at. This ushtan ushi grew out of the revolutions of innumerable aeons of Darego-Khadat.

Round about this phantom-like ushtanic bodies of great heights as tall as tallest trees and of shining phantom appearance impalpable in cognisable unobservable, making the eyes blind if made to look at, more of the appearance of trees than of human forms—grow out the earthy form of thick jelly-like consistency resembling the jelly of the jelly-fish of the present age half fishlike or animal like and half of the human form. Uptil this stage the whole creation was hermaphrodite-like, the male and female bodies bound together. This particular half human and half animal like form was also hermaphrodite-like. From them were born human-like forms of separate sexes but without symmetry having one hand one leg etc. very malleable unbreakable non-fragile rather unintelligent and nearly as tall as tallest trees of to-day but shorter than that of the ushtan phantom said above. Such peculiar human like forms were not of hermaphrodite nature but showed male and female entities in separated conditions. Innumerable aeons developed out such uncouth physical forms. The
globe also now began to show oceans of water broken by islands overgrown by thick - green vegetation and vast jungles teeming with trees of unimaginable heights and inhabited by animals of strange appearances of unimaginable size both on the land and the sea, some seeming half vegetable half animal like. Many aeons of Darego-Khadat formed the islands into continents with animals of symmetrical nature of half fish and half human forms and of half human half animal forms. Such peculiar human forms of hermaphrodite nature were succeeded by asymmetrical human forms of separate sexes to be followed by fine symmetrical human forms as of to day nay far superior to the present human race. They began to be more and more rigid. Thus grew out an earthy envelope round about the ushtanic envelope. In other words it can be said that in such an earthy envelope lay in latent states the refined incognisable impalpable unobservable Keherpa-Tevishi and Ushtanic counterparts of superb activities. These earthy bodies grew to be more and more of a rigid nature, their heights beginning to be reduced synchronically with its getting into a rigid fragile state. How did such earthy forms grow out of the Ushtan envelope and what was their constitution? The earthy symmetrical form contained three main parts called Azda the fluid part, Gaetha organs of soft consistency, and Tanu the supporting frame of rigid and malleable structure. The earthy body of this constitution grew out of the Ushtan covering in a certain way.
We had seen that Keherpa Tevishi Ushtan refined counter forms of incognisable nature were of working order. They lay one inside another. Keherpa contained in itself Tevishi and Tevishi contained in itself Ushtan ap and Ushtan ap contained in itself Ushtan i.e. life-matter of the Tree of Life Vane-Zavit-Bish. Keherpa is gifted with the marvellous machinery of 16 Chakra resembling the 7 Hasti heavens in a miniature imperfect way which reaches perfection when higher stages of Khaetva=

The 16 Chakra revolve as a miniature imperfect and crude copy of the 7 Hasti heavens. Their motion of different kinds and types are actuated and balanced by Tevishi consisting of the phases of Gava and Vohuna proclivities; the Gava phase of selfless type being actuated by Geush Tashan, Geush Urva and Gdush Hudat while the Vohuna phase of self-worshipping type being actuated by the weakness of flesh and self-applause and praise and other worse passions affiliated to Satan the vehicle of Ganamin to work upon. The Ushtan ap containing the life matter of Van-e-Zavit-Bish known as Ushtan is worked by the Keherpa and Tevishi of the above description with the result* of a growth from Ushtan viz. Azda which surrounds the Keherpa. Azada is thus a product of Keherpa-Tevishi and Ushtan containing noble qualities of them to a great extent. The Azda is the most important part because in it the life-

* It is to be noted that this portion is more fully treated in the second part.
circuit runs and on its integrity the progress of life and body and *Urvan* is measured. This *Azda* contains two kinds of thermal heat: one of an anabolic (of a building nature) type and the other of the katabolic (of a destructive nature) type. A circuit is formed of these two types of heat enervated and vivified by the *Ushtan* the life-matter of the tree of life *Vane-Zavit-Bish* What is called life in the ordinary sense is this circuit of thermal heat propelled enervated and vivified by *Ushtan* This life-matter further on comes into contact with *Gava* and *Vohuna* two kinds of end-products present in *Azda*, forming what is called protoplasmic activity from which the fluid matter (also called *Azda*); organs (*Gaetha*) & supporting frame (*Tanu*) are built up. We shall not go into further details. They are given in the second part of the essay. Thus *Khaki* earthly appanage i.e. the body that we possess is created out of *Ushtan* ap.

After the revolutions of many *Darego Khadat* aeons the present condition of the body appears, which is gifted with the powers of speech conscience and consciousness with the will power of doing right or wrong. The *Khaki* stage began with a machh a fish form half human and half fish with out symmetry and growing more or less like a tree perfected in the bilateral human form. Hence it is that humanity is named as *Mashya* in Avesta. Side by side with this development the earthly globe began
to be solidified, forming abundance of metals and salts. Many marvellous changes have occurred on this *Khaki* stage defying our rational reasoning to think about, much less to understand it. Belief is the only middle course which can lead the rational power to its higher developments of *Sucha Manangha -Baod* divine thinking power explained and quoted from *Gatha* above, which can only think on them. We shall not dwell on these stages. Some account will be seen in the second part. Here we shall only refer to a simpler event that took place in the *'Nisti* Nature of the second grade. All these mysteries are shrouded in the riddle language of the Avesta especially in *Zamyad Yasht*. When the *Aipi-Dakhyu* and *Zam* above it (i.e. the transitional stage above it with our globe in it) were being created from fiery to earthy *Khaki* conditions with human beings and the beings of the lower three kingdoms,

        *Ganamin* captivated to his side the Satan who is ever running after *Gavyodad* in a circuit for her destruction *Ganamin* set up what is called *Tireh Gohar* the dark side of nature. When the globe became hard and man became a perfect thinking speaking animal with conscience and consciousness and free will-power living upon the globe, the conscience roused in him an awakening that he has given a pledge to *Ahura* to follow *Das Andarz* only. The first batch of *Urvan* that descended and inhabited our globe was of the *Varana of Garo-Nman* i.e. sixth heaven where is seen the domination of *Spenamin* the first of the 7 *Ameshaspand* called...
also Ahura-Mazda. We have seen that this heaven is a link between the Minoi inhabited by Ahura and Hasti; rather it is a Minoi heaven leaving in the Hasti realms to profit the Hasti realms by its proximity. Hence it is that Garonmana is also said to be the visiting place of Ahura whose abode is shown to be Minoi as said above. Garonmanem Ahurahe Hava - Yaouem i.e. the Garonman which is Ahura's own residence. Garonman is thus the first aim of Nisti and Hasti. The Varana of this heaven is the highest and the noblest. The first humanity to inhabit the globe was thus a noble race who listened to the promptings of conscience and who made friends with Spenamin and did not lend ear to Ganamin. Gavyodad their own relation was greeted but Satan was rejected.

We shall not describe the way in which the first pair appeared, they forming a pair of being a husband and wife and not being of brother and sister relationship. But we shall simply say that they were so beautiful that even the Yazata fell in divine love with them, and salaamed them i.e. wished them Khaetvodatha i.e. to be of Salem i.e. of Havaretat wholeness But Satan of initiative knowledge of destruction sought to destroy them. He hastened to the globe with his chariot of Temangh to destroy the globe and its creation. But Ganamin dissuaded him from this hazardous task as Yazata were present on the globe having assumed forms. Gana advised Satan to surround the globe and besiege it and tempt the humanity there to allow him in.
The first pair and the humanity coming from it of the Varana of Garonmana were the best of the creation. They did not heed the Satan and kept Gana at a distance and kept eternal friendship with Geush Urva, Geush Tashan and Gavyodad and Khruatu-Kato. The globe was therefore called Garo-Deman i.e. a circumference whose point of action, centre was in Garonmana the 6th Heaven.

We have said that the Nisti Nature of the second grade begins in Upairi-Dakhyu and controls the whole Nisti beginning from it, wherein Geush Tashan and Geush Urva with Meher-Rashnu-Govad are very active. Geush Tashan spread his energies higher up from Upairi-Dakhyu to go round in a circumference round the Nisti to meet the energies of Geush-Urva who is seated in Aipi-Dakhyu. Thus the Geush Tashan and Geush Urva have surrounded the whole Nisti Nature of the second grade who does her work according to their bidding. This time the globe was of Garodeman nature because of the direct connection of Geush Urva of the globe with Geush Tashan of the Upairi-Dakhyu who (Geush Tashan) was in direct connection with Garo-nman the 6th Heaven due to her connection with Yazata. Thus the globe was caned Deman the residence the circumference of Garo=heavenly songs (Das Andarz), having its centre control in Garo-nmana the 6th Heaven the residence of Ahura. In such a chaste world Yazata had walked, assumed bodies and guided all inhabitants The people therein kept Satan and Ganamin.
entirely disconnected with them. From this Garo-deman has emanated the ideas of the Garden of Eden of other religions. The writer of Dinkard—the Pahlavi Writer of Nikiz i.e. the explanation of the religion and the

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

Cosmogenesis relates that out of the 12 Hazara that the globe is to live in existence (that is aeons comprising countless sub-aeons of Darego-Khadat, that will fructify the power of number 3 (12=1+2=3) i.e. the establishment of the Asha-Paityoget and Khaetva=salvation when Geti will merge in Nisti), for full 3 Hazara Satan and Gana were kept outside. During this time the earth was in connection with Garo-nmana, herself called Garo-deman needing no Vidaevodat i.e. Rules to expel Druj and Zarathushtra the Author of Vidaevodat because sin had not entered the globe and people had lived according to Das Andarz i.e. never had eaten the forbidden fruit. When the 4th Hazara began the people discarded Das Andarz needing Zarathushtha and Vidaevodat. Hence it was that Ahura coming to know of this mishap much beforehand due to His Harvesp-Agahi had kept active the Keherpa of Zarathushtra, which was coeval with those of Ameshaspends. Also the mystic knowledge that underlies the fable-like description of Zamyad Yasht is full of such information. Innumerable Darego-Khadat aeons comprising 3 Hazard of mystic interpretation as explained above saw Garo-deman earth straight in communion with Garo-nmana, where Ahura lives, in which sin had not entered as Ahura from
Garo-nman also had lived there in Garo-deman. The real human form of perfect symmetry without the growth of serpents near the shoulders as is the case today in our selfish personality speaking in the allegorical language existed then only. Zarathushtra and the Athravan and Rathaeshtar and Vastriyosh i.e. the Yazdan-worshippers of the old pre-historic times, meaning men who were in relation with Yazata appearing in the first 4,000 to 5,000 years of every Darego-Khadat running on our present globe called Druje-Deman, always assume such proper human forms which were found in Garo-deman Geti, who take birth in this Drujo deman earth, where Druj sin has entered, for the elevation of sinful Mashya men.

Such a world of Garo-deman ended in the beginning of the fourth Hazara when men sought the friendship of Satan and allowed him in the Geti and in themselves and in the population of the three lower Kingdoms viz. animal, vegetable and mineral worlds, thus turning what was called Garo-deman place of heavenly songs into Drujo-Deman i.e. house of Druj sins—thus separating the activities of Geush Tashan higher up with Geush Urva lower down, between whom Satan with his activities slipped in interrupting their communion. The communication which was direct between them in Garo-Deman times was broken up in Drujo-Deman because Satan has occupied
the earth. Hence Geush Urva has to pray for the remoulding of Geti when Satan works havoc in it, before the advent of Zarathushtra in the beginning of every growing aeon of Darego-Khadat, which event is described in Gatha as Geush Urva Gerezda having such deep meaning in that stanza of mystical import.

Now that Satan with sin has entered the Deman making it Drujo-Deman i.e. sinful Geti, the need of Zarathushtra and Vandidad is highly necessary. This truth is related in obstruse language full of mysteries in the first Pargarad of Vandidad. Vandidad is Vidaevodat i.e. laws necessary to expel Daeva Druj i.e. sin from the body and from this world, both possessing Keherpa containing 16 Chakra as said above. In Vandidad first Pargarad it is described that in the 16 cities i.e. Chakra where formerly there was the rule of Spenamin i.e. Hormazd, Ganamin has entered and appropriated the rule and has demolished the rule of Hormazd Spenamin. The mystery underlying this language, now after the above explanation, could be easily understood. In the absence of such knowledge it is futile to say that 16 cities describes the advent of Aryans in them. Vendidad i.e. (laws relating to the technique how to expel Daeva-Druj sin from this Drujo-Deman of the globe and our body) distinctly says that in 16 cities of the Geti i.e. in the Keherpa containing 16 Chakhra of this Geti the rule of Spenamin has ended or has been made subservient to the rule of Ganamin. To speak in the simple language it explains how sin has entered Geti and how sin is to be expelled
from Geti. There was no Vandidad and Zarathushtra the author of Vandidad in Garo-Deman but they are highly necessary in Drujo-Deman hence they i.e. (Keherpa of Zarathustra and Vidaevodat Manthra) are brought forward by Ahura at the end of the 3rd Hazara. Without the intrinsic knowledge i.e. the Khosnumic knowledge i.e. the knowledge of the Nikiz-Tavil i.e. explanation the religion of Zoroaster is not at all understood. It is futile to say that Vandidad is a product of magis and Zarathushtra had no hand in it. Such descriptions are the product of the material study which in the absence of the spiritual highly necessary aspect of the same is like a dead mass bereft of all living glow and attractiveness of life.

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

The Hvarshta energies of Yazata up until the Garo-Deman creation was unique because the Asha basis of Nisti was undisturbed. The Paityogit i.e. the debt which the Urvan in Geti owed to Yazata was paid regularly and Khaetva salvation Tan-Pasin was earned straightaway. But now in the beginning of the fourth Hazara (we presently are in the 8th or 9th Hazara) those Urvan inhabit the globe with corporeal bodies, who prior to their body formation in Zareh and birth on the globe had descent.

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

The cycles aeons of Darego-Khadat now turn differently from what they had done before. Now that the son of 'Na-Na i.e. the individuals of Garo-Deman who dwelt always upon Das Andarz i.e. commandments of Ahura has broken them, turning thus his will power from submission to disobedience, creating for him evil deeds called sins and has deceived thus Asha order of things, to establish which he had descended, therefore he shall have to remain in Temangho i.e. in the bidding of Ganamin who is the master of Satan and his darkness called Temangho i.e. in this Geti for Daregem ayu = long time i.e. time of many births and rebirths and has to reap the fruits of his misdeeds i.e. suffer the burden of sins i.e. to eat the poisonous food Dush Khareth that
will prolong the advent of eternal life i.e. Tan Pasin event of salvation. In short he has created for the first time in his career Karmic i.e. retributory laws of the Avastaic dictum Akem Akai Vanghuhim Ashim Vanghuve i.e. evil is for the evildoers and good elevating blessings (to release one from the shackles of sins) to the good altruistic man-about which Gatha 31-20 says thus: -

Ye Ayat Ashavanem Divamnem – he deceives the Ashavan (i.e. frustrates the working of the Law of Divine Order a feat of Ashavan holy man i.e. breaks the Das Andarz) Hoi Aparem Dareghem Ayu Temanghho: "Aparem as a consequence of which afterwards, Temanghho in the darkness i.e. in the subjugation of Gana i.e. in this sinful dark earth-Hoi Khshayo an abode for him (is appointed)

Daregham ayu wherein for a long time of thousands of years i.e. time of many births and rebirths (he shall have to stay) Dush Kharethem (and eat) evil poisonous food i.e. has to suffer the burden of sin. Avachetas Vacho (most penitently) his cry is always in remorse. Dregvanto Oh sinful men (bad sons of Na-Na forefathers of Garodeman) Shyothnaish Khaish according to your deeds i.e. (according to the Karmic i.e. retributory laws that you have created in Drujo-Deman for the first time) Daena= divine conscience i.e. just laws i.e. laws of Daen, Naeshat Vao will carry you often and often to Ahum Dregvanto the world of sinners i.e. Drujo-Deman (that you have created for yourself).
The Dregvant bad son of Na-Na i.e. good men of Garodeman belonged to the Varana other than that of his father i.e. belonged to one or another of the four Varana. Such sons were tempted soon. They broke the Das Andarz. But He is merciful because Zarathushtra is appointed to establish for them special laws suited to those Varana to be entrusted to certain Vastriyosh spiritual agriculturist of the divine order of the old Garo - Nmana Varana born or the nominated families of Mazdayasnan - who will establish those laws in the form of respective religions at the special appropriate times fixed for the same in the current aeon-and thus lead them to the Garo-Nman Varana.

First of all the fact that the new world of Drujo-Deman which is set up on the ashes of the old world Garo-Deman should be distinctly noted. The events therefore that had happened in Garo-deman were quite different from those that have happened in Drujo-Deman. They showed contrarieties very often. Therefore the cycle of the aeons Darego-Khadat turned in different ways in the two worlds. Let us first of all see the cycle of Darego-Khadat and the events therein and the time of the rising of the five Varana, to be established and the evolving out of religions according to the Varana. It should be noted that one Varana often times shows more than...
one religion which look very similar. We have said that Ganamin got his rule established in the 16 Chakhra of the new world. Satan who was kept outside the Garo-demam world was led in with his associates the Arvahi beings who had just reasons to complain against the new perverted race of Dregvant. In Garodeman times the Na-Na men of Garo-Deman had authority over the Arvahi of Adairi-dakhyu and Pairi-Dakhyu.

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

These Na-Na had great latent power in them. They could travel in regions higher up. These Na-Na were very righteous. But the perverted Dregvant misused his power and began to snatch away the Pairica. This led to revolt which overthrew their Yoke in the Arvahi Alam. It was this bait that Gana had laid before them (i.e. the dregvant perverted progeny of men) that he could do all his best to get these Arvahi under them if they only permitted him with satan to enter and get inside. When Satan with all his art and machination, tact and skill, paid visit to the Dregvant outside the pale or Garo-Deman, these Dregvant fell in love so to say with them (satan and his practices and arts) and came under his perfect control who allowed him (satan) to kiss them on the shoulders where grew out snakes of selfish-ness. The talismanic rink of Nafe-Bavra round about Garo-Deman became inert the passage of Satan becoming open. Gana at once took advantage and led Satan inside. They knew that they had to fight against Yazata who had assumed forms and were walking upon the globe. With the plea of driving out
the heavenly hoardes from the globe the Arvahi hoardes were let in, who were led by Tur-e-Frangeras. Innumerable Arvahi who had lived in the Arvahi Kingdom of an extent before which the earthy globe is not even a drop in the ocean when had entered the earth wanted space to live in and food to live upon. The Arvahi hoardes were therefore led in the whole vegetable and of some parts of the mineral Kingdoms, which during those days were vast in limit beyond all comparison with the present ones, which formed the only kind of food for all the creatures of Garodeman, giving them force in body-mind and soul. These vegetable and mineral worlds on account of the entry of and becoming the dwelling place and food of the Arvahi lost all the charm about them of being real food giving spiritual force to body and soul. They are thus deteriorated and have sunk to the stage of being the promoters of the work of Gana by which man and beast of the new age are tempted to live on flesh. The heavenly hoardes mustered strong under Spenamin and opposed, but they were forced to retire before Satan led by Ganamin and accompanied with Ture Frangeras and Yim Vivanghhush. From the 16th Chakhra of the earthy globe Geti i.e. from the foot of Geti from whence they had entered, the heavenly hoardes were driven onwards. Satan wanted to capture the Capital 10th Chakhra of the heart of
the globe. But the great plain of the abdomen known as “Ran” in the Gathas with the Navel as its centre formed a block in the way. The heavenly hoardes finding themselves sore hard pressed took at once the place of vantage above the navel on the great Ran-field for offering a battle. The Ratha the heavenly chariot of Spena was well guarded-Asar Roshni spreading round about it and throwing light so as to be able to see through the mist and clouds made to appear there. Behram and Sherevar guarded the wheels, Avan and Govad guarded the horses. The plain Ran formed the outskirts of the Capital the heart of the Globe. The outskirts consist of the 11th Chakra which is called Ranobyo-the battle-field of the fighter in Gatha. This 11th Chakra is situated on the abdomen of the globe round about, above and below the navel. Spenamin arranged the heavenly hoardes above the navel, hotly pursued by Gana who had no other alternative but to array just opposite them i.e. below the navel. This was a real crisis and is a crisis now and every moment in all human beings’ case, because in all humanity the array of virtue is arrayed above the navel and vice has its hoardes below the navel constantly at war with each other. Thirsty of revenge to enter the Capital i.e. 10th Chakra the heart of the globe for destruction Satan put in a terrible fight, in which the heavenly hoardes were nearly extingushed, the vivid description of which formed fairy tales current in those old Zoroastrian Empire days.
Adar Yazata with his unquenchable fires defended the heavenly hoardes who prayed supplicantly to Ahuramazda for help. But the message was that everything happens on the principles of limit and justice. When limit will be overrun and justice will be set at bay, help shall be lent only so much as to bring back the justice and keep the limit as it should be.

Satan was fighting with the help of his hoardes of Arvahi most vehemently. His Ratha of four horses made of Temangh seemed invincible. Gana was seated at the back. Satan was the warrior and Yim-e-Vivanghush was the charioteer. The sway of Ahuramazda waved over the globe and over Nisit—the white ensign of Meher Yazat overshadowing them all. Now that Satan was on the eve of victory Gana brought about a device which led to his defeat, when he was forced to leave the Ran—the battle and to retire into the 13th Chakhra enwrapping the sexual parts or genitals. Gana told Satan to stay off his hands for the time being from the nearly defeated enemies who had nearly been crippled and advised him to destroy the ensign of Meher Yazat proclaiming the rule of Ahuramazda on their head. That ensign could not and dare not be above them. Satan thus being mislead attacked it i.e. attacked justice and went out of the limit. At once Fravashi came down and sat on the banner and attacked Satan setting him at
naught in a moment’s time. No sooner did Gana see Fravashi coming down than he left the chariot and fled advising Satan to follow him as it was impossible to withstand Fravashi. Satan blamed Gana for his ill advice which made him lose the game. Gana retorted that he was a fool to be so misled by him. Satan defeated was thrown out of the Ran who concealed himself in the 13th Chakra of the genitals, from whence he comes out and attacks the hoardes above the navel keeping a constant fight, which is current in Drujodeman both in the Chakra of Geti and Chakra of the human being only (not in the Chakra of the lower creation). Thus the globe which was once full of heavenly melodies—a garden of Garonman was reduced to a field in which constant fight takes place, it having been thus reduced to what is called Duzakh i.e. a place of repeated births i.e. a place of birth and rebirth. The above description reads like a fairy tale myth, but all myths have got a basis of truth. Our present condition is so far removed from what had happened that it is but just that it should read like a fable. But this kind of affairs must have happened as they do happen in our life time of which the above description is only an allegorical and metaphorical description. This account forms one of the many mysteries that underlie Avastaic riddle language. We read that Satan-sin entered the globe and occupied the main part of it but the capital i.e. the heart
and its outskirts i.e. domain above the navel was kept by the white side of Nature. The head of the globe, the unapproachable Harberez mount or the North Pole is in constant touch with Yazata kept intact, i.e. the vestige of the old Garo-Demana kept intact, a grace of the great Ahu-which will bring about emancipation one day. What is true of the globe is true of man. The head of the globe is closed in snow, only to be inhabited in the beginning and the end of a Darego-Khadat on account of Yimvarkard the talismanic fortress of Yim-e-Khshaeta i.e. Yim-e-Vivanghvat being there, which becomes the dwelling place of special chosen men under the leadership of Saoshyos during the ‘world-dulge time’ coming at the end of each Darego-Khadat. The new Darego-Khadat begins the life of the globe a new from this Vara, which when Geti is re-established becomes covered with snow unapproachable to ordinary men except some Ashavans. The heart of the globe is called the Capital of the globe called Avi-Thrishva, i.e. that part of the globe which is 1/3rd in extent and free from Satan. The outskirts of this heart Avi-Thrishva, or what is called the Capital of the globe, are formed by the holy consecrated place of talismanic linings of Pavi and Katthe abode of thirty-three Zaothra, where Ater-e-Varehram remains as a Ratheshtar, encircled in 9 talismanic rings of Pavi, ever ready to fight Gana and helping the foundation of the sacred places of other religions to be formed successfully. It is on account of this mainly that electric connections are
to be eschewed, as by the connection of the wires the Pavi and Kat talisman is broken and thus the original purpose is entirely frustrated-jeopardised. The world that we live in for our mundane purposes (with the exception of holy worshipping places) denotes the lower part of the navel. Such is the generic cosmography of the new world Drujo-Deman i.e. the residence of Druj-sin. The avastaic quotations are not given in support of these fable-like reading descriptions, (for want of space), though they are real and actually had happened in those days of yore.

At the end of the Darego-Khadat cycle of 81,000 years Satan so corrupts the mind of humanity, that deadly wars and conflagrations take place nearly destroying the globe, when a big deluge completes the phase of destruction. Just before the deluge, Saoshyos, second to Zarathushtra only, appears on the globe and directs the choicest creations of 5 Varana of men,- animals-vegetable to the Var of Yimvarkard on the North Pole, where pamirs will be found situated then. It should be noted that the Hindu Yuga. viz. Satya, Treta, Dvapar, Kali are in fact nothing but the collective forms of the Darego Khadat aeons. Each Yuga in a trio contains so many Darego Khadat. Time on the globe runs in the course of Darego-Khadat 81,000 years, only to remain in Laya i.e. inactive conditions for some time to begin anew the next Darego-Khadat. The
Hindu ‘Yuga’ and the Mazdayasna Darego Khadat aeons stand in the ratio of 3 to 16, i.e. Kali-uga which contains 4,32,000 years multiplied by three i.e. three Kaliyuga will make 16 Darego-Khadat. Dvapar Yuga which contains 4,32,000 multiplied by two i.e. 8,64,000 years when multiplied by three i.e. three Dvapar Yuga will make 32 Darego-Khadat. Treta Yuga which contains 4,32,000 multiplied by three i.e. 12,96,000 years when multiplied by three i.e. three Treta Yuga will make 48 Darego-Khadat. Satya Yuga which contains 4,32,000 multiplied by four i.e. 17,28,000 years when multiplied by three i.e. three Satya Yuga will make 64 Darego-Khadat. The numbers attached to Darego Khadat show and explain the nature of the Yuga. 16 number denotes two digits 1 and 6, which by addition make 7: This number denotes the revolutions and upheavals i.e. times of great changes when sin will work havoc. Such is the connotation of Kali. 32 denotes two digits 3 and 2, which by addition make 5, which denotes time in which 5 senses are controlled by 5 higher senses. Such is the connotation of Dvapar denoted by the number 32. 48 denotes two digits 4 and 8, which by addition make 12, which is composed of 1 and 2, the addition making the number ’3’. The mystic import of ’3’ denotes and connotes that from the beginning ’one’ i.e. from Hasti we come to this Nisti condition of the second import from which remaining on the path we should find our way back i.e. we must take a third turn upward again. Thus Treta containing 48 Darego-Khadat denotes a time when people will work only for the emancipation
of the soul. The number 64 is 6+4=10 which denotes our final goal i.e. perfection. Satya Yuga denotes the time when men will be of one Varana, forming one White Brotherhood. We have described this only to show that Darego-Khadat is a specific aeon, while Yuga are collective generic aeons. Amongst the Mazdaysnan there are Mahin Charkh showing the parallel of Yuga. We have no space to describe all this.

_The main features in the History of the newly forming earth after its destruction by the world deluge at the end of one current Darego-Khadat about which the present day study is quite innocent. The real main points explained as to why there should be no cause of strife between the Aryan races._

Now we shall revert to our original subject Hvarshta. We have said that at the close of the Darego-Khadat the world-deluge destroys the world. After a fixed time the new Darego-Khadat begins anew and the new populations start from the men and creation in Yimvarkard. On that North Pole in Yimvarkard the five Varana thrive in peace, but, now that Satan is out led by Gana, the old enemies of mankind the Arvah known also as Daeva (i.e. highly learned in matter both gross and subtle but ignorant of sixth Ghambar i.e. way to earn emancipation) enter the Pole and create strife and struggle. These Divan win over to their side some of the Mashya of
About the great continued strife between the main two parties in which the world was divided.

Varana who come down from the Pole and occupy the globe and become the aborigines of the place. The Mayaabadian i.e. those who have prospered, and have come out successfully from Maya=deluge, now under the instruction of Gayomard the Paoiryo-Tkaesh, the lineal descendant of Saoshyos who had led them from the drowning world to the var on heights of the Pole come down from the Pole in the prescribed time of Darego Khadat. Paoiryo-Tkaesh means the observer of the Law and Order of the old Daen of Saoshyos bequeathed to him by the Zarathushtra of the former aeon.

We shall not enter into the highly complicated subject of the indication of the time shown by the ruling planets of the starry heavens. Gayomard and his Poiryo-Tkaesh followers of all Varana now come out of the cave dwellings of the Pole, map out the old lands duly appropriated by different Varana in the former Darego Khadat, which now are in the possession of Arvahi Divan. The Arvahi Divan with evil Mashya aborigines actuated by Satan muster strong against the mighty attack of the Paoiryo-Tkaesh Rathaeshtar called Paradat which is expected as the natural course of events. The world now forms two parties only: one is formed by the Diwan and evil men aborigines (the rebels of the camps of the Paoiryo-Tkaesh) and the other is formed by the Paradat Khshathrayan i.e. Peshdadian emperors under whom all the Varana are living in peace and order. These Paradat Na-Naa emperors are the emancipated souls of Garodeman, coming to the earth only to work.
as Vakhshur i.e. the fore-runners of Zarathushtra and not merely as the rulers of the earth. They keep in check Satan with Arvahi who is out to destroy the Varana and the globe-till the time that Zarathushtra is born, who will expel Satan and reduce him in his fort of the 13th Chakra, from which he has broken through during last years of the gone-by Darego-Khadat, and had filled the human mentality with destructive ideas which had led to the great deluge. The names of these great Paradat emperors are from the names of their father Urvan i.e. 9/10th part of Urvan (group-soul) of the Ardafravash White Brotherhood in Nisti-e-Avval.

These father Urvan help them, show them the way every moment of their life and give great courage-heroism and wisdom in their un paralleled struggle against the Divan, who use most artfully Nature's dark forces against them, in comparision with which the present day tactics of the destructive sciences stand no comparision. It is simply foolish to say that these Paoiryo-Tkaesh goodly souls who knew about the secrets of Nature and the secret of our globe, who were the soldiers Rathaeshtar of the Spenamin side, were primitive ignorant men, as the present day materialistic savants and their pupils take them to be. What they mean as primitive men are those Mashya only, who though of the lower type were much more than what we are to-day-not to talk of the Divan who were highly bred scientific beings in the know of the working of natural forces as explained.
above. Besides these Paradat emperors who were very highly evolved godly men, there were primitive souls also of very low intelligence, much lower in the scale of humanity than the above said mashya but they had played no part in the history of that age. Fierce struggles took place between the two sides related in Shahnamah showing the fervour of heroism then shown. The old Hindus and other Asiatic and European races all forgotten more or less now-a-days relate about this age in their epics in one or another way in one or another garb. The present-day study is entirely on the false track as it depicts that this struggle had taken place between the Aryans themselves the forefathers of Hindoos and Iranians on account of the difference of religions ideas, and that it had led to the separation of the two races and religions—the old religion having been kept by the Hindoos and the now reformed set up by Zoroaster was kept by the Iranians. First of all it should be noted that all the men of 5 Varana that had lived under the Paradat and Kyanian emperors had with them intact the accounts of their former religions and history of forefathers, upon which the respective religion of the new era was to be set up. It was about 2,000 years after the advent of Zoroaster (as depicted in Darego-Khadat curriculum of events) that the Hindoo religion of new era was set up on the old basis by the Mazdayasman leaders themselves, amongst whom the nomenclature of Daeva was to be sanctified as it was already done for
them 2,000 years before this by Zarathushtra when he had wrested the power from their hands and had elevated them in return. Without knowing the internal basis of the respective religions set upon Varana intricacies it is entirely unwise to compare the words denoting opposite imports in the two religions and come to a conclusion. That Daeva is an undesirable name in the Zoroastrian Scripture is a fact. But that Daeva was elevated and nominated as a holy word for the Hindus is also a fact. In the long run in the above said fierce struggle between the Divans and Paradat and Kyanian protectors it was found that the Divan are on the path of victory and success the description of which is found shrouded in Gatha Ha 29 in which the advent of Zarathushtra is urgently solicited. The struggle continued for nearly 4,000 years or more with the ebb and tide of success, keeping up the sway of the Paradat and Kyan emperors to a more or less degree when a great fall seemed imminent. Geush Urva cut away with the direct communion of Geush-Tashan implored of Ahuramazda to send Zarathushtra urgently.

At last about 4,500 years after the beginning of the Darego-Khadat Zarathushtra appeared and established the Law and Order subduing the Divan and elevating them to the rank of leadership to lead other Varana to the desired goal. The name of Daeva was thus deified and respected having been assigned to other Varana. Zarathushtra has set up a talismanic door, which has closed the way of the Arvahi Divan for a fresh attack on Geti. Man was hailed as
the chief of this globe, The great talisman of Naisimi Daev 'be ye Divan ever defeated in your action' is working to-day and will remain so till the end of the Darego-Khadat when the collective sins of men growing out of all limit will make the talisman inert and open the way for the Arvahi again to enter our globe, who will allow Satan to come out of his fortress of the 13th Chakhra and remain active in the forbidden places with the result that Darego-Khadat aeon shall have to be closed. Thus 4,500 years after deluge Zarathushtra comes down, clears the globe of Divan and assigns the globe for men. Zarathushtra does his mission of reinstating the domain of Varana and their respective religions to be grown in the respective specialised nominated epochs of Darego-Khadat.

The new era of the present Darego-Khadat begun by Zarthustra; some notes about Zarthushtra and 21 Nasks and other profane literature. Who were the old Hindoos; their marvellous feats.

We shall leave this complicated subject here and will come on the establishment of the Varana of Garo-Nman i.e. of the sixth heaven, which had taken place in the reign of Kai Gushtasp 4500 years after the deluge and nearly 11,000 years ago from the present day.

The life of Zoroaster is quite unlike the life of mortal men, and to try to look at it in the common run will never disclose the secrets of it
As said above he was a scion of Ameshaspend in the human form whose mode of life must widely differ from the rut of humanity. That he was the only one who could listen to His Sasna is not an empty boast, but is a revelation as is said in Gatha passage quoted above. Zoroaster himself had set up 21 Nasks of Fshusho-Manthra mysteries which were not written in ordinary language as is supposed to be as explained above. But the authorised disciples of Zarathushtra, named Zarathushtrotemo have copied them in 21 nasks of Manthra-Spenta i.e. Nask written in manthric languages (both Avastic and Pahlavi) with a Farhang named ‘Staot-Yasn’ which could explain those ciphers of Fshusho-Manthra and which could explain the allegoric language of Manthra-Spenta, and which could explain the Daena revealing in her metaphoric ways and riddle language the hidden secrets of Nature and which could explain the art and science of reading the Fshusho-Manthra Nasks of the prophet and Manthra-Spenta Nasks of the Zarathushtrotemo and which could explain the secret art and science of using them i.e. using the Nask of Fshusho-Manthra and Manthra-Spenta in the formation of current Avasta to be used by laity ordinary men. This current Avasta that is published out for general use is divided in three main parts; called (1) Manthra-Spenta i.e. prescription of prayers of Manthric import whose recitation in one or another specific ways explained as Mar-Drenjaya-Gathavya
Vacha etc. is beneficial to Ruvan; (2) Dat i.e. laws of doing away with the Druj activities of bodies and converting them to good purpose, the former called Vidaevodat and latter called Zarathashtro Dat (3) Upayan i.e. sanctified usages of great import and meaning coming from times immemorial—which are taught by Hormazd to Zarathushtra and made current in Darego-Khadat aeons one after another. These three main parts forming the extent of the religion to be current in all times are highly respected and remembered in Yazashne-Ha more than once together with Fshusho-Manthra and Manthra-Spenta (i.e. those specialised Nask not allowed for common use). Besides this holy side there was what is called the Nikiz explanation of the religion. Besides this Nikiz there was what is called profane literature in prose and poetry called Farhang. Statota-Yasna was called Farhangan Farhang the science of all sciences being one, the knowledge of which could enable the proficient specialist to be a real Ratu a Master. Our Ratu-Behramshah was proficient in it. The Zoroastrian literature pertaining to Daena, whether of Fshusho-Manthra created by Zarathushtra or of Manthra-Spenta copied out by Zarathushratemo from the former Fshusho-Manthra, written in the Manthric language full of allegories or the literature of Staota Yasna written by Zarathushtrotemo in quite ordinary language, wherein are
described the deepest mysteries of Nature and their laws etc., the mastery of which is highly necessary for a Ratu Ustad for the elucidation of the mysteries of Daen and the understanding of the above said Manthra-are all composed of 21 Nasks, not less, not more than 21 number-twenty one indicating the end and object of them, which pertain (1) to Hasti permanency and how it appears-why it appears; (2) to Nisti i.e. evanescence whence it comes, why for It comes; and (3) to return to permanency and thence to Ahu-thus denoting the genesis of the 3 orders within which the whole secret lies, the number 3 being the product of numbers 2 and 1 the united from being 21. Thus 21 Nasks, (meaning three genesis described above covering the whole secret of Nature) is applied to these subjects of Daena, which are the source of knowledge containing the key of perfectness. But the current part of the Daena which is to be put in to practice is made up of three parts of Manthra i.e. prayers, notable laws and Yasna ceremonials, the three when followed in a perfect way will lead to 21 the whole truth. The 21 Nask of Fshusho-Manthra and Manthra Spenta and Staota Yasna and some elevated profane literature in prose and poetry and history of not this present aeon only but of aeons past are well preserved in Avi Thrishva i.e. the talismanic Airyanam Vaeja the Baten mystic Iran. We are not in need of Fshusho-Manthra or Manthra Spenta Nasks. They are needed by Saoshyant only. But what we miss to our disappointment is the Staota Yasna Nask, which can illume us marvelously and explain
the Daena in its true aspect and colour. The writer of
Dinkard has given the bare description
of these 21 Nask of Staota Yasna. But it
makes us no wiser. What was destroyed
by Alexander and others in Persia or in
Egypt was the vast
literature of the Nikiz of the Daena i.e. interpretation of the
Daena,-its various aspects-the current Avasta-history and
other profane literature covering all the sciences of the old
and modern worlds. The literature of the Greeks and the
Arabs and the Babylonians and the Assyrians and other
Asiatic and European nations are all small rivulets of this
vast ocean of Iranian literature. What is called the Hindu
literature of old is nothing but the old Mazdayasnan
literature, as the Hind was considered to be a part of the
great Mazdayasnan circumference. The name Hindu is a
sacred name to Vendidad and the old Hindu

The source of all
religions and
profane knowledge
in the Zoroastrian
Nasks and Staot
Yasn.

What was the
literature that was
destroyed-what is
saved-where is it.

The Hindava
Mazdayasnan were the Mazdayasnan missionaries who
have uplifted the Varana of the second Asma of Mercury to
their Hindu high standard, calling it Hindu Varana. But
so many grades were found in that Varana that many Gotra had to be established. It was a marvellous feat of these Hindava Mazdayasnan missionaries to have welded different diverse nations into one whole and name it Hindu. All the religions whether of Vedic Brahminism or Jainism or Buddhism and other idolatrous forms of the east and the west, fall in the category of the Varana of the second Asma. It should be remembered that the fetish religions of the aborigines belong to no Varana, they being affiliated to the dark side of Nature. The religions which erect and worship images-idols are not necessarily of dark side, as the Varana of the 2nd Asma mostly keeps idols, which pertain to the white side of Nature.

In the Sassanian times Staota Yasna Farhang and other Farhang of spiritual import were published by eminent Athravans of the time, brought to a culmination by Rad Dastur-e-Dasturan Adarbad Maraspand by adding the missing links. The profane literature was equipped and brought to mark by the help of the Hindava Mazdayasnan who had preserved it in the Indian part of the empire. The present day Parsis do not possess them. They possess

* Standards of pedigrees making them fit or unfit for the attainment of certain status in the soriety and for the observances of certain rituals-rites pertaining to the life and death events.
some useful treatises of the Pahlavi writers and a part of the current religion of the time of the Sassanians, which was set up by the Raenidar Adarbad Marespand in the time of Shapur ii of the Sassanian Dynasty. The current Daena that they possess consists of some parts of Manthra Spenta prayer called Khordeh Avasta and other Avasta and Vidaevodat (Vendidad) and some part of the Yasna as Yazashne, Visparad, etc., the Gatha being a part of the Yasna. Gathas of special import, which come under Manthra-Spenta prayer, are lost to us. The present day Gathas are not independant items but they form an ingredient in the prescription of Yazashne. In the serial order of 72 Ha in the Yazashne, Gathas occupy certain numbers with a set purpose, which differentiates these Gathas woven in the Yazashne from Manthra-Spenta prayers of Gatha to some extent only. It will be erring on the safe side if it is said that the Manthra-Spenta Gathas are wider in extent than the present Gathas woven in the Yazashne Ha. There is a great mystic meaning attached to the serial order of 72. All the 12 Ha of Yazashne have a straight concatenation of meaning, one having to do with another. It is not a jumbled mass, having no meaning and set up by the priesthood to deceive the laity as is supposed by some hasty non-thinkers.
An idea about the meagreness of the avastaic literature. What are the main parts of the religion. The present Avastaic lore—difficulty to elucidate the same. What are the main parts of the Daen. How is the path tarikat explained? The main foundation of Mithra-Manthra and Yasn; Their meaning and importance. Importance of Humata, Hukhta and Hvarsht as divine stages of upliftment. About Druj and its alchemy.

The Nikiz i.e. the explanation of the religion is lost to us, though the Pahlavi treatises of Bundahishna (pertaining to genesis) and Dinkard (meaning that which is contained in the Daena) are preserved but their elucidation is as difficult to us or perhaps more so than the Manthra themselves. Some Persian treatises by name Sad-Dare-Nazam in prose and Sad-Dar-Nasra in poetry are preserved but they have ceased to be current now-a-days even amongst the priestly class. Just as it is quite futile to know about the botanical and medicinal and chemical properties of the drugs used in a prescription by an authenticated practitioner from that written prescription, for which the respective sciences are to be explored, in the same way it is quite impossible to find out the Daena from the items i.e. content-stuff written in books of prayers, which content-stuff stands in the same relation as those drugs stand in the prescription used with a specific purpose in the Manthra prayers. All that the Parsis possess as their religions books are prescribed writings like authorised useful
authenticated prescriptions only to be used for the salvation of the soul, their Manthric-vibration-effects ‘working efficiently for the purpose. But to know about the actual ideas of the Daena, Nikiz interpretations should be explored. The Parsis have lost the written book of ‘Das Andarz’ ‘holy commandments’ though some short resume is found in some Pehelvi treatises. But the customary usages which are sanctified and are of thousands of years of age are current which make a Parsi a Parsi specially, without which a Parsi slowly loses his Parsism bit by bit. These sanctified customary usages called Upayana form a part of the Daena, which are testimony in themselves as their long usage and currency are a much more powerful testimony of what Daena consists of than the written matter.

In the understanding of the essential originals of the Daena all the three divisions of the Daena - (1) Manthra-Spenta prayers (2) Data laws (3) Upayana sanctified current usages—should be considered. Nikiz explanation ordains that a Baste-Kushtian should observe Manashni good thoughts-Gavashni good words-Kunashni good deeds, which when perfectly followed and carried out will raise the devotee to the grade of being a Haomi, a Bhakta of the Hvarshta order, i.e. he is one who does the same kind of deeds of the same potency of virtue and creative powers—the parallel of which is found in the Yazat only, who therewith create and conduct this material creation to Frasho-Kereti perfection. Thus a Haomi of Hvarshta order is on a stage, which makes him a Yazat of Geti.

But what is the Manashni that is enjoined there?
It is not a simple thing as that word appears to be. The standard of thinking is not according to the standard which we believe to be good. In the same way Gavashni is not mere speaking which we think to be truth and Kunashni is not mere doing things which our fancy takes them to be good. If men were capable enough to think-speak and do according to the proper standard, then there was no necessity of his being a searcher after truth. But since he is a sinner i.e. he cannot think to the standard though he wills, he cannot speak to the standard though he wills, and he cannot do according to the standard though he wants that he should attempt to do the same. Man is a being possessed of conscience and consciousness. His conscience tells him that his thinking powers, speaking powers and doing powers are limited to the extreme making him conscious of the fact that he must find a way out of this narrow circuit in which he is being blinded and made to turn like a horse on a tether. Now doing things requires thinking powers which when exercised well come to the standard of proper arrangements i.e. a kind of speaking what is thought over. Thus any deed that is done requires thinking and speaking in some degree. Therefore thinking-speaking and doing all three overlap; one cannot be without another. Only thinking will not do-only speaking gathers no mass but when the matter comes to doing things that a way out will be opened at some time. It is hence enjoined in the Daena that thinking called
Manesh in the Daena should be excercised on the prescribed way, so that it will reach the stage that it ought to be, called Mithra i.e meeting the great faultless thinking of Yazata called Humata. Further it is enjoined that when the practices of Manesh i.e. thinking to the standard will be carried on to some extent, i.e. when Mithra stage will be reached, the speech will be of truth i.e. the man of Mithra is a truthful man, who will prefer to remain silent rather than speak a word or speak just sufficient. Such a man of Mithra i.e. man of roused conscience knows his limit and becomes conscious of the fact that faith is the proper key to emancipation and that he will then do nothing that is not ordained to be done i.e. he will be on path Tarikat. His deeds will be to do according to the prescribed canons of the Daena called Yasna. Thus the whole matter turns round Manesh i.e. thinking according to the standard prescribed. What is the prescription of the standard? This prescription does not only pertain to the rules of thinking only, as we have seen that only the thinking gathers no moss. Thus with thinking-speaking and doing deeds are prescribed. Thus certain procedures called Tarikat are prescribed which when followed make his Manesh reach with Mithra stage when he will speak nothing but the truth or if per chance unconsciously, tells untruth will at once become conscious of the same and will correct himself. Such a person lives on faith the words of his master (Ratu spoken so highly of in Gathas) and is always engaged in Yasna i.e. prescribed ceremonials, which will make him attune
with Yazata. It is thus that Daena enjoins Mithra-Manthra-Yasna to be carried out. The first step

that is stated is Manesh i.e. prescribed thinking powers which consist of the mass of Tarikat with the speech speaking according to the bitings of conscience. Therefore the first thing to do is to be on the path Tarikat in which the three main parts of the Daena said above (a) Manthra-Spenta prescribed prayers-(b) observances of Data and (c), keeping Upayana i.e. prescribed sanctified old customs are concerned. A devotee on Patha-Tarikat is thus concerned with (1) Manthra-Spenta prayers to be recited in all the Gah of the day, (2) the observance of Data i.e. Druj Parhiz ways on proper occasions to sanctify the Aipi i.e. the personal atmosphere round about containing personal magnetism considered to be contaminated by Druj during natural calls and (3) the submission to Upayana i.e. Yasna procedures to be followed in different periods of life and on the sanctified occasions of the whole year round and Yasna procedures to be taken on death and times after death.

An idea as to how without Mithra-Manthra Yasna emancipation is impossible.

A devotee thus concerned acts under the guidance of Das Andarz and becomes possessed of the mystic import of Mithra-Mathra-Yasna as explained above, when his Manesh-thinking power-the outlook on life becomes the same as that of the Yazata and Nature herself and the empty false ideal of competition and self-elevation and undue ambition
all leading to animal selfishness become non-existent in him. He learns to have a control on passions which are already made to be pacified by Druj Parhiz procedures. The chief end and aim of being on Patha Tarikat is to vivify the Aipi the personal atmosphere containing personal magnetism making it possessed of Gava selflessness and made to come into communion with Yazata and Ashavan. By the Manthra-Spenta prayers the devotee gives his personal share (howsoever insignificant and meagre it be) to Yazata in their untiring, ceaseless, unfaulty, regular, selfless, all obedient, loyal task of conducting Nature of Hasti and Nisti domains he thus strengthening the creative and recuperative and saving powers of the same (Yazata) concerned for the Universe and this globe and their inhabitants. The recital of Manthra in the prescribed way of Data and Upayana i.e. in proper capacities and occasions (either in Drenjaya-Mar-Gathva Vacha ways) brings about at least Manthric vibrations full of Staota i.e. unseen colour-forms which come into communion with living-illumined counter colour forms current in Nature which mainly do the task of Nature-of creation recuperation and salvation. Out of the Staota that are created by Manthra-Spenta prayers nine parts are relegated to Nature, the 1/10th part acts as food to Urvan after they are concentrated by Sudreh and Kushti and imparted to Keherpa wherein the Urvan stays (Urvan stays in the capital i.e. 10th Chakra of Keherpa). The Manthra-Spenta prayers are thus prescribed forms made so as to be of the above said use. It is hence rightly taken as unproductive of desired effects to recite prayers.
without keeping the prescribed ways of Data (laws) and Upayana as the Staota forms thus formed become so meagre-contorted and divested of vivification that they fail to come into communion with their natural illumined counterparts in Nature. Thus they are wasted, when Nature's special powers of frugal principles gather them and see to their elevation, taking the man responsible for the same, who comes into Karmic laws concerned with Manthra misuses. Thus it is that Manthra prayer recitals with bare head and bare feet and without Sudreh and Kushti and without preliminary Padyav-Kushti and Gah recitals and without proper ablutions are interdicted. The observance of Data (laws) is the main basis without which order spiritual cannot be established and the spiritual working cannot be instituted and put in force. The observance of Vidaevo-Data i.e. Data-laws-rules to check Druj activities is the main basis of the Daena, without which practical side of the Daena is impossible. Man is not a heavenly being; his body is frail and full of faults of flesh easily getting out of order and mark, thus hastening to the final rupture. He is emitting out Druj every moment of thought or speech or deed. For every atom of the body the Ruvan is responsible as his body is nothing but the Dravao transformed, for whose sake Ruvan has sacrificed himself. Ruvan has to elevate every atom to his standard and merge it in him. That part of the body which is loaned by Yazata is to be returned to them with compound interest. It is thus highly necessary that Druj in any form escaping from the body
during thinking-speaking or working energies should be checked and reconstructed to its own benefit and benefit of this globe. Data observances i.e. Druj Parhiz observances are so devised that Druj is dealt with quite satisfactorily. Druj-Parhiz laws of menstrual observance and post-parturition observance and marital right observances are all devised for the same great aim, without which emancipation is impossible as the Druj in force will be very active in the body making it an easy prey to sins. Thus emancipation is possible only when that Druj is eradicated and transmuted. Druj can be transmuted and used in the alchemy of the body by means of the strict observance of the Druj-Parhiz Laws bringing about magnetic purity of the body which will lay the foundation stone for the purification of the elemental forms of the body, without which the body will never come to the stage that Ruvan wishes for, so as to have it immerged in him ultimately. How can a man with a body so active with Druj think as the Yazata think? If he with the body on could think to the Yazata Standard, there was no necessity of spending innumerable aeons after its fashioning. It is not a mere covering to be thrown away after death or to be misused in life. It is not chance or accident that fits us with this body. It is the well-arranged pre-arranged plan of Ahuramazda that has furnished us with the body forms which took innumerable aeons to be thus fashioned of the corporeal and aetherial and spiritual import, containing unimagina-
ble marvels that are in Nature. Is it possible that is its to be discarded after death? Nay

About the corporeal body consisting of atoms. Responsibility of the body. Importance of its alchemy.

every atom that lives and dies on our body (millions of atoms live and die every moment of our life time) is to be thus transformed to immortality. This kind of work the Ruvan has to do after death. According to Zoroastrian mysticism

Ruvan takes hundreds of years after his death to get a new birth on this or higher place This subject will come under Upayana mysteries. According to the Daena a man does not live for himself. His Ruvan has to see to the developments i.e. spiritual transmutation of the innumerable atoms of his body forms and has to help his relation for the same and having gathered powers has to help Nature in Her great work, thus working for not only humanity but for all the three nether Kingdoms. This is his great trust. This is his mission. Is it possible for him to do all this in this mundane earth where he is self-blinded and duped by his own destinies-the products of his own deeds of the past. It is hence that going on Patha or following Tarikat is found to be equal to the great mission. The Tarikat of life gives an impetus to Ruvan in the part of the Thwasha after death when Ruvan is in a proper position to be able to do the tremendous work lying before him.

An idea of the great trust given to humanity. How can the body with mind and Ruvan fulfil the same and in what periods of the 'thwasha' i.e. life circle.

Until and unless a Ruvan satisfies his Varana he cannot muster 26.
strength to be of use to other Varana and behave in the manner of White Brotherhood of Ardafravash. It is hence that a Zoroastrian is strictly enjoined to follow his own Patha as it can only make him strong enough to reach the stage of the great Brotherhood. We have seen that there are 5 Varana and religions are set up according to them. Religions are thus not man-made. They are ordained by Ahura inspiring the leader of the religion to institute the same. Every Ruvan belonging to a Varana is destined to be born in the religion pertaining to it. Every religion of a Varana has potentialities in it-in its Tarikat-Patha to direct its votary to the central Varana of Garo-Nman. It is futile to say that the spirit of the religion, i.e. good thoughts-good words-good deeds is essential and the outward forms and ceremonials are useless appanages the aftermath to be thrown away, meant for the ignorant only. These are ill formed notions not well thought over. One must not forget that every human being with conscience and consciousness (without which he can never be human) has got in him this essence of good thought-good word-good deed in the form of seeds. They are there in the body. These seeds do not take root and grow forming fruits to be tasted and digested by him. His body soil is stony. It is therefore urgently necessary to improve the soil, removing stones from it, replacing them with good manure. The Patha-Tarikat which to the
hasty seems as outward forms is to improve the soil. The
daily ceremonials the Kushti-Padiab are the instruments to
till such a soil, when and when only the seeds lying latently
idle and withered will be regenerated and so resown as to
turn out the essential food products, which after having
been partaken of will awaken him to rise to the Mount
Alburz (Harabarez) situated in his body, so as to be able to
listen to the sermon of Ahuramazda therefrom, which is
entirely indispensable to bring about the above-said
mission. Sarosh-Yasht (Karda 8) bears out this truth in the
allegory of Haoma on the Mount of Hara-Barez. It is thus
that the improving of the body soil by outward form and
ceremonials forms as much the essential part of the religion
as good thought-word-deed. No man on the earth can say
that good thoughts-words-deeds are false anxioms. Nay,
this truth is ingrained in him and still the animal in him is
not improved He has only to tame the animal in him by
allowing those seeds to grow and bear fruit and feeding the
animal with the same when the animal will be humanised.
The Patha-Tarikat is so devised that both the stony soil and
the withered seeds of Das Andarz are improved upon and
made to bear fruit. Hence the power of right thinking-
speaking and doing stands in the same relation to the
outward forms of the religious practices as the Urvan
stands to the body-one cannot reach the goal of emanci-
pation without the other. Hence it is that every religion has
its Patha Tarikat so arranged as to direct its votary to the
central Varana of Garo-Nmana.
About the Mystic import of Nmana, Visa, Zantu, Dakhyu and Zarathustrotemo pertaining to the Patha-Tarikat showing relation of different religions and how that relation is done away with. Three different stages of Spiritual advancement.

This great truth of the efficacy of Patha-Tarikat is taught in the Daena in the mysteries attached to Nmana, Visa, Zantu, Dakhyu, and Zarathustrotemo. Nmana is the house i.e. the centre proper. Visa is the outside of the house i.e. the street, the circumference. Zantu is the far distant place than Visa the street. Dakhyu is the well arranged city where education can be had. Zarathustrotemo is the full acquisition of the education which will make him a proper heir to Zarathushtra in Garo-nmana with Ahura. Every religion affiliated to the white side of Nature belongs to one or another of the five main Varana. The main central Varana is that of Garo-nmana the sixth heaven. Other Varana are turning round on the centre of the Garo-nmana, i.e., their aim is to reach Garonmana, the central place of eternal songs and praises of Ahuramazda. Every religion is instituted by a Nara the chief pre-settled and nominated to be so by Zarathushtra. Zarathushtra is the chief of them all. It is hence that Zarathushtra says that I will lead all the Fratema leaders of Nmana, Visa, Zantu, Dakhyu i.e. leaders of all Varana to Garo-nmana. Every religion is destined to rise at a
certain period of Darego-Khadat. Every religion has got its fore-runners who prepare the men of the Varana to gather together and thus pave the way of the chief to establish the religion. The fore-runners and the chief all are educated in the secret school of Mazdayasnan who put them in communion with the powers of the Asma wherein their Varana is located. Thus the rise of religions on this globe is not a mere chance or accident as ordinarily materialism teaches us. Now to the main point of Nmana-Vita etc. Every religion has a Nmana i.e. is affiliated to the Garo-nmana Varana either through the Asma of Khurshed sun or of Mah moon or straight to the sixth Asma, all these three (i.e. the sixth asm or the asm of the sun and Mah) having one Varana. But every religion has a Visa i.e. that religion is misinterpreted and the votaries do not go on the Patha prescribed and are more or less duped by Satanic mentality when religious intolerance and wars take place. These men wander in the street in the hot sun of intolerance and never return to the home proper. Such men die in that nomadic life when Zantu pertaining to the religion teaches them for future readjustments. Zantu is thus the special haven of the votaries pertaining to the religion in question where their dead stay after death. Here the special celestial teachers teach them the mysteries. But if a man is in the Nmana of his religion i.e. if he is on the prescribed Patha set-up by his master, he is ultimately taken to the Dakhyu i.e.
to the city, where proper education is given to him, when he comes to know of the mysteries, which lead him to the main Varana in one life. Thus salvation can be had from all religions if only the votary is on the path proper set up by the master, who always prescribes the outward forms and rituals together with the made of proper thinking.

How can a votary of anyone religion on the Patha i.e. in the Nmana ever speak ill of any other religion. Nay all religions in the Nmana i.e. in their centre belong to and are affiliated with Garonmana i.e. their bases are one and the same. It is only because the votaries are in the Visa delusion that they do hasty things. Thus it is all necessary to be on the proper Patha of one's own religion without which the Visa delusions will haunt him to death. It is hence that every votary should be for his own Varana and Varena religion. The human body as such is so full of deceptions that it cannot enter the secrets of the white brother hood of Ardafravash. The so-called brotherhood which leads to obscene vices and sins defaming its fair name is a device of Satan of Ahirimam iniquities. The human body is so framed with powerful sex attraction the trammels of our woeful life procedures, that only a brother or a father can afford to remain with a sister or a daughter or only a lawful husband can afford to remain with a lawful wife. Living otherwise than this in so-called brotherhood pretext is a hot-bed of vices and sins setting at naught for the
time being the great aim of Ahuramazda. Thus we have referred to the importance of being on Patha-Tarikat and Data aspect Druj-Parhiz aspect a speciality of the Garo-nmana Varana only.

We should not be misunderstood by the meaning of the speciality of Garo-nmana Varana. The Garonmana Varana whose religion is Mazdayasni Zar-thoshti Daena does possess Data called Vidaevodata and Zarthoshti Data. But it does not mean that the religions of other Varana are divested of them. We have already learnt that every religion has a Nmana i.e. it is affiliated to the Garo-nmana Varana, and the Votary if he is on the Patha-Tarikat of the religion, will ultimately be sent to the Dakhyu i.e. will be in the know of the mysteries of the religion, which will submit him to the aforesaid laws.

Thus all religions of the white side in their Nmana aspect only are pointing to one end and one procedure. The world to day is in Visa-nay is in Apanta i.e. materialistic throes and trammels. There is no way out for those who are in the shackles of materialism, but to come to the religion and traverse it. One must reach the Asha stage by paying off the Paityogti=Karmic bonds and come at *Khaetva conditions, i.e. conditions bereft of Druj

* When the passions of the body are subdued that is when the passions become of a selfless nature, the possessor becomes a selfless entity gifted with powers to help Nature in Her

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activities=passion-free purity i.e. immaculate chastity. Just as the whole universe and its secrets come within Humata-Hukhta-Hvarshta mysteries and their bases lie in Asha and Varana mysteries, in the same way their emancipation lies in paying off (a) the Paityogat various debts self-created by humanity called *Karmic bonds and paying off the (b) *na-

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working just as Yazata are endowed with. The attainment of such a condition is only possible when the Druj of the body i.e. the perversion of the ignorance in the body is brought to the consciousness of duty to Him i.e. is brought to light. Khaetva is thus a condition which relieves a man from the shackles of ignorance by turning these shackles into a proper helpmate.

Khaetva ordinarily means ‘self’ i.e. the body is reaching its ‘self’ i.e. Ruvan, i.e. the body becomes as illumined as Ruvan,-ready to be merged in Ruvan who is raised to the standard of Fravashi.

* Natural bonds appearing as a matter of sequence: -

The Whole Universe including the Manthra Spenta Ruvan of Ahuramazda is under the debt of the great Singular Ahu who is unthinkable, unfathomable. The Ruvan of Ahura Mazda and Yazata were emancipated and raised to the stage of Fravashi-Armaiti by the blessings of ‘Ahu’ called Manthra-Spenta. Thus the Ruvan-be it of Ahura or Yazata are under the debt of Ahu. This debt is to be repaid to Ahu though it is impossible to do so. But this paying off in howsoever a trifle degree is a kind of eternal pleasure called Ushta-nay it is what is called eternity itself. In

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tural bonds i.e. bonds appearing as a matter of sequence.

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this way human soul also owes everything to these Manthra Spenta blessings of Ahu the custodian of which are the Ravan of Ahura Mazda and Yazata. Human Complex body formation with all its wonder and glory his life-his engagements bringing in their train what are called the twin occurrences of happiness and woes-all as such which are presented to view in ordinary life are due to these Manthra Spenta blessings of Him (Ahu) working in Nature. Man thus owes everything to Him. He shall have to payoff his debts which is a kind of Ushta which is eternity itself. To be ever suffused and merged in Him is in itself the paying off the debt. Such kinds of debts are called the natural bonds appearing as a matter of sequence. But what are the Karmic bonds i.e. the involvement of further debts.

Man was created for and is entrusted with a trust which makes him responsible for the uplift of this globe. To meet with this responsibility he is given the power of speech, conscience, consciousness and free will power on the strength of which, he has to follow according to the dictates of Ahuramazda shown in the Daen. As long as he is doing according to the dictates he is in the fair way of paying off the natural bonds i.e. in the fair way of acquiring eternity and Ushta. But when he breaks them, he retards his own advancement and that of his relatives and those under his trust. Thus he owes a great deal to those who are under his trust and to Nature Who gave him those powers. This debt then he is made to pay after the growth of innate wisdom appearing in him as a consequence of the punishment that he shall have to undergo. This punishment is the Karmic bond which brings all misery, death, separation and what not. Thus the Karmic bonds are only a part in the great category of natural bonds.
In short human emancipation lies in following the prescribed Manashni Gavashni Kunashni meaning remaining on Patha-Tarikat when Asha will be re-installed in them and the stage of Hvarshta will be reached at i.e. a stage when they will be assigned a piece of selfless work to do by Nature herself of the quality displayed by Yazata i.e. a state of being like a Yazata of Geti is reached at.

After Hvarshta stage is attained the higher stages of Hukhta and Humata will be near at hand, appearing only as a sequence of events of scrupulous procedures of Tarikat-Patha. In the Hukhta stage the votary speaks little but what little he speaks is only a revelation the past and future and present being near him as open books. He listens to the celestial songs of Honvar everywhere and his questions are answered by Yazata and Nature in the most scrupulous way. In the Humata stage the votary sees Nature's working with his open eyes. He can transport himself bodily or can take others bodily in a moment's time where he likes-a feat not to be exercised for show but for urgency only. He is a member of the assembly of Yazata. In the Hvarshta stage he was a messenger of Yazata. In this stage he is Yazata himself with Vaso-Kshathra i.e. rightful authority to work in Nature with Yazata, having been possessed of Asha of *Nava-

* 'Ashoi' is the power of Nature and Yazata. It has '72' stages. When a man prone to wickedness is trying (Continued Page 211).
Karsha i.e. possessed of the perfection shown in the Talismanic power of number nine.

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his mighty best to overcome it and tells the strict truth i.e. tells what happens to him-he is said to be a candidate for the 'Asha' powers. He is called 'Parhizgar' though he is not possessed of any of the powers of Asha at all. When by such practices faring on patha-tarikar he brings his passions in his control, he ascends the first step of the ladder of 'Asha' having 72 steps. He now speaks little, but what little he speaks is verified by Nature. When by 'Manthric and Yasna' practices he brings his body into the pure condition of 'Gav' i.e. selflessness he has succeeded in ascending 24 steps out of the 72. He is said to have been possessed of 'Thri-Karsha' Asha. Such a man is well guarded by his 'Ratu' Guru as he stands a chance of falling a prey to 'passions' at some unguarded moment of his life; which may be the only one moment of all his life time. In the present age in rare instances a man may reach such a grade. But the two other grades of 'Khshavas Karsha' and 'Nava Karsha' are impossible to attain to in this earthy life-they having been attained in Tan-Pashin conditions on the higher planes. But in the time ruled by 'Barjis' i.e. in the golden Zoroastrian age it was possible for a man in his life time to attain to Khshavas and Nava Karsha Asha. Standing on anyone stage of Asha the ashavan manages to ascend the rest of the steps by the help of his ratu. In the Khshavas Karsha stage he is said to have ascended the 24 to 48 steps and in Nav Kersh he ascends the rest, when his body becomes of a permanent nature i.e. Khathravaitish tanvo fit to be merged in his Ruvan a stage fit for 'Khaetvodath.' An Ashavan of Khshavas Karsha is never defeated by passions-he is the 'Ratu' guru of the Ashavan of 'ThriKersha.'
Patha-Tarikat in relation with Upayana and its importance. About Upayana. Its place in the Nasks. A short resume of the Nasks. The import of the religious institutions as Atare Beheram and Adaran and Pav Mehel; the truth about the holy festivals and their relation to Tarikat.

We have until now described Patha Tarikat procedures in their two aspects of Manthra Spenta prayers and Druj-Parhiz laws. Now we shall describe the phase of Upayana working in the basis of Patha Tarikat. Upayana is the product of the Yasn of Nature. The product is sent down as great occasions pertaining to the earth generally and to individuals particularly. The general occasions bring about the creation and progress of the earth in general and the particular occasions bring about the creation and progress of the individuals and the talismanic institutions of the religion and Yasns. We shall now see the place of Upayana in the Nasks. We have described above the 21 Nasks of Zoroaster of Fshushto-Manthra and their copy in Manthra Spenta language by Zarathushtrotemo. We have described 21 Nasks of Staota Yasna. All these 21 Nasks fall into three parts of seven Nasks each. The first part of the seven Nasks is called the Gathic part. The second part of the other seven Nasks is called the Datic part. The third part of the last seven Nasks is called the Hada-Manthric part. In the Gathic part all about the whole universe, its Author, the
mysteries about Him, mysteries about the universe and its kind, the way in which universe arises, the origin- the end and the aim of the universe, the materials for the same etc. etc., -all about the precedents, the cosmogenesis and cosmology of the universe is stated. In the Datic part, all about the laws, the verification of the same, the justice and limit displayed in them all about laws i.e. Mazdadata Ahuradata=Mazdayasni Zarathoshti Daena of Nature and its working and its mundane copy by Zarathushtra in Vidaevodata and Zarathushtri Data is stated The general idea is presented therein that all is in accordance with justice which will intervene when limits are overrun. There is no spontaneity or freaks or whims in Nature, but all is law highly evolved with the highest aim in view. It depicts the working of the Universe with its seeming paradoxes and its real cause-reason, end and aim of the same and the final success. In the Hada-Manthric part, the procedure of Nature to take the universe back to the source Ahu of Khao Afrajyamnao is stated i.e. Hada-Manthra yasna is stated how i.e. with the Manthra and Yasna mysteries of Nature the creation can sit by Him. It thus explains the Ysna procedures called Yazashne current in Nature with their product of Upayana in every fraction of a second, presenting themselves (i.e. Yasna procedures and their beneficial Upayana results) as great events occasions of Nature controlled by Yairya and Saredha powers (being lieutenants of Khordad Amshaspend), whose (i.e. of these great events) object
is to take the creation near the Creator. These great events were made known to Gayo-Mard and Zarathushtra by Ahuramazda and celebrated and made current on the globe by them as holy occasions. Upayana—the holy feasts to be celebrated by getting into attunement with them by means of holy Yasna set up by Zarathushtra as a copy of what happens in Nature on that particular occasion. These celestial occasions pertain to the globe in general. But amongst them there are occasions which pertain to each human being in particular. That which pertains to the globe in general is controlled by Yairy and Sareda both and that which pertains to each individual is controlled by Sareda only. Seasons and other great events ensue as the result of the great celestial occasions called Hingam pertaining to the globe in general in which Gahambar form one. Birth-death-life-events in life ensue as the result of the occasions in particular pertaining to individuals specially called life events. Religious, secular, spiritual institutions instituted by individuals are also counted in the occasions particular. The institution of the Atare Varehran and 33 Zaothra called Pavmahal i.e. consecrated and elevated structure affiliated to Garo-Nmana and ceremonies of life and death performed in the same fall into this category of occasions in particular. The Navjot ceremonials, the marriage ceremonials, the ceremonials for happy occasions of life, death ceremonials of all varieties occupy
the occasions in particular talked of above under the charge of Sareda, different from the occasions in general pertaining to the globe under the charge of Yairya and Sareda.

After mentioning this much for Hingams the product of Nature's Yasna, we revert to the subject in question of the description of Patha-Tarikat procedures in their three aspects, two of which have already been described. The Upayana one remains to be described. We have seen that Manthra Spenta part of the Patha is affiliated to the Gathic part of the Nask. The Druj-Parhiz Data legal part of the Patha is affiliated to the Datic part of the Nask. And the third remaining Upayana part of the Patha is affiliated to the Hada-Manthric part of the Nask, the explanations of which have just been given above though very cursorily.

He only can be said to be on the Patha-Tarikat, who has submitted himself to Upayana mysteries from his parentage, which (parentage) is subjected to it (Upayana), nay which has dedicated itself to do it. From pure Zoroastrian parents he undergoes all the initiation ceremonies putting on Sudreh Kushti and dedicates himself to the great Hingam feasts by observing proper ceremonials of Yairya and Sareda powers as said above. He becomes confirmed in Kushiti-Padyavi i.e. he keeps his Aipi personal atmosphere and magnetism pure and charged with Asar Roshni i.e.
the light of Yazata and keeps it to the standard, whenever by natural calls the Aipi gets into disorder as said above. He observes the canons as regards the dress and deportment of body in life on all occasions secular or spiritual. He extols the souls of the 'Arda Fravash' white brotherhood’ and appeases the particular souls under bondage of the departed and their ultra-etherial bodies (remaining with these souls under bondage of the departed) by ceremonials bringing them both i.e. the departed souls and their bodies under the parental care and patronage of ‘Arda Fravash’ who will invest them with the powers of resignation to His will and decree meant for their final happiness. In return for such ceremonials he receives the blessings from Nature, which (blessings) keep up the proper standard of pure Parsiism of Zoroastrian import, which is found always posed in the foremost rank as regards charity and deeds of relief of humanity and of the nether three kingdoms at large.
Patha Tarikat in relation to Upayana from the standpoint of Yasna ceremonies and its importance from the material point of view pertaining to the body. The real idea of Yasna and its importance. Yasna for living creation, Yasna for the dead. Cosmopolitan Nature of the Yasna. Who are the performers devotees of the Yasna? Yasna by Atare-Beheram. An idea about his Yasna-the benevolent working of the same. An idea of the constitution of the Holy fire and his Boe cerimonies. An idea of the usefullness and charity and virtue about the dedication of sandlewood to the Holy fire.

Thus we approach the subject of the importance of Yasna ceremonials in the Daen. The present day students of the religion are aghastly ignorant, taking them (Yasna) to be mere accidents or accretions coming in the way of the prosperity of the Daen. Let them think and say what they please. It only bears the testimony of the material kind of the study that is being conducted.

We have shown above that in Nature, Yasna happens in all its aspects in every fraction of a second. Nature cannot afford to be without Yasha nor humanity at large can remain so. In every Manan Dhyan Contemplation there is going on a kind of Yasna apparent or concealed. Yasna is the perfection point of Mithra thinking-power of the proper order and

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Manthra incantations which help the thinking power to reach its proper limit. In common life also all great concerns are products of mundane Yasna carried out after befitting plan i.e. thinking power arranged and verified. In the same way for spiritual progress in life or after life mere thinking is not of any avail, but the thought in the prayers should be brought to its proper limit by Manthra incantation when only the enlivened vivified thought-power reaches its goal i.e. is brought to perfection by Yasna. It is hence that Yasna is considered the very heart of the Zoroastrian religion without which the religion loses its life charms. We have seen the import of Humata-Hukhta-Hvarshta in which Yazata possessed of Baod i.e. great deified intelligence do not sit hand-folded, depending only upon their thought-power; but they bring about the dictates of the thought in action by Yasna. In the same way the votary on Patha also thinks sharp on the spiritual progress accelerating the same by Manthra Spenta prayers and Druj-Parhiz mode of living and brings the thought for the spiritual advancement to perfection by Upayana i.e. proper Yasna. We shall leave aside this Yasna subject full of mysticism i.e. subject upon which the so-called rational thinking has no right to pronounce any opinion, being as it is beyond the ken of Rationalism. Why a votary cannot go about bare-headed, bare-footed, without a beard, without Sudreh and Kushti, without the observances of ablutions of all sorts, with his hands or feet or body
polluted by his own excretion in howsoever an insignificant manner, without having a cell or a nail removed or cut from his body according to proper Upayana precautions—all and many such observances have solid reasonings behind them which are based upon postulates beyond the ken of rationalism, the postulation being the very heart and soul of progress proper the injunctions of which are shown in Vidaevodat=Vendidad. The whole material body—all the cells of it which live and die in thousands of numbers every moment on the body are so full of noises, clamours, wild roars of ignorance demanding destruction and illegality i.e. so full of Druj or passions challenging every moment the spiritual progress which is the right-ful course—that the celestial music of Ahunavar full of blessings and bliss and eternity is unheard, making the human nature more approximating that of the animal. These clamours otherwise called force and fire of passions, are the faults of flesh, are the trammels of our body physiology and affinity-physiologically called reflex action. They are threatening to break the holy thread of life by their illegality—by their forbidden behaviour wanting to be let loose to do their worse. But they are kept under control by the deified life activity i.e. life activity called in Avesta Gav i.e. Jan which is actuated by the white side, having its latent powers called in the Daen as six joran-e-jan, six powers of gav which are Manashni-Gavashni-Kunashni-Vir.
Hosh-Kherad. Manashni is the thinking power which should be right, Gavashni is the speaking power which should be right, Kunashni is the working power which should be right, Vir is the virility of good intention, Hosh is the consciousness of virtues, and Kherad is the wisdom, all of which are remaining more or less in humanity protected in the fortress of ‘Azda’ situated in our unseen body as explained above. Under such circumstances of our human existence which is physiologically naturally so, every precaution should be undertaken that the disturbed balance of reflex action is not more disturbed i.e. the wild clamourous demands of passions threatening to waste away life are not exposed to more stimuli i.e. are not stimulated to violence. It is hence that the unseen and seen bodies should not be unnecessarily disturbed. Bad-forbidden thoughts, words and deeds and physiological separation of the body appenage i.e. the removal of hairs and nails without Yasna Druj Parhiz precautions and emissions discharges and sensual contacts act as stimuli which unnecessarily accelerate the wild clamours of passions and their consequent attack on the life activity in the azda fortress of unseen Nature when the life thread seems distressed working hard to hold its own, threatening to sever any moment. It is hence that the Druj Parhiz Yasna procedures are enjoined which consolidate the Azda fortress, giving rest and force of action to the life-thread Jan-Ushvan. It is to be remembered that the 9/10th of the Yasna benefits is offered to Nature as an Eredra=offering, and the remaining 1/10th is appropriated for per-
sonal use, in which the officiating chaplains and the near relations are sharers. The 9/10th of the *Yasna* ceremonials of the above import is relegated to Nature, who builds from such materials big *Pav-Mahal*=talismanic fortress from which humanity at large is benefited. So much for the justification of the *Yasna* procedures obligatory on the living, which will put thinking men of truthful mentality on the track, who can thus refrain from sins of ignorant remarks being levelled against the old *Daena* alive with *Yasna* procedures, 9/10th of which is an *Eredra* offering to Nature for the creation at large. It is hence that *Yasna* is rightly taken as the greatest of *Rad* right beneficient and munificent charity possible, an iota of which cannot be wasted or illegally used. The *Yasna* as such is not only done by human hands of holy *Ashavan* officiating chaplain called *Yaozdathregar*, but is done by the 33 *Zaothra* (talismanic entities) attuned with *Yazata*, through whom offerings of *Manthra* and *Yasna* are offered to *Ahura* and *Yazata* with Nature instituted in the *Pavmahal* of *Atare-Varehran* i.e. the consecrated talismanic fortress, where the holy deified fire called *Atare-Varehran* is enthroned.

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* The fire temples of the Parsis are mainly of two varieties: one being called that of the *Atare-Varehran* and the other being called that of the *Atare-adaran,* the former one being more powerful in *Manthic* efficacy than the latter.
Atare- Varehran is the holy fire endowed with Ahu i.e. manifestation of divine nature as good as that of Yazata, with Daena i.e. heart containing inspiration as effective as that of Yazata, with Baod i.e. enlightened reasoning knowledge and the reasoning consequent upon the same accompanied with the blessing which are being showered on the holy fire from on high -the Atare Varehran being ever in communion with Hasti Athra i.e. imperceivable fire energies of the Eternal Universe and Nisti Athra i.e. the imperceptible fire energies of Temporary Universe called Nisti Athra upon which the whole universe is based.

The chief in these 33 Zaothra is Atare Varehran himself. The constant and unseen Yasna paralleled only by Nature is done by Atare-Varehran coming in communion with Sarosh the great tributory of Ahura. The Yasna which is done by this holy deified Athra is dedicated to Ahura who returns the same to the holy Athra-who relegates the same to the creation for its progress. The Varehran Athra while performing the Yasna,

The holy consecrated fire energies called ‘Atare- Varahran’ is an entity with Daena i.e. a right heart with Ahu i.e. magnanimous nature and with Baod i.e. divine budhi intelligence. He is called a Ratheshtar i.e. spiritual warrior protecting the worshippers. This Atare Varehran’ is the earthly embodiment of Natural fire energies of Hasti Nisti realms. These natural fire energies flow from the mystic fire energy of Ahura Mazda called Athro-Pathe-Ahura Mazda
influences the circumference of 12 miles round about his enthronement, from whence the Akhti the unseen wickedness is burnt so as to be remodelled to virtue. Such an Yasna is being done by this Rathaeshtar the heavenly soldier instituted on earth-the Athra Varehran-every moment of his existence when 5 times in 24 hours i.e. in the beginning of each of the five Gah he is interrupted by satan. Five times in every 24 hours he has to enter into a severe combat with Satanic activity of Ahiriman nature. It is hence that the Yasna is set at abeyance for the time being and the Baod of the Rathaeshtar Athra which is kept to the mark by the constant flow of the same from on high is being exhausted because of the flow having been delayed, when (i.e. during the 33 minutes of the beginning of the Gah when the Rathaeshtar Athra is engaged with satan and is getting exhausted because of the severe attack from the dark side and interruption of the help coming from on high) the officiating chaplain himself in communion with Sarosh and armed with the mystic armour of Zarenumant Sura i.e. Asha powers gained by remaining on Patha-Tarikat specially dedicated to the service of the holy Fire joins the fray by commencing the Yasna called Boi, re-instilling the expended energies of the Rathaeshtar Athra in fight with dark forces by the Manthric vibrations full of reinvigorating Staot giving to the Rathaeshtar Athra his former vigour who at once sets at naught the dark forces binding them
in his Kaska i.e. Manthric fortress—thus reestablishing his former contact with Nature, receiving again the constant flow of Baod from on high. During the above said Boi ceremonies the outer apparent Athra is kept vigorously burning by what is called a Machi (i.e. certain number of sandal wood pieces of certain size and length dedicated to the fire by placing them on the fire arranged in a certain way and order) and by the offerings of sandalwood pieces in Eredra form i.e. as offerings from the visitors, worshippers. The hotly burning outer fire magnetised by Manthric vibrations creates a force, which is at once imparted to the unseen force of the unseen Athra. Thus the Manthric vibrations and the outward burning fire with sandalwood pieces and other prescribed essences breathe in the holy inner Athra new energies. By constantly allowing the outward fire to keep burning in this way the inner unseen Athra muster strong to do his selfless work. This holy Yasna is done by the unseen force of the Athra in the presence of the outward burning fire—which when kept burning more powerfully will vehemently impart force to the inner fire when more vehemently effective will be the Yasna of the unseen force. It is hence that the sandalwood offering is taken to be a meritorious act the greatest possible virtue by a faithful as he gives more scope to the heavenly Athra Agency to do his Yasna for the progress of the creation. In the absence of these revelations some unmeaning ignorant men assail, rail at the offering of sandal wood reserved for the purpose. The more and more of the
sandalwood fuel is given to the Athra, the more and more of the Manthric activities are imparted to the unseen force and the more and more of the blessed happy returns are reserved to the creation. Blessed is he who understands the fact and imparts it to others. Thus we have described a smattering of the Yasna mysteries working in the live surroundings.

Some preliminary knowledge necessary to know about the rationale of the Yasn for the dead as under: The potency of blessings; about the first cause of the formation of the human-body-human senses and human nature of the dual aspects of good and bad. Mode of the the descent of the Ruvan of the five varana. About the Darego-Khadat eons of 81,000 Years-about Thvashe Khadat life circle. About the condition of the Ruvan in the live body and after death. The work of Ruvan after death. The cultivation of the body -The illumination of the Ruvan. The urgency of the ceremonies for the cultivation of the body from the standpoint of Thwashe-Khedat and the band-e-drosh of Ruvan.

Now we shall relate about the Yasna for the dead—a high duty hanging on the heads of the living the abeyance of which is repercussing not on the individual only but on the whole community or race.
The cause is not far to seek, as said above. That the whole universe is living on the strength of the blessings of Ahuramazda is a pure fact unchallenged. The woe that we suffer is a thousand times less than what it ought to be, judging from the standard of our past and present deeds and the happiness that we enjoy is a thousand times more than what we deserve. This is a general fact. But an extra fact is that the blessings from the heart of our parents and ancestors living and dead both make a nation or a community or a person what it or he appears to be. It is hence that the blessings of the live parents are to be invoked on great occasions of marriage-birth and some achievement—without which the extra help is impossible. It is hence that the blessings of the departed are to be invoked for the upkeep of the morals—virtues happiness of a community. The present material civilisation is quite ignorant of these potent facts of Nature and hence is in utter misery in the midst of plenty. The boasted art and civilisation and the increase of trade with facilitated means of communication cannot a whit improve the monetary condition, not to speak of the moral and other conditions; but the unemployment due to lack of money is increasing by leaps and bounds daily and the animal mentality of human destruction is getting more and more prominent. The fault lies along with many things in our attitude of coolness towards the dead and towards the proper respect given to the parents, both of
which, if they are not shedding curses, at least are imbued with disappointment and sorrow which breed no blessings.

Why do the dead require Yasna ceremonials from us will be described from the Zoroastrian point of view, holding true to them.

We have seen above that the Ruvan when he became free from the obsession of Dravao i.e. of full ignorance and came to be possessed of pure Ray-knowledge, (i.e. spiritual divine consciousness more or less cognisant of the riddle of the universe) the fellow-sympathy in him knew no bounds and he did not desire salvation without the same being extended to the Dravao, were it foe or friend. It was hence that the Dravao was woven into the human frame in which the Ruvan could only enter after he had been limited in his powers of Raye for reasons shown below. The Ruvan seated in the body is in what is called Ezab i.e. in a curtain of helplessness due to the body weakness. Thus the body is the seat of the storm of the revivified Dravao in the changed aspects of passions. The real import of this is given below: -

It is thus that a human form is created with a mind and with the power of selection and of speech and of freewill and with a Ruvan. The human senses and his animal nature are due to his connections with the nether Kingdoms and the influences of the same the connection and influences being due to the particles of his Ruvan having been invested with the
material forms called animal vegetable, and mineral forms. But the consciousness and conscience and the
noble feature of humanity are due to the parental emancipated higher father Ruvan showering on the body
good influences.

For the mode of Ruvan's descent from the Hasti
everends on this mundane earth the affinity of the Ruvan
one with another forming a group or a varan is taken into
consideration.

The Ruvan who have to do one with another in a
certain mystic way form groups called Varan. Such groups
descend on on the Nisti Nature called Zareh. These groups
are numbered out, gathered together (which are so many
that we have got no number to count them) and classified
and are destined to come down in groups after groups in the
serial order of the homogeneity of affinity (called Bago-
Bakht zarvan). For their descent Darego Khadat aeons of
81,000 years are evolved, by which time they all shall have
finished their descent. They are of five Varana-each
Varana establishing its religion

in its appointed time in the Darego
Khadat aeon. By one or another way i.e.
by their own merit or upon the merit of
their Ruvanic fathers of Ardafravash
white brotherhood, some of them
become affiliated to the Barjis Varana
of Garo-Nmana. Each Ruvan in the
Darego
Khadat aeon, comes, down on the earth in a Thwas-a
round of three parts, consisting of (1) life upon the earth
(2) the after death part
of a distinct period of some hundreds or thousands of years
till the real death and (3) the part of judgment which
decides the future of the Ruvan i.e. either to come down or
to go up on higher planes i.e. of Tanasak or of Tanpasin.
Death on the earth as we know it is only a partial death in
which the physical body is lost, the Ruvan renewing his
seat in the super-aetherial bodies of Keherpa-Ushtan-
Tevishi with more or less increased Raye i.e. spiritual
divine consciousness which was subdued during life as
explained below. In this state the Ruvan himself rules the
new body unlike the life's material body where in the mind
used to rule-Ruvan himself being in Ezab limitation called
Band-e-Drosh as will be described below. This after-death
state is the stage which needs help of ceremonial from the
living. This after-death state is that of the cultivation of the
body by the Ruvan bristling with Raye consciousness
when at the end of the work which is completed on
Chinvat Birdge of higher Realms the Ruvan will leave the
Keherp body, sending this cultivated Keherp body for
further examination to Nature's custody on lower planes
called Vantar. This leaving of the Keherp body by Ruvan
who is left by himself on the Chinvat Bridge the cultivated
body going to Vantar i.e. lower planes but in direct
communion with Ruvan is called the real death. After this
real death Ruvan is fully illumined with Raye rather more
than what he was when he prayed for Dravao in the
beginning of his emancipation. He now gets into the stage
of deep meditation attuning himself with Khur i.e. the
manifestation of Ahura Mazda on the Hasti Heaven
of Hvare i.e. sun if male and with Mah i.e. manifestation of Ahura on the Hasti heaven of Mohor i.e. moon if female. At this stage he or she Ruvan knows about the future of the body. Thus this third and last stage of the Thwash-Khadat is of the judgment and revivification.

We have described above that during the time of emancipation of the Ruvan and the granting of his selfless urge for the Dravao to reach the very same stage he was made to agree upon a covenant of Mazdadat whereupon he was first divided into two main parts—one part full of Raye forming the proclivities of masculinity and the other part full of Khathra forming the proclivities of femininity. Thus it is that Ruvan in body is either of masculine or feminine proclivities. Each Ruvan thus coming in a Thwash round earns for himself or herself a judgment and revivification either on this earthy globe or on higher planes. If he is to return to the globe, mostly he or she will transform himself or herself from one Varana to another one which is nearer to the main Varana of Garo-nmana, or he may come in the same Varana, every time gathering more and more of the Ruvan particles pertaining to him or her in the nether worlds round about him or her and fusing the same in him or her. Thus in every Thwash if the body does not much advance at least the Ruvan begins to gather again the
particles which were sent down to form nether kingdoms, viz animal and vegetable and mineral, which work he or she achieves in the second stage of Thwashka on Chinvat. Thus it is that Ruvan himself approaches more and more towards the main Varana though the body lags behind. Hence it is that the Zoroastrian world which has perished and has succumbed to oblivion was found lacking in the body elevation apropos of the Ruvan elevation of the Garonnmana Varana. The same remarks apply to the present day Parsis more or less.

We have seen above that Dravao was woven into the human frame in which Ruvan is to reside with his powers made limited to an extent i.e. with Band-Darosh shackles on him. This is no mean sacrifice on the part of Ruvan to have submitted himself to as the entry of Ruvan with Raye illumination in the body darkness would illuminate it in such a way that the Dravao ignorance i.e. darkness typified in the body in the shape of passions and self-workship would become lighted only in his presence, resuming its former darkness if the source be removed from it. At the same time the superficially lighted body will not fall an easy prey to Ganamin whose sole business is to evolve out all iniquities from the body and relegate them to chastisement thus bringing about a slow and long though sure and permanent cure. In this way the just retribution that the body has to undergo will unnecessarily be
delayed because the laws of justice and limit cannot leave
the body Dravao to escape so cheap. Seated thus in the live
body, the Ruvan cannot attend to the cultivation of the
body. But the Ruvan has to cultivate the body legally i.e.
according to Mazdadat. It is therefore that the Ruvan has to
do his work during the period of the time after death when
he can unfold Raye intelligence. It is here that the cere-
monies are urgently required which help the Ruvan to get
his Raye unfolded i.e. help to lift up the bondage of the
Ruvan viz Band Drosh.

We have seen that the Ruvan goes round a Thwasha
when he must have progressed somewhat. The first part of
the Thwasha round is the living body with mind, conscience
and consciousness and free will helped by the

father Ruvan and interrupted
by the son Ruvan of the nether
Kingdoms. But here in the the live
body the Ruvan is helpless because of
the Band-Darosh, his own Raye

powers having been limited. But in the second and third
parts of the Thwasha round, the Ruvan gets release from
Band-Darosh shackles when he can do a great deal. Here in
this second part (stage) the Ruvan cultivates the body in
such a way that the very essence of Dravao ignorance
begins to be changed to Raye illumination. The third part of
the Thwasha round is mainly worked out by Nature when in
the case of the Garo-nmana Varana the Ruvan and the
cultivated body forms are initiated in the Navjote
ceremonies by Yazata-the copy of which will finally take
place after rebirth by
his worldly parents. Thus it is for the aforesaid purpose that Ruvan with the raye powers made limited resides in the living body to undergo the burden of the sacrifice willingly (as is undergone by Geush Urva and Geush Tashan for the whole Nisti universe), only to regain the Band Darosh limitation after death when the real work of Ruvan begins. One can now easily understand why the time of death should be scrupulously sanctified by religious ceremonies without a flaw or change, as these ceremonies help to release the Band Darosh of Ruvan and to put him on to his work sooner with the required energy and prowess and zeal. Nature will come to Ruvan's aid but the help of the ceremonies expedites the work and helps Nature a great deal; the Ruvan expects them from the living. In this period after death Ruvan cultivates the body till it comes to his standard of purity, when it will be of Tanpasin standard i.e. the standard of being the final and best form waiting only for the certificate of Nature, after which it will be fused in the Ruvan-the further progress of Khaetvadatha not being possible unless Tan-pasin conditions are reached. Thus it is that a body form is shaped out with the residence of the Ruvan and Baod in it-with a Thwasha round of three parts, first being the part of life uptil death-second being the part after death and third being the part of judgment. From the result of the first Thwasha the nature of the next Thwasha will
be decided; hence the *Thwasha* is called *Thwasha Khadat* i.e. *Thwasha* evolving out its own fortune by itself, which turns round in an orbit of three parts. If the ceremonials are scrupulously given so as to help the *Ruvan* in its great work the judgment of good conduct on the part of the living will be earned which decides the fate of the future *Thwasha*. Here the *Ruvan* and the emancipated bodies show their gratitude to the living who have helped them so much with heart-felt blessings. But in the opposite conditions i.e. when the sons have failed in their duties of serving the dead parents the *Ruvan* gets his *Raye* evolved after a long time after which he girdles up to cultivate the body which becomes much delapidated and ruined and scattered during the long interval, the *Ruvan* thus being put to a thousandfold increased difficulties to gather the same for the cultivation. The sons thus are convicted in the Court of *Zarathushtra* for having failed in their duty and sentenced by *Rashnu* for missing the great trust given to them.
About the evolution of the Manthra Spenta Ruvan of Ahura and those of 33 Ahus and Ratus i.e. of Yazata from the originally evolved out Main Ruvan. The final unimproved part of the main Ruvan called Ruvan with daev Vidatu. Creation for his improvement. Evolution of stars from the best parts of this last unimproved Ruvan. The heterogeneity of this last part permitting of its division into five Varena. Improvement of the same on Daseme methods i.e. divisions into 9/10th and 1/10th. The secret about constitution of the five varans; the secret about the Main five religions anyone of which can redeem its votary in one birth. Importance of Patha Tarikat therein. An idea of the after death condition of the Ruvans of different Varana. About the evil plight of the atheistic materialistic dead-formation of Kama bodies-secret of seances.

We have talked of the different Varana, of Urvan above. All Urvan are not homogeneous -the non-homogeneity depending upon the depth of the Dravao obsession in the Raye and Khathra constituency of Urvan. As we have said above Urvan consists of Khathra meaning attracting power and Raye meaning intelligence and Khoreh meaning the glory which comes out of them. Khoreh thus depends upon the veracity of Khathra and Raye. In the original one mass of Urvan the Khathra and Raye conditions were of different grades, which accordingly were possessed of the Dravao obsession. The
Urvar blessings when first showered were grabbed by that mass of Urvan which possessed the Khathra and Raye having the least of Dravao obsession, which (Dravao) ultimately was fused into the Khahra and the Raye, forming what is called the Manthra Spenta Urvan of Ahuramazda. This is the first missionary Urvan who after getting salvation undertakes to improve others full of deception. The Manthra Spenta Ruvan of Ahura is the main mass of the original Ruvan who excreted out the central core which was full of deception. This excreted core was further worked upon by the Urvar blessing when 2/3rd part of the same was improved in two steps forming the Ruvan of what are called 33 Ahus and 33 Ratus. The Dravao of these Ruvan was slight but the remaining final 1/3rd part possessed a great depth of Dravao obsession which was incorrigible unaffected by the Urvar blessings.

About the main Ruvan. The evolution of the Ruvan of Ahura and Yazat from the same. The last part quite raw of heterogeneous consistency. Improvement of them upon Daseme method. Meaning of Daseme.

This incorrigible part is called the Ruvan with Dravao Vidatu. For the improvement of this last part the principle of Daseme i.e. the division into 1/10th and 9/10th was adopted. This principle is called Daseme Stutam in the Gathas. The aforesaid improved Ruvan of 33 Ahus and Ratus worked out 9-27-729 talismanic rinks-vars which encompass the whole Universe i.e. they worked out the Minoi Asma of the 9th and 8th heavens called the Asma of Honvar and Anagra-Raochao which are so to say the Keherp of Ahura. They are quite apropos with
Khao-Afrajamna. This Keherp of Ahura evolved out the seven revolving Asma of Hasti called in the gathas Raneyo Skeratim Gam. The evolution of these Hasti heavens was to bring about the improvement of the 1/3rd incorrigible Ruvan of Daev Vidatu. The Daev Vidatu finally got enchanted by the Nav Ghena i.e. the refulgence of Fravashi and submitted to Ahura if the Ghena would be bestowed on him. The offer was accepted after his agreement to get improved by Daseme method. The best part of the Ruvan of Daev Vidatu was separated and breathed into by Ahura evolving out innumerable stars which got embedded in the aforesaid Minoi Heavens of Angra Raoch. These stars are ever active to improve the remaining part. The best part of the Ruvan of Daev Vidatu was separated and breathed into by Ahura evolving out innumerable stars which got embedded in the aforesaid Minoi Heavens of Angra Raoch. These stars are ever active to improve the remaining part. The remaining part of the Dravo Vidatu was divided into five Varana and sent on to the aforesaid seven Asma of Hasti. Thus the further division of Ruvan on the 1/10th method on the Hasti heavens of different Asma producing Varana of Urvan was also in the same way dependent on the different degrees of the depth of the Dravao obsession. The word Daseme Stutam bears the import of the meaning of this 1/10th division. Ordinarily Dasema is taken to mean instructions training &c. while it is meant as "10th" also. Stutam is meant as ‘of the prayers;' in the ordinary way, - Daseme Stutam thus conveying the idea of instructions of the prayers. We quite accept this meaning but we shall go into the deep import of the same, how Daseme means 10th part and instructions both, Ruvan is obsessed with
Dravao. This meaning is found also in the root of the word Ruvan which is composed of Uru and qn i.e. breathing-working hard for Uru i.e. progress, thus presupposing that some non-progressing ignorance i.e. Dravao element is there. When the Urvan are divided in Daseme 10th part i.e. ten parts, 9 parts are found purer but not so the tenth. This 10th part is made to undergo procedure for improvement-hence Daseme is secondarily given the meaning of education. The Urvan was originally self-worshipper, but after the 1/10th division plan, the tenth part could be well handled i.e. educated and made to worship the great Lord. Hence the words Daseme Stutam bear the deep mystery of 1/10th division of the Urvan when only he can be educated so as to worship the great Ahu.

All this clearly proves that the Urvan with Daev Vidatu is not homogeneous as the Khathra and Raye are of different intensities of veracity in the mass. Hence it is that Varana of Urvan had become possible. After the divisions of the main mass of the Ruvan into 5 Verena they were brought to their respective Hasti Heavens where they were divided into the 9/10th and 1/10th part. By further working they are to be developed so as to be homogeneous i.e. to become of one Varana as those of the white brotherhood of Ardafavash. All Varana therefore consist of Urvan of different degrees of intensities of Raye and Khathra. It is hence that Ahura has
so devised the religions of all the Varana that in the central part i.e. in essence they all can be led to the final source of Garo-nmana. The mystery of this fact is seen in the mysterious words of Nmana-Visa-Zantu and Dakhyu. They contain the depth of the inner meaning pertaining to Varan philosophy. Thus one Varana contains Urvan of 18 degrees of intensity of Raye and Khathra, the others contain Urvan of 36-54-72 degrees of intensities of Raye-Khathra. It will be noted that all these intensities of the Ruvan denote the significance of the number 9 the talismanic index of perfection, because the addition of the two digits of 18-36-54-72 will all result in the number nine the index of perfection i.e. the number nine in all these additions shows that the Ruvan in general have the proper Kherad sense of the Lordship of Ahu. The difference of intensities shows more or less of the sacrifice deemed necessary due to the proportion of the vehemence of Dravao therein. When Dravao with the Ruvan become vehement in the Ruvan the Khathra and Raye of that Ruvan are not able to check the Dravao in such vehement aspect i.e. are not able to check the Dravao showing more and more doubts about the Lordship of Him. The Ruvan of 18 intensity had so virulent a character of Dravao that the Ruvan had to be divided more and more thus lessening the virulence by division and sending the particles to form the lower creation of variagated nature. This 18 intensity Ruvan has now to draw these particles freeing them from the ignorance and infuse them in himself. For this purpose the Ruvan himself has to be armed
with a power. But the body round about the Ruvan is also from the same chip of the Dravao which becomes much more of doubting nature and of materialistic tendency which is to be conquered by the force of faith. No amount of rationalism can emancipate these bodies. Faith can only do so. Thus to remain on the path of the religion and get to the Nmana of the same is the only way out. If that man who has this Ruvan of 18 degree intensity goes on the Patha-Tarikat of his religion- he will be in time led to the Dakhyu meaning the the mysteries of the same and made to go on Druj-Parhiz Paths, thus gathering round him the particles of soul scattered in the nether kingdoms which will be infused in his Ruvan, when that Ruvan will increase his 18 power to 72 deemed necessary for the Garo-Nmana Varana. But if the man fails to remain on Patha-Tarikat of the Nmana point of his religion and will wander in Visa i.e. will be indifferent to it, he shall have to take births and rebirths to attain to the 72 degrees of intensity for the Urvan and the apropos condition of the bodies. Thus though the five Varana include the Urvan of from one degree to 18 to 86 to 54 to 72 degrees of intensity their religions are so arranged that in one Thwashia anyone of them can approach the Garo-Nmana Varana i.e. can leave this earth entirely. Hence it is that in religion other than

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Hinduism and Zoroastrianism it is stated that there is only one birth, one after-death period and the judgment of Rastakhiz i.e. judgment which will pronounce that he will rise in the grave to go to the heaven of bliss or to the hell fires. Heaven means onward march to Garo-Nmana Varana and Hell fire means Tanasak journey of crossing one Varana after another. Let the common laity take the ordinarily literal meaning, but the philosophic import is as above.

As long as he is in the Varana other than that of Garo-Nmana and has not attained in life time the intensity of 72 degrees for his Ruvan-the Ruvan after death is led to his special paradise of the Varana he belongs to, where he is educated in Dakhyu mysteries. This education takes some hundreds of years, -after finishing which he is sent along Chinvat, where the Ruvan works for his body improvement according to the education received and grabs more and more of his particles found scattered in the nether worlds. Chinvat means that which helps in finding out what is his own. It is a place where every entity becomes self-illumined and self-improved. The planes where they go after death have sub-planes. On the highest sub-planes are situated the special Heavens or paradise for the Varana, where are established their special universities In these universities they go to learn from their houses situated in cities of lower planes (lower than those of the paradies containing the universities). Their houses may be situated on the good site of the city in the case of goodmen.
and on the bad site of the city in the case of sinful men. In these universities they are given a proper and thorough education the like of which is hardly to be found on earth. When their prescribed education is finished they go to earn virtue according to the education on Chinvat. Chinvat is thus the practical side of the education situated on higher planes. After earning the virtue on Chinvat according to the education the Ruvan undergoes real death leaving the custody of the Keherp body to Nature who takes the Keherp body on the lower plane called Vantar and keeps it in the right connection of the Ruvan in such a way that every thought of the Ruvan is carried to it immediately. The Ruvan then falls in deep meditation and so to say listens to the judgment given, as to what new condition his body will be elevated to, as to what next Varana he the Ruvan will be promoted to. In the appointed time the meditating Ruvan receives the judgment through a messenger who will be the future Khoda of the cultivated body. Ruvan then again.descends in the reformed body raised to a certain appointed standard and gets rebirth. Thus once again the Ruvan and body are thrown into the burning fires of hell i.e. thrown into the woes and throes attendant on the body in life. This is a general review of the souls of different Varana, where we have seen that the dead i.e. the Ruvan is led to the house of his forefathers situated on the markez i.e. city on the plane appointed for their varana, from whence the Ruvan is led to
the particular paradize pertaining to his varana i.e. the University appointed to educate the Ruvan of particular Varana. If the Urvan is virtuous tolerably the house will have been situated in the good locality of the city called good place, and if the Urvan is very sinful the house will have been situated in the slum of the city with insanitary surroundings called bad place. Those of his relations who are virtuous shall have established the house in good place of the city, and those of his relations who are sinful shall have established their residence in the slums of the city-but the city for them is the same. Each Varana has more than one religion which are homogenous. Therefore each religion has got one city nominated for its votaries and the sister religion has another city but in the same Bhuvan plane. Thus there is one plane reserved for one Varana which plane contains many cities. But the university i.e. the teaching place of paradise of the masters is only one for one Varana where all of the sister religions from different cities of the same plane come to be educated. Our earth is like a bazar where all Varana can live and merchandise together. But the real house which is accessible after death is quite separate for separate beings of one clan. As humanity of 5 Varana in life stays in one earthy globe commonly i.e. on one plane commonly, it does not do so after death. The earth is a bazar for all but the place of retirement and of taking account of what is bargained in the bazar i.e. residence after death is separate for different families, though homogeneous families of one Varana live in one city but in their special houses situated according
An idea of the after-death conditions of non-believing materialistic men. Secret of seances.

to the wealth of their virtue. We make here no mention of materialistic men who spurn at their religions. The Kharfastri Tevishi i.e. Kama bodies are formed out of their materialistic non-belief, which cover such departed ones and drag them to this world back again as evil phantoms of dark intention roaming about to no purpose, thirsty of the waters of progress; or it may happen that these Kama bodies drag the dead amongst evil spirits on lower planes. These evil spirits are themselves being duped by the dark forces. Such evil spirits having no haven to live in. They are the thieves and plunderers of the unseen realm, who take possession of the above said dead covered with kama bodies and use them mercilessly for their evil purposes, of which seances form one. Their release takes place after hundreds of years when they are led to the family house of the city on the plane of their varan. After making these general remarks, we shall come upon the mystic account of the Zoroastrian urvan of Gar-c-Nmana Varana and describe their fate and see the differences between them and those of the other Varanu, wherein we shall see that ceremonials Yasna play a great deal of part-nay the indispensable part.
Some secrets about Varana mysteries from the points of view of Ruvan and the corporeal bodies. About the apropos condition of the corporeal body and the relative Ruvan. Avastaic reference about Varana.-Connotations of different words for man in Avesta. The similarity of the beginnings of the second and third parts of the Thwasha to that of the first.

We have said that the Urvan completes a Thwasha revolution of three parts and begins another on this globe or on higher planes. A Zoroastrian, if he is on the exact point of the Nmana of the Daena, will complete the present for another on the higher plane. He is no exception to the rule, i.e. he has to come back if he is not on the exact point of the Nmana of the Daena. But the Ruvan in him is possessed of 72 intensity and somewhat more. But in this Darego Khadat called that of Hashem (corresponding to Hindu Kali) the Zoroastrians in general do not possess the bodies apropos of the high glory of the Urvan. Why this happened is a matter of high philosophy, which will be left off with the only remark that their parent Urvan have brought their Urvan (i.e. their sons) to this stage of 72 intensity by getting in them sufficient number of the particles of the Ruvan of the nether world pertaining to them. But the bodies could not be brought to the exact correspondence of the gathered nature of urvan. At the same time it is said that a great number of Urvan of Garo-Nmana
Varana have been derailed in the Varana other than their own i.e. Varana of Hindooism and Mohomedanism and others. This is a subject of high spiritual mystery, but one lesson to be learnt from it is this that Varana of the Ruvan can be sifted in the centrifugal order as it is to be sifted in the centripetal order. The Varana which is on the circumference of a bigger radius is to be changed for a Varana which is on the circumference of a shorter radius, the centre being in the main Varana of Garo-Nmana. If a Ruvan on the circumference of a shorter radius takes its place in the next Thwasha on the circumference of a longer one, the Varana of the Ruvan is said to have sifted in a centrifugal manner. But if a Ruvan on the circumference of a longer radius takes its place in the next Thwasha on the circumference of a shorter radius the Ruvan is said to have sifted in a centripetal manner. That the Varana of a Zoroastrian is that of the Garo-Nmana i.e. that of the residence of Ahuramazda i.e. that of Ahuramazda from whom all munificence of Nature originates, from whom other Varana draw their circumferences is borne out by Yazashne, Ha 12 where the votary says that Ya Varana Apo……Urvarao……Gaush hudao……Ahuro Mazdao Ta Varenacha Tkaeshacha.

Ta varenacha Tkaeshacha= I belong to that (Varena) faith and (Tkaeshacha) laws described in that faith of the Varana genus, (Ya Varna Apo) to which Ap waters belong. Waters bear the significance of the currency-flowing back
of the universe in a faithful manner to Ahura according to Ahunavairya. I belong to that varena to which Mazdadat i.e. laws of Mazda belong; -to which also Urvarao belong i.e. the blessing keepers of Ahura belong. Trees also are storehouses of blessings, hence they are also called Urvar. I belong to that varena to which Gauš Hudaʊ=munificenc of Gava i.e. selfless powers belong. Cow is a worldly species of such Gava; hence it is called Gava. I belong to the varena to which Ahura Mazda belongs, Who has created Gama=creation of Gava (Mother-Nature who helps our sinful creation every moment) and Who has created Ashavan=holy men (who also behave in the same way). I belong to that varena to which Zarathushtra belongs, -to which king Gushtasp, Frashaoshtar, Jamaspa belonged, -to which each of the Saoshyanta (i.e. redeemers of the world when oppression and vice will cross limit in it) the co-worker of the Asho Yazata belong. Here there is a mystic inference that the establishers of all religions and regenerators of the same from their fallen conditions belong to the Varana of Garo-Nmana.

The votary of any religion who is not on the Nmana point of his own religion, who is not on the Patha is called a Dregvant. Any Zoroastrian who is not on the Tarikat Patha and thus misses the Nmana point and does not possess any belief in his religion is a Dregvant who is in the Visa delusion i.e. in the wandering of doubts and disbeliefs about the secrets and about the autho-
The idea of salvation and rebirth.

The purity of the *Daena*. Similarly the aliens who fall outside the authority of the *Daena* are also taken as *Dregvant*. The votary on *Patha Tarikat* is called *Arsha*—a truthful man or a man in search of truth and when he attains spiritual powers he is called *Nara Ashavan*. But ordinary men are called *Mashya*. A truthful man of powerful will-power, who notwithstanding all disappointment never leaves the *Patha* even at the cost of his life and dear ones and properties, who tells nothing but the pure truth, who never gives any insult to even the deadliest of his enemies, who bears no grudge for any body, who is more than an *Arsh*, who is slowly attaining the spiritual powers but is still poor in spirituality is called *Dregu*—also called *Nara*; and a man of the opposite nature to the above description is called *Naro Sastya*. Thus sons born of Zoroastrians can be of high elevated or low degraded ranks and grades. They because of their birth from parents of *Garonmana Varana* are not for *Tanpasin*, i.e. emancipation from worldly births and rebirths. The sinners fall in *Tanasak* i.e. rebirths. Everything depends upon the life career. According as the living life or the first part of the Thwasha round is up to the *Patha Tarikat* yearning for *Ashoi* or opposite, i.e. according as their minds and conduct of life are ‘*Gospandi*’ i.e. lawfully disposed and benevolent or ‘*Kharfastri*’ i.e. unlawful selfish narrow-minded—the next two parts of the Thwasha will be adapted-shaped. *Ruvan* in the second part of the Thwasha having less or more arduous work to do for the
improvement of the bodies shall have to submit to the befitting decree of fate shaped out by the judgment in the third part of the Thwasha accordingly.

For the first part of the Thwasha i.e. life we have spoken some-what. For the second part we shall speak something in which Yasna ceremonial by the living are of chief import. Just as a man takes birth i.e. begins the first part of his Thwasha under the auspices of the planetary position he begins the second part of the Thwasha in the same way. Also Nature herself keeps no secret. She does every thing by the common agreement of the opinions of the living and the dead about their absolute and relative deeds-the Yazata with Mother-Nature working upon the agreement according to the commands of Ahunavirya presenting a new fate (Bago-Bakht). Thus Bago-Bakht decrees of fate result out of the good or bad deeds of the living, and the due disposition of the living to the dead, the result haying been worked out by Yazata with Mother-Nature according to the rules of Ahunavairya and whatever is being worked out as a result is being proclaimed in the diverse ways in possession of Mother Nature, man knowing only one or two ways amongst many i.e. those being of writing and speaking and divine customs. It is only the inability of man i.e. his ignorance that is responsible for not being able to grab the proclamations that are being issued out by Nature every moment. The disposition of the planetary positions meaning the different 32.
motions of the heavenly bodies with their different diverse aspects are one of many ways which Nature knows of proclaiming her proceedings. It is up to us to know about the same. She writes out the decrees in the heavenly language of the planetary starry aspects. But she remains absolutely silent only on matters about which she herself is ignorant, as, for example, the coincidence of Dravao with Urvan, -the difference of Khathra and Raye in different parts of the original mass of Urvan, -Ahu and His Niru &c. etc. It is therefore futile for humanity to try to probe in those highly problematic subjects. It is thus that death and the events after death i.e. the beginning of the second part of the Thwasha round are the result of the first part of the Thwasha and the preceding Thwasha. There are some main events in the second and third parts of the Thwasha round of humanity, which differ somewhat according to Varana. We shall talk about Zoroastrians.

Some of the main events that pertain to the end of the first part of the Thwasha (i.e. from the death time to the beginning of the fourth day after death) to the beginning of the second part of the Thwasha called Seshab meaning earth-bound condition of the Ruvan after death:

- Let us know the meaning of Seshab first and then describe the events. Seshab means the attrac-
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blessing recites *Ushtavad Gatha* wishing all *Ushta* to the living. (*Ushta* means eternal happiness).

*Now let us take some of the events of the first 3 days after death.*

(1) The first event is that of death and the resolution of mind which ruled in life with the last desires according to his (mind's) prominent nature. This last desire develops into a passion body or desire body covering the whole dead and including the super-aetherial part and *Ruvan* and *Baod* and other adjuncts. The *Ruvan* after the resolution of the mind and removal of the wand of *Vane-Javit-Bish* life-tree from the animation circuit causing death-is roused up from his sleep of forgetfulness by the *Baod* comrade who loosens the *Band Darosh* shackles of *Ruvan* somewhat, bringing the *Ruvan* to Nim-Hosh half-consciousness. The confused *Ruvan* falls into grief but *Baod* transpires power in him, calling upon him to recite 'Kam Nemoi Zam' prayer to invoke help from *Ahura*. The desire body or passion-covering should be shattered by the 3rd day so that *Ruvan* seated in the *Keherpa* (super aetherial body) can rise higher to his destination on *Chinvat*. The passion body or covering acts like an instrument which clips the wings of flight towards the destination of *Keherpa* disabling it to do so. Side by side the growth of the desire or passion body *Druj-e-Nasu* takes birth from *Vohuna-the* description of which
is given below. The prayer of Ruvan of ‘Kam Nemoi Zam’ Manthra is not sufficient to dissolve the passion body and check the Druj-e-Nasu. The Ruvan prays that the living should come to his help and perform the necessary ceremonies of Sachkar and Gehsarna scrupulously so that Ruvan himself can finish his work of tearing his connection from the Earth and go up to his destination in the higher realms.

**The birth of Druj-e-Nasu from the changed Vohuna i.e. dead body form.**

The changed condition of the dead Vohuna is that it is now bereft of Gava influences which during life had magnetised the Vohuna energies and taken them in with the Gava energies to form the above said circuit of animation which was kept up to life by the wand of the tree of life. This circuit of animation is now broken because of the wand of life having been removed resulting in death. The Vohuna which is thus freed from the influences of Gava is now breeding Druj-e-Nasu i.e. the Druj meaning the evil force of destruction and decomposition, decomposing the body and threatening to destroy everything near and far, in the shape of the atmosphere in general or the separate atmosphere viz Aipi of the men living near and the dead Ruvan and everything near and dear to the Ruvan. The relations of this Druj-e-Nasu to Ruvan, Baod, Gava and Vane-Zavit-Bish are very ominous, Druj attacking them all, the description of which is given below. But it can be shortly said that Ruvan wants urgently necessary ceremonies which can help him
in checking the onslaught of the Druj activities. At the
death time the Ruvan on his horse i.e. seated

in the 10th Chakhra of Keherpa is un horsed i.e. has to leave the capital
(10th Chakhra) because of the Druj
threatening to enter it. The conditions of
the Keherpa body and life animation
denoting heat (Atare Vohufrayan) are
changed. That part
of the Keherpa which was pure and had harboured during
life Nature viz zor has already come out of the dead body
and is contracted in the special part called Harbarez. The
extinguishing heat energies (Atare Vohufrayan) gathering
round about itself the fine windy and watery and earthy
energies have formed a rink a circuit at the site of the heart
where was situated in the live body 10th Chakhra-the
Capital of the Keherpa which now has gone out and
contracted in Harbarez. The Druj (i.e. malific energies of
passions) was not allowed to enter the tenth Chakhra in the
live body as the Ruvan and Baod and other precious things
were seated there. At the time of death Druj-e-Nasu rushes
there thinking all those precious things still to be there only
to find itself trapped in the rink formed as above described.
Thus it is that the Druj-e-Nasu is checked but it threatens to
break the rink. Ruvan wants to take advantage of this
position. Ruvan has now again to mount the horse i.e. has to
enter in the above described mount Hara Berez i.e. that part
of Keherpa which is situated on the vertex to take his place
in the fortress there. The
Ruvan thus is being jeopardised by the Druj-e-Nasu till such time that he enters the Hara -Berez fortress. At this time Gava energies and Van-e-Zavit-Bish which now have changed their position due to death are exposed to the attack of Druj. They are to be defended by Ruvan from the Hara Berez; hence there lies the urgent necessity for Ruvan to remount his horse of Keherpa.

The plight of Ruvan at death time is not the same for all varena. The Ruvan in prayer with his Baod companion tries hard to mount the Hara Berez pursued by the Druj which is checkmated for the time being in the above-described rink. If the initial ceremonies i.e. Sachkar etc. are done properly the Ruvan is greatly helped and easily mounts the horse, whence the checkmated Druj in the rink can be easily tackled. This kind of description is true only to the Garo-Nmana Varana. The Ruvan of other Varana are not put to such encumbrances as they have not arisen to the stage of being a Rathaeshtar—they possessing less Raye are in the custody of spiritual agencies nominated according to their religion; who do for them all this manœuvre. Druj-e-Nasu is checked by the spiritual powers set up by the religions' mysteries and the desire body is kept up which helps these spiritual agencies in their work, and which will be dissolved after the fourth day in the Pairidaza i.e. special paradise on The higher plane where they are destined to stay.
The condition and position of super-aetherial bodies with Ruvan and Baod and Panj-e-Zarvikash-e-Baten with the dead body and its Druj-e-Nasu.

At the time of death as described below, Azda fortress is demolished, and the superior part of the Keherpa to arrange new arrangements against Druj comes out of the material body via the right toe in the case of male and the left toe in the case of female. The other fine bodies in Keherpa viz Tevishi and Ushtan also begin to come out and get settled in the Keherpa. They become contracted in the Harberez area of the Keherpa. The inferior part of the Keherpa body with the relative inferior Tevishi and Ushtan that were joined with the live material body through Azda do not come out of the dead body but stay there with the special purpose of protecting the demolished Azda elements and the Gav of the demolished material elements of the dead body. It should be remembered that only the atoms of the material body and Azda fine body get demolished during death—the Gava in the atom getting separated from the Vohuna and the Gava in the Vohuna getting separated from the other counterpart called raethwa (i.e. original dust of the Dravao of the Ruvan) which breeds Druj-e-Nasu. The Gava in the atom called Van-e-Zavit-Bish comes out of the body together with the fine Keherpa. But the Gava in the Vohuna lags behind which is protected by the above said inferior part of the Keherpa specially remaining in the dead body for the purpose. It
should be remembered that the atoms, ions etc are made up of Vohuna and Gava joined together. Vohuna itself is made up of Gava and Raethwa i.e. the dust of the Dravao. When Gava of Vohuna and Gava of the atoms get separated from their counterpart death occurs. Just after death the Ruvan has been already dehorsed i.e. has come out of the 10th Chakhra of Keherpa and is entirely outside though within the passion covering. At this time as said above Druj-e-Nasu helped by evil forces of Ahiriman is up in arms, who wants to demolish everything dear and near to Ruvan i.e. the life tree-the Gava energies and Panje-Zarvikash-Baten and Keherpa Ushtan and Tevishi bodies. Panje-Zarvikash-Baten is the wealth of Ruvan which he has earned and accumulated up til now, taking numbers of births and rebirths. What is this wealth consisting of? Ruvan has to cultivate the Druj in the body. The wealth consists of this tillage. It consists of the moulding of the obsession i.e. of that Dravao (i.e. ignorance personified defying Ahura) to obedience to the Lord— the obedience being called Sraoshem. This Sraoshem is nurtured—kept up by the blessings of the higher Ruvan i.e. fathers of Ardafravash white brotherhood, in the shape of Zareh Vourukash i.e. unsurmountable ocean of consciousness having the mystic power of the number five hence called Panj-e-Zarvikash-e-Baten. This wealth of extreme importance during life is kept in the first four Chakhra of the
Keherpa situated near the brain area, which (area) acts as the chief factor of life-activities. At the time of death Sraosh the custodian of this Panj-e-Zarvikash takes it to Hara Berez and keeps it in the fortress there, keeping a strict watch an the same against the Druj onslaught. It is here that Ruvan wants to reserve his seat. Ruvan will be only allowed in the fortress when he has vanquished the Druj for which his prayer of Kam Nemoi Zam and its response by the living in the shape of ceremonial are highly necessary. The finer part of the Keherpa harbouring nascent Nature and surrounded by the passion covering, which has now came out of the toe and holds within himself the finer parts of the Tevishi and Ushtan bodies became contracted in the Harberez area of the original Keherpa of the live body and acts as a repository of precious wealth and as a fortress of safety against the Druj attack and also acts as a horse of Ruvan. The Ruvan wants to enter it wherein are seated the Farohar and the Panje Zarvekash-e-Baten. The inferior part of the Keherpa that is in the dead body protecting the Gava freed from the Vohuna of the atoms of the material body and Azda expects help from Ruvan every moment. Hence that inferior Keherpa body wants the Ruvan to enter in the proper place of Hara Berez urgently i.e. wants that the rider should ride on his horse back to be animated for an assault upon the Druj. It is hence that a Zoroastrian is scrupulously attentive and eager for the ceremonies of the death time.
The profound ill effects upon the above said inferior part of the Keherpa remaining in the dead body to protect the Gava and upon Urvan and Baod and even on the superior part of the Keherpa that is outside the dead body, if the dead body is not properly treated according to the Zoroastrian law of Vidaevodata.

We have described Druj-e-Nasu above. We have said that some part of Druj-Nasu which is held up in the above said rink of fiery windy and watery energies threatens to break the rink and to keep up his attack upon Ruvan and ‘Keherpa with its custody’ and the atmosphere round about with the living creation in it, if proper ceremonies are not performed. In such conditions then the Ruvan if deserving either gets help from Saheb-Del saints or gets captured in the fortress of passion covering by the evil forces when Baod leaves the Ruvan and at once enters Hara Berez and helps Saraosh to separate that part of the Keherpa from the dead body and go with it to a safe retreat, from whence they will try to relieve the Ruvan. The inferior part of the Keherpa with Ushtan and Tevishi keeping within themselves the Gava of the atoms of Azda and the atoms of the dead corporeal body, and Ruvan get imprisoned within passion rink and are taken prisoner by the evil forces.

The relation of the attendant Farohar-with Ruvan and Baod and Keherpa and its custody.

If the Ruvan overpowers the Druj Nasu by his Kam Nemoi prayer effects helped by the ceremonials
that are performed by the living, Ruvan enters the Hara Berez fortress and comes in attunement with Farohar who in life time was quite out side the body i.e. in the Aipi i.e. the atmosphere bound to the body thus remaining with the living body. With the help of Farohar Ruvan now is fully profited of the ceremonies concerned. But if as said above Ruvan gets imprisoned by the dark forces, Farohar helps Baod to be out of the bondage whom she leads to Hara Berez fortress for safe custody. The Harabarez is the superior part of Keherpa, Tevishi and Ushtan containg Gava i.e. van-e-Zavit Bish and Panj-e-Zarvikash-i-Baten and Baod and Farohar. The Farohar separates it from the dead body and takes it to a safe retreat as said above.

The condition of Azda body i.e. the fortress of life and its relation to the dead body Ruvan and Baod and the Keherpa etc.

In life Azda was a fortress roundabout the super-aetherial Keherpa bodies which contained in itself the circuit of animation made up of the energies of body consisting of Gava and Vohuna, (Vohuna being the woven enlivened part of the Dravao obsession by Gava powers of Nature, Gava being a loan of Geus Urva-Geush Tashan-Geush Hudat-Yazata to shape the body so as to be beautiful and attractive and worth possession) -the circuit of animation being enervated by Ushtan-the talismanic wand of life tree of Van-e-Zavit-Bish. When as said above the fortress gives way at a weaker point, the superior Keherpa begins to flow out for a safe
retreat-through the rent, on whose getting larger the fortress falls and Van-eZavit-Bish i.e. Ushtan recedes into the superior Keherpa which is coming out of the toe and the circuit of animation stops. The Azda fortress slowly gets resolved bringing about death, when, the dilapidated Azda atoms are resolved in Gava and Vohuna; they fall in the material dead body and are exposed to the attack of Druj-e-Nasu. The Gava energies in the fallen fortress of life i.e. in the Azda and in the dying cells of Azda and of the corpored body hastily retreat in the custody of the superior Keherpa which as we have seen above is coming out of the toe. The Vohuna of the Azda and of the dying body get resolved in to Gava and Raethwa. This Gava becomes like aetherial water and lags behind in the dying body. For the protection of this Gava (aetherial water) the inferior part of the Keherpa remains in the dying body as said above. When the Ruvan has again mounted on his horse i.e. seated in the Hara Berez fortress he has all succeeded in vanquishing Druj-e-Nasu, after which the Ruvan by the recital of Kam Nemo prayers helped by the ceremonials of the first 4 days with Dokhme-Nashini gets the delapidated waters of Azda with the inferior Keherpa i.e. above said Gava in protection of the inferior Keherpa called in short Baten Anasar removed from the dead body and evaporated up in the charge of Daham Yazata, when only the Ruvan can reach his destination of Chinvat. But if the Azda waters in protection of the inferior Keherpa remain entangled in the dead body, as
happens when some defect chances to take place in the ceremonials or when Dokhme-Nashini does not take place- Ruvan has to stay at the entrance of the door of Chinvat called Ganzesh in order to get Azda evaporated from the dead remains and to entrust it to Daham. It is thus that Seshab i.e. attraction to Geti is extended, the Ruvan not getting full consciousness i.e. Anushehi. The ceremonies at this stage help the Ruvan in his arduous task and clear his way on Chinvat.

Condition and custody of the tree of life Van-e Zavit-Bish and its wand.

As said above when Azda breaks down, the wand loses its efficacy and the tree of life i.e. Ushtan with its wand retreats into the superior Keherpa which is coming out of the toe where they are well placed forming what is called the Hara Berez fortress. It is here that the Ruvan and Baod want to enter. But if Ruvan gets captured, Farohar breaks the Hara Berez from the dead body and takes it to a safe retreat and thus protects it from any injury possible as said above. Ruvdn with his Kam Nemo prayers answered by worldly ceremonies is able to do all necessary things- if not Farohar takes care of Hara Berez and takes it to a safe retreat from whence they pray for the redemption of the captivated Ruvan.

The relation of the leading deity of man in life called Bago-Bakht or Khoda with Ruvan Baod and others of the living body: -

Khoda comes from the Avastic word Khaetva i.e. self which is independant of Druj and from Khaetu,
which means natural relation. Khoda is a heavenly Dastur a premonitor, himself in relation to the Ruvan, who has gained salvation but only does the selfless work for the redemption of Ruvan. This Dastur premonitor of Ruvan is nominated by Ahura for each individual human-or animal vegetable or mineral. This Khoda is in the know of the real relation of the Ruvan with Yazata and thence to the Manthra Spenta Ruvan of Ahura i.e. knows the secret of the Rad Padvand with Ahuramazda i.e. the straight joining link of the soul with Ahurmazda and whence it is broken and why it is broken and how it can be adjusted. He is thus the keeper of the tree of lineage which reaches as far as Garo-Nmana. He is the premonitor of the life time possessing the decree of fate that has been fashioned out of the past deeds during the third part of the Thwasha turn. He gives the right advice when addressed. The way of addressing him is through the biting of the conscience. He who respects the biting of his conscience i.e. tells what is in his heart, is led by this Dastur aright; if not is punished by the same. The working of this master is through Choghadia i.e. appointed times for different action in life of every moment which can be presaged by the planetary aspects. It is this Khoda that incites the fiery and watery and windy and earthy energies at the time of death to form a rink which holds up some part of the Druj-e-Nasu for some time. It is he who incites the inferior Keherpa body to remain in the dead body and protect the Gava energies as said above. He never leaves the Ruvan if he is captured by the dark forces.
Kam-Nemoi-Zam prayer: its deep significance; its usefulness. Its bearing to Zarathustra.

Thus is given a short resume of what happens during death-uptil the three days that he is in this world and how the ceremonials help him. In short, *Ruvan in Nimhosh* condition even can recite *Gatha*, specially *Kam Nemoi Zam* which has the mystery of *Yasna* in itself. This prayer has the power of awakening in the living the sense of their duty towards the dead and has the power of appealing to the all attentive attention of *Sahebdil* ever ready to help the soul in life or death in their difficulties. *Kam Nemo Zam* is translated nowadays in a very meagre way. Even translation according to the rules of grammar can give the real sense, if the technical meanings of the words are attended to. Here *Zam* means the consecrated place (place of *Pavi* and *Kat*) of *Yasna* ceremonials. It is to this *Zam* to which the *Ruvan* bows. He prays reciting the *Manthra-*‘Kam Nemoi Zam’*-Kam which, Zam place i.e. the place of *Pavi* and *Kata* specialised for *Yasna, Nemo* I bow. Here the *Ruvan* says *Ye* place of ceremonials, to what other place than you should I bow down and address. Therefore *Ayeni* I must come to you as of my birth right beseeching you to be munificent on me i.e. according to the commandments of the *Daen* you shall have to serve me with *Yasna* required.

‘Kuthra Nemo Ayeni’ :- ‘Nemoi’
addressing thus to you for the favour of ceremonies i.e. wishing ceremonies, *Kuthra* to which place i.e. to your consecrated place of *Pavi* for *Yasna, Ayeni* I am
commanded to come to wish for the same. The verb Ayeni is in the imperative mood denoting and connoting commandment of religion i.e. come I must as of my birth right. The further address to the living as addressed in the prayer is appropriate because the life is full of forgetfulness. It is therefore that the Ruvan by the effects of the prayer reminds the relations of their duty to the dead. This talismanic prayer is given in Ushtavad Gatha 46-1, the present day translations of which are far from the mark. The imperative mood of the verb Ayeni remains problematic with them. Herein they picture the inability of the prophet to be able to cope with the work. They thus take him as a man full of hopes and disappointments. But we have shown above from Gatha themselves and Avesta that Zarathushtra is a scion of Ameshaspand i.e. a Yazata in the shape of man who knows no disappointments-who has Asne-vir i.e. intelligence and power of Yazata. Here the prophet says that the work of salvation of even the choicest few (not to talk of the common doubting ones) is impossible in the absence of Pavi and Kat ceremonial i.e. Yasna. Yasna is the only feature that shall save humanity, because in Nature Yasna rules and carries the day. Ruvan himself chants it and gets the help. Thus what is true in Nature is true for men to reach the highest point of salvation. Thus Kam Nemoi Zam prayer is the prayer to invoke the help of Yasna from the living and help for the same from Ahuramazda. Thus we have finished with the events that take place from death to the third day of death.
The after death events of the second and third part of the Thwasha. Difference between death spiritual and earthly. The idea how every atom of the live body is not lost but secured and brought to consciousness and to meditation with Ruvan. The idea of the contracting and the open Bridge: its significance with Tanasak rebirth or tanpasin higher birth.

We shall now consider some chief events that occur after the fourth day Chaharum of the death time i.e. some of the main accounts of the second part of the Thwasha. This time of Chaharum is the real dawn of the second part of the Thwasha. The first three days were so to say the inter-regnum between the end of the first and the beginning of the second part of Thwasha. This second part of the Thwasha will terminate in the real death which always takes place on the Chinvat either on its north or south Facing from whence Varzamkard can be seen; Varzamkard being a fortress of mysteries forms the end of the bridge. Real death as said above much differs from the death as we know it. In the worldly death the material body falls i.e. the Van e-Zavit-Bish, tree of life removes its touch when life in the material body is dispensed with. But the Ruvan is still with the super-aetherial Keherpa bodies. At the time of real death Ruvan leaves these super-
aetherial Keherpa bodies which are cultivated to a very great extent by the Ruvan on the Chinvat journey. The super-aetherial bodies of Keherpa Ushtan Tevishi cultivated to a great extent are left by Ruvan either on the North or South facing of Varzamkard. This is the real death. The Ruvan stays there and the separated super aetherial bodies are taken to the lower plane called Vantar and are kept in full connection with the Ruvan in such a way that all thoughts of the Ruvan can be easily transported to them. The time between the worldly death and this real death amounts to from three hundred to thousands of years. By this time all the material parts of the body in the shape of bones or other soft parts should have been crumbled to dust and reduced to ions, having further been converted to electricity and magnetised up through the rays of the sun to their proper planes in the charge of Daham Yazata. They are located on planes lower than that of Vantar where are located the super aetherial Keherpa bodies. The material bodies now reduced to electricity are in full connection with the above said super aetherial Keherpa bodies. They thus easily echo the thoughts of the Ruvan. The meditation of the Ruvan is thus conveyed to them both the super-aetherial and material bodies reduced to electricity. Ruvan thus coming out of those bodies i.e. undergoing real death becomes fully conscious, Band-Darosh
having been entirely broken and Anushehi having been attained at fully-he knowing all that had happened and that is to happen. By this time Ravan falling in full meditation and attuning with Ahura chants the Avastic prayer of 'Hanaemacha-Zaemacha' praising the great Lord and submitting to his infallible decree. The Avastaic prayer with lofty ideals is this : - Hanaemacha Zaemacha Mazda Ahura Thwahmi Rafnahi : Oh Mazda Ahura : May we be deserving and may we be successful in the attainment or the great priceless heartfelt joy that underlies thy rememberance (i.e. the joy that underlies the perfect submission to Thy decree of fate) Daregayu Aeshasha Thwa Emvantascha:- Daregayu for all the lengthy times (i.e. in all births rebirths that Thy decree of fate fixes on us) may we be a lover (of Thee in all woes and happiness). May we receive real courage (in all these times of births and rebirths full of woes and betidings). Rapoishcha Toone Daregemcha Ushchacha Hatam Hudastema. Oh Thee the Wisdom personified of all eternities enriching beggars like us with the gift of such wisdom certainly, Thou shalt give us the heartfelt rejoicings and eternal Ushtha-happiness for all times to come. Thwoi Staotarascha: as singers of Thy glory with the mystic Staotic effective vibrations, Manthranascha: as reciters of Manthra Spenta prayers of all progress, Aogemadaecha : we come down i.e. take birth and rebirth as our birth-rights. Usmahicha: we concede to all throes and betidings of life that may happen most willingly, Visamadaecha : and we most willingly
The importance of the fourth day-monthday and yearday and muktad days.

obey Thy decree of fate entailing death and after-death occasions, Hyat: and hence i.e. because of our submission to thee, Mavaethem Frad-Datha Daenabyo Mazda Ahura Ahya Hvo Ne Daidi Ahmaicha Ahuye Manakhyaicha : Oh Ahura Thou certainly shall confer upon us in this life and in life to come (i.e. in all Thwasha turns that shall befall us) that spiritual reward which Thou hast showered on Mavaethem Daenabyo other (Ruvan i.e. Ruvan of Yazata) like me who had submitted to Thy Daena, Thy decree. Tat Ahya Yatat Upa Jamyama Tavacha Sarem Ashekhyachd Vispai Yave : Tat Ahya certainly this way, Yatat: to that great aim, that final goal, Upa Jamyama: we shall attain at, Tavaoha Sarem Ashekhyacha Vispai Yave : which is to be under the patronage of Thy Ashoi for ever and ever for all eternities i.e. to be linked with Thee, thus making ourselves replete with Ashoi (when no longer births and rebirths shall occur to us). Thus the Ruvan falls into a deep meditation attuning himself or herself to Ahura Mazda either on the Asma of Hyre or Maongho respectively. Both the super-aetherial and material bodies in a state of electricity are fully attuning themselves with the Ruvan hence also in full meditation. This is real Behest for them all as they resign themselves to Ahura Mazda. Thus the second part of Thwasha finishes and the third past of the Thwasha begins. On the day of Chaharum Ruvan comes in a position to know the past and the future.
In the same way on Daham 10th day of death-Siruz i.e. 30th day of the death and Sal 365th day of the death-Parvardegan end days of the year when Muktad occasions occur, Ruvan automatically removes the shackles and comes to know of the secret. But now from the end of the second part of the Thwasha till his rebirth on higher or on lower planes i.e. during the third part of the Thwasha he remains in that condition of enlightenment fully prepared to undergo any decree of fate that can be fashioned out for him to help him in getting salvation for the Dravao. We have talked of the real death happening on the North facing of Varzamkard. This means that the journey on Chinvat is finished. Chinvat is now contracted-closed, to the Ruvan refusing further passage up i.e. the work of Ruvan of cultivating the body is finished for the time being-further progress being thus impossible-hence Nature does not want that the precious time of Ruvan is wasted away in the futile trouble. This is the ominous presaging of Tanasak-rebirth on the earth in its due time. The real death of the Ruvan at the South facing of the bridge denotes that the bridge is kept open for the Ruvan for further progress. It is called Pool Padefrah i.e. extended bridge where the Ruvan has to undergo further work of cultivating the body-a kind of real beneficial punishment to Ruvan breeding good
out of it. It is impossible to draw a picture of what happens on Chinvat for so long a time in such a short essay—much less possible it is to picture the ceremonials which so aptly cut short the time of the journey on Chinvat from thousands of years to less than 2 to 3 hundreds of years. But we purpose to describe some special information about the real beginning of this second part of the Thwasha, beginning from the Chaharum day which is to be noted. Se shab the period of inter-regnum noted above when Ruvan is in Nim-Hosh, when Band-Darosh the shackles on the Ruvan are not fully off—when Ruvan is not in full Anushehi i.e. attunement with the eternal order but is still earth-bound, -should end on the morning of Chaharum when the Ruvan should begin his journey on Chinvat. What the Ruvan has gathered till now i.e. in his last life and former lives and this Se shab inter-regnum is to be set in the order of sequence. Chinvat is an examination theatre where all the candidates successfully come out because the instructions given on the Pairi-Daz are perfectly digested—without which they are not allowed to enter the Chinvat. Here the Keherpa bodies establish Kherad i.e. innate pure wisdom and spiritual knowledge In the case of the Garo-nmana Varana the education to body mind i.e. to the woven Dravao should be given in the life part of Thwasha, on the Patha Tarikat. But if the votary of the Garo-nmana Varana is in Visa delusion i.e. is not bred up on Patha Tarikat, then the
real education is not availed of and he [at this time his Keherpa (Dravao of the body)] has to finish it in the beginning of the second part of Thwasha staying on Gangdez i.e. a place at the entrance of Chinvat where Peshotan and others are the good instructors. Here then after the fourth day Ruvan seated in Keherpa has to wait outside the Chinvat i.e. his Seshab is being protracted, because during the education he has to remain earth-bound as the Keherpa body has also to attend to the misgivings of the life during the learning of the lessons. In the case of other Varana we have said that inter-regnum period is completed by the spiritual guides of the religion who take the soul in his proper city on the plane in the exact house, from whence he is led to the Pairi Daz University where he takes the lesson for a long time. After he has gained proficiency in the same he is thought fit to travel on Chinvat to put to test what he has learnt wherewith he as said above puts right things in the right place-places everything in the order of sequence. What belongs to him he appropriates and what belongs to others is returned back with interest. It is thus that in the Varana other than that of Garo-Nmana and amongst those of Garo-Nmana Varana who are not on the Patha -in the second part of Thwasha after Chaharum they have to remain in their respective planes situated lower than Chinvat and take proper education till which time they remain earth-bound, the journey on Chinvat taking place after the course is finished. In the case of the Garo-Nmana Varana after inter-
It is deemed necessary to give a bare out look of the education that is imparted on the plane which entitles a Ruvan seated in his Keherp to tread his foot on Chinvat.

This education is directed to the lifting of Band-e-Drosh curtain which has contracted the Raye intelligence of Ruvan and the Keherp both. It does not end here. But the most difficult lessons pertain to the crumbling atoms of the dead material body. Everyone of the cells which formed his material body is reduced after death to Gav and Raethwa forms. Gav elements are mainly evaporated up by sun’s rays helped by the ceremonies. If not both the Gav and the Raethwa elements are to be gathered together where-ever they be, they are to be reduced to electricity of finer sorts and given in the custody of Sun's rays by whom they shall be entrusted to Daham Yazat. The Ruvan in Keherp now in Band-e-Drosh shackles of some intensity is brought in connection with Daham Yazat who by His Tao Ahmi Namano blessings relieve the Ruvan of his shackles. The Ruvan thus having been relieved tries to lift off the shackles from the Keherp wherein he is seated. Thus both the Ruvan and Keherp having been relieved of the bondage enlarge their inner vision and come in the know of the proper method as to how to make further progress. Such an attainment of deep insight in the secrets of Nature through the unfolding of Raye powers forms the education on the plane given by the masters. At this time Daham Yazat lends to the freed Ruvan in the freed Keherp the above said countless atoms of the dead material body in the form of Gav and Raethwa which are so improved upon by Daham Yazat as to be useful in the resurrection of the body.
The Keherp contains Ushtan body and Van Zavit bish tree of life. Just as in the faetal life the Keherp having Zor Natural powers had formed the faetus good enough to be born which had born and had grown to be a full man, in the same way the Keherp now on the plane forms a living form out of improved atoms given to them by Daham. Thus a resurrected body (a lower kind of Iristakhis body known in Vandidad chapter 19 para 29, as a body of Baod and Daena i.e. a body of ripe far seeing sense and of conscience and consciousness) is worked out, in which all the nine parts as of the earthly entity are seen the material three parts viz. the supporting frame, organs and the nervous system are of fine atoms and of more consciousness and aroused conscience ever ready to work for spiritual progress. This resurrected body has got a full right to go on Chinvat. It should be noted that the resurrected body has the same form as his earthly counterpart but of the finer sort. In this body the Ruvan is seated with his Raye fully active i.e. not in shackles. The whole Keherp with Ushtan and Tevishi bodies is fully illumined but the resurrected material body is limited in powers, this time not subjected to passions as the Dravao nature is disposed for full progress hence called Baod and Daena i.e. resurrected. This body with his mind and possessed of Ruvan, Baod, Fravashi Keherp-Ushtan-Tevishi when goes on Chinvat meets his Kerdar i.e. a living form of the sum total of his deeds in life and becomes cognisant there from of the past aspects of his living life or lives. We have said that it is limited in sense; if so how is it possible that it should be cognisant of his past lives
from the Kerdar? The answer is given in this way that Chinvat ruled by Rashnu and Swan is a talismanic bridge i.e. it is made of Baod (self-intelligent) elements. Whosoever goes there becomes fraught with this Baod. This Baod of Chinvat is of Rashnu Yazat. Hence whosoever traverses on this Bridge becomes of the nature of Rashnu. The Swan i.e. the mythical Dog i.e. the spiritual powers of wakefulness alertness right guidance faithfulness etc. denoted in the word Swan commonly understood as a dog, himself a spiritual angelic leader-a Yazat the twin worker or Rashnu on the Chinvat bridge accompanies the resurrected body with his Kerdar. The Kerdar i.e. the living prototype of his own earthly deeds is termed in Vandidad Chapter 19 para 30 as ‘Spanvaiti’ i.e. the the Kerdar accompanied with Swan i.e. the mythical dog full of divine wisdom. It is he who shows him the proper way. This resurrected body thus becomes fully illumined on Chinvat about his Past. He being of Rashnu truthful nature and Swan guidance-faithfulness alertness wisdom perceives his past sinfulness and passes judgement on himself and wants to be destroyed. His bewailings this time are extreme sincere, pitiable but stern asking for no mercy but justice which as he rightly thinks demands his destruction. This bewailing is thus self productive. There is no here-say in it-It is intuitive. Thus the resurrected body passes on himself the sentance of death i.e. destruction. This condition is called that of ‘Geran-Pohol’ (i.e. difficult heavy bridge). This time the illumined Ruvan and his Keherp pray for his redemption. The Rashnu and the mythical Dog on
the *chinvat* and his former masters such as *Peshotan* and others passify him and advise him to recite the *Avastaic* prayer of redemption known as *Ferustuye* with 21 *Ahunavar* and 12 *Ashem Vohu* with their full import which he obediently does with the result that the resurrected body is given a chance by the Lord of justice to renew his career in life for which the mythical Dog shows him a way i.e. of forming new *Khered* good sense namely *Asne Khered*. Such is the tillage of the material body on the *Chinvat* which is completed near the north facing of *Varzam Kard*. After this tillage real death happens i.e. the *Ruvan* leaves the *Keherp* and the resurrected body and remains on *Chinvat* and prays and attunes himself with *Ahura Mazda*. The *Keherp* bodies and the resurrected material bodies also get separated from one another the *Keherp* stock going on the *Vantar* lower plane and the resurrected body stock going on a still lower plane in the holy charge of *Daheam-* they joining with him in his prayers being in full connection with the praying *Ruvan*.

It should he noted that the words *Gav* and *Swan* denote spiritual powers of Heavenly entities who are affiliated with the white side of mother Nature which are also applied to certain animals like cow and dog on account of they possessing some of the qualities of those spiritual entities. *Swan* represented here as the mythical dog is a spiritual guide shining with the heavenly wisdom as a star on the *Chinvat* appointed for the purpose of right guidance. He is the co-worker of *Tir Yazat*. Like *Tir Yazat* and *Satvas Yazat* and *Vanent Yazat* and *Haptoirang Yazat* he manifests himself as a group of stars which conduct his affairs graphically described as pertaining to *Swan* i.e. Dog as his helpmates. The group of Dog stars is well known. The name Dog given to the stars has such a deep meaning.

In the case of the *Garo-Nmana Varana* after inter-
regnum i.e. after Chaharum the Ruvan goes to Gangdez a big talismanic country containing many cities and a 'Gas' i.e. University under the superinten dence of Jamasp and Peshotan. Such Ruvan are earthbound therefore in Nim-Hosh -not in full Anushehi i.e. not in full communion with eternity but bound both wards towards eternity and towards earth. The Azda body of such Ruvan and the dead -material body of such Ruvan are still in the Geti (this earth )-not fully taken to the proper planes in charge of Daham. Living in Gangdez, they will complete the task after which they can enter the Chinvat bridge. It is thus that the events here are divided into 2 main conditions of the Ruvcin.

**Two chief conditions of after-death events of the Thwasha-the ceremonies of the first 3 days playing an important part in them.**

(1) If the dead body is disposed of according to the Zoroastrian law of Vidaevoda -if the living life, was on the Patha, then on the 4th day the Ruvan comes into full Hosh from the Nim-Hosh (full consciousness from half consciousness) i.e. gets release from Band Darosh shackles put on him during life, getting back the consciousness of his Raye intelligence to the full when he fully attunes himself with the eternal immortal thoughts and things of order-the condition being called that of Anushehi i.e. eternal happiness and enters Chinvat and begins the work.

(2) If the dead body is not disposed of accor-
ding to the Zoroastrian law of Vidaevodata but is imperfectly disposed, or not at all disposed, according to law and if the living life was not on the Patha, then on the 4th day the Ruvan remains in the same Nim-hosh half-consciousness-the Band-Darosh shackles not fully unclosed the Raye not fully released-the Ruvan is not fully in tune with the eternal immortal thoughts and things of order- but is distracted towards the body not lawfully disposed and tries to release it from the bond of Druj-thus Anushehi is not fully attained at, but the determination to release his body in possession of Druj is unique. He at such juncture remaining in Gangdez and after proper education of the Keherpa will enter the bridge.

The exceptional conditions of the after-death events of the second part of the Thwasha of those who had despised the Daena and those who were the worshippers of matter and had spurned at the Daena-and could not get the Zoroastrian rites of the dead according to the law.

Here the desire body a special feature of such persons is powerfully formed out of the last thought of the dead. It should be broken by the 4th day but is not broken and musters strong and some part of the super-aetherial Keherpa body of the dead including Ruvan are trapped in. Ruvan being in the heavy bond of Band Darosh is unable to do anything. But if the man's dealings and morals-econo-
mic-mental were faultless the great *Saheb Dil* take possession of the *Ruvan* and free him from the desire body-get *Ruvan to Nimhosh* and keep him in their talismanic rink from whence the progress will start which will take more than four times the normal extent.

The case of others who are not pure in their dealings is very woeful. *Saheb Dils* cannot help them. They are captured by the evil dark forces of Nature and are so to say kept captives till unthought of time and relieved only when some great *Saoshyant* comes down for regeneration. They are not only earth-bound but they are carried in the earth forcibly. For them the inter-regnum period does not end in 3 days but lasts for an unlimited time. It is impossible to write about all these conditions fully or even cursorily. We have shown some points very barely above. Our point is to show the indispensable necessity of the ceremonials at these junctures which hence are lightly touched.
About the origin of the charms of life—its mirage like action—how to overcome it. (a) Life—its good and bad use:—(b) death—its overwhelming importance. Some idea of the change of the spiritual order in the dead body. The theme for a new order for which Yasna ceremonies are unique and unparalleled, which form, the art, and civilisation of holy Zarathushtra to turn to good use the former (a) and to overpower the latter (b).

Why life is so dear and death picture is so ominous? :-

The charms of the live body are all due to Vane-e-Zavit-Bish i.e. magic wand of the tree of life. We have said that in Azda which forms a fortress round about the super-aetherial impalpable incognisable bodies, the circuit of animation runs having been enervated by the tree of life Van-e-Zavit-Bish of Khordad Ameshaspand. This Van-e-Zavit-Bish i.e. life water comes down in Ushtan form i.e. like a stream from Khordad Ameshaspand and enters the Ushtan body as said above and works on the circuit of animation from which the body is formed so attractive and worth possession. Khordad Ameshaspand thus possesses the fountain of life called Ab-e-Hayat=wholeness giving water. Khordad is Hvaretat meaning giver of wholesomeness i.e. giver of permanency
which is taken as the water of permanency called *Ab-e-Hayat*. A stream from this fountain comes in the *Azda* body in all its glory reflecting the same in the human body and in the creation round about. The body hence looks so beautiful, attractive-worth possession, the attraction working powerfully in the opposite sex. A man thus sees in the charms of the living the reflection of the *Ab-e-Hayat* i.e. *Hvaretat*=wholesomeness, the wand which gives eternal salvation. But the reflection of *Ab-e-Hayat* i.e. the fountain of life of permanency (eternity) in the charms of the live body is like a mirage in the deserts only imaginary – not real. Humanity is in *Nisti-Geti* sandy deserts-going about thirsty of union i.e. divine love. In this *Geti* sandy deserts the fountain of life is seen working in mirage imagination. He sees the mirage reflection of the fountain of life in the charms of the opposite sex, in the charms of the worldly possession, in the charms of the worldly *Maya* and having been thirsty goes after the reflected water

phantom pretending to show the thirst quenching properties of union, but never meets it and remains always thirsty of the same Unity, and unless he crosses the deserts the fountain of life cannot be reached at. He can only pass the deserts if he is on the path i.e. on the rail-roads, seating in the train of *Das Andarz*-faith and action on the commandments given by his religious preceptor. Without this rail-road his pedestrian journey of rationalism is futile. He call never go out of the
mirage-reflecting deserts, ever going after the mirage and never reaching the same, dying of thirst in disappointment, the magic wand disappearing from the sight working its charms.

Thus the wand of life Ushtan was the chief factor which had kept the Dravao in a woven condition in the seen material body. When this wand takes away the touch from the circuit of animation the woven Dravao gets loose and untangled from the coarse texture of the material body and gives birth to Druje-Nasu. It should be remembered that the Van-e-Zavit-Bish life wand i.e. life giving impetus called Ushtan is always present in the super-aetherial bodies of Keherpa, Tevishi and Ushtan-ap. Hence the Dravao texture of these bodies which are fine, remains always in the woven condition. Why does the wand stop giving the touch to the circuit of animation in Azda fortress? On account of Druj that is emanating more or less from our career of life of every moment-good or bad or indifferent and its constant attack on the Azda fortress the fortress slowly gives way at a weaker point. The fortress thus becoming vulnerable the superior Keherpa begins to escape from it to create new circumstances of defence against Druj, the Azda becoming thus more broken. It is at this juncture that the wand stops giving its touch of animation. Because the Ushtan body which is situated in Tevishi body which itself is situated in Keherpa body gets so much disturbed in its position due to the escape
of the Keherpa, that the Van-e-Zavit-Bish life-stream that was flowing from it (Ushtan body) in Azda to vivify the circuit of animation becomes shifted in position when its wand also gets shifted from the circuit, which loses its motion resulting in the physical signs of death i.e. stoppage of heart and lungs. After the time when the Azda is all broken and its ruins in the shape of unseen matter falls in the physical dead body the circuit of animation gets disconnected, the Vohuna energies getting unfastened from the Gava energies. (For the sake of clearness we shall leave off the description of mind, its composition and dissolution resulting at the time when the circuit stops or even before it). At this moment Druje-Nasu takes its birth from disconnected Vohuna energies – Vohuna itself losing its Gava influences ceases to be called Vohuna- when it is called Nasu (nas). It should be remembered that in every cell of the body there is the circuit of animation propelled by the life-matter i.e. the roots of the tree of life Vane-Zavit-Bish. Here Vohuna remains as Vohuna as long as the circuit runs due to the life-matter having been there, i.e. the roots of the Van-e-Zavit-Bish remaining still there. It is only when these foots of life matter get separated from the cells and the circuits of animation stop in the cells that decomposition sets in and Vohuna there in the cells becomes Nasu. There is some difference as regards a dead man, a dead dog, a dead sheep etc. In a dead man the Druje-Nasu breeding
on the fall or Azda from the, resolution of the main circuit of animation in it at once attacks every atom of the dead body and saps the roots of the Van-e-Zavit-Bish in them i.e. in the atoms of the body making every atom of the dead body though still of Vohuna consistancy of a Nas nature i.e. injurious to the well-being of the surrounding atmosphere. Speaking briefly it can be described that the occasion of death gives birth to Druje-Nasu as at the death time the wand of life is removed from the main circuit of animation which at once resolves the Vohuna, from Gava energies; The Gava energies recede from the dead body with the receding Keherpa. The Vohuna energies themselves get resolved into Gava and raethwa. This raethwa i.e. the dirt of Dravao gives rise to Druje Nasu. By the time Druj-e-Nasu gains strength and does mischief within and without, it should be checked and bound, the special ceremonial of which is called Sachkar which consists of bathing the dead body with nirang and dressing it in a specialised way reciting the Manthras. This ceremony checks the Druj-e-Nasu progress and mischief when the concomitant events that happen in the Keherpa and in the material dead body go on in the natural way of speedy progress with the help of other items of ceremonials prescribed. But if Druj-e-Nasu is not checked the administration of the spiritual disorder happening in the dead body to be set right by the Ruvan is greatly interfered with and is jeopardised in its progress. Now that the physical body is fallen, its changed conditions
should be profitably disposed as far as Ruvan is concerned and new order should be created out of the old dilapidations of the matter. In life Ruvan was in 10th Chakhra the capital of the body which in life is not conquered by Ahiriman as said above. Now that the body falls Ahiriman at once enters the heart region of the 10th Chakhra with 'Druje-Nasu,' only to find that the Chakhra has receded up towards the vertex and that they are enclosed in a talismanic rink formed of heat and wind and earthy energies and of Frado (latent powers of the water of the body). It is here that the ceremonies of Sachkar and their concomitants are useful not allowing the Ahiriman and Druj-e-Nasu to break through the talismanic ring and to advance further. Just a while before Druj-e-Nasu with Ahiriman enters the topographical region of 10th Chakhra the Ruvan and Baod leave the place in haste to be bound for Hara Berez fortress situated on the part of Keherpa near the top of the Vertex. Here is kept 'Panj-e-Zarvikash-e-Baten' i.e. the earnings of Ruvan of so long a time. Sarosh is key holder of this fort. Ruvan and Baod hastily mount this Hara Barez but find the fortress closed. They implore Sarosh to open it as the Druj-e-Nasu is following them in hot haste though now in the ring which may be broken by them. Here Sarosh will open the fortress just when Druj e-Nasu is either vanquished by them or when it will be surrounded and stopped by the ring helped by Sachkar 36.
and other ceremonies or by other mystic help. By the time that the fortress is opened just enough to have them admitted to be closed at once Ruvan has actually to take precautions against the Druj attack. The immortal Ruvan facing the Druj on unequal ground never meets destruction but is much jeopardised when Baod advises him to recite

Kam Nemoi Zam Manthra with which to implore Ahura Mazda that the Druj may remain surrounded by Sachkar in the talismanic ring. If the ceremony of Sachkar does not take place, the great Saheb-e-Dil fly in their living Keherpa and release the praying Urvan from the imminent attack of Druj. Thus the ceremonies just succeeding the occasion of death are of great importance.

We shall leave the subject why a dead body should not receive the touch—nay the gaze of an alien or even the coreligionist to a certain extent. Great mysteries of Varana are working here in which the modes as to how death takes place play a great part. Everything is to help the dismounted Ruvan i.e. the Ruvan who has left his capital viz 10th Chakhra of the Keherpa body during death time to enter the Hara Berez fortress where he has to keep the company of Khoda his premonitor of life time and Panje-Zarvikash his boundless wealth and Farohar and Gava energies. When once the Ruvan is on Hara Berez he though in Nim-hosh is able to manage the dilapidated material house of his into a profitable concern for which special ceremonies are fixed which help the Ruvan in his arduous work in
the absence of which the profit results in loss. But the mounted Ruvan is very optimistic and is ever on watch for the loss to be made up. The fact that the Ruvan has remounted the horse of his Keherpa is in itself a sign of sure progress, be it slow or speedy. After Sachkar the next ceremonials of unthought of valuation as regards the speedy progress of Ruvan to his march on Chinvat on the fourth day called the morning of Chaharum are Gehsarna and Dokhme-Nashini. Gehsarna is a ceremony in which the dead body in Sachkar mysteries dressed in a special way surrounded by a mystic Kash i.e. talismanic rink is served with the recital of Ahunavad Gatha. There is no place here to transcribe the mystic import of the recitation of this Gatha stanzas in full without the omission of a single word therein. It should be remembered that the mystic riddles and ideas underlying a mere verbal transliteration of the Gatha are hard to be deciphered even by the proficient. To some men of materialistic trend of mind it is perplexing why should this Gatha which in ordinary meaning does not seem to apply to the death event be recited before the dead body, prior to its removal for Dokhme-Nashini. They need remember two potent facts: one of custom and the other of the ignorance about the Zoroastrian mysticism. A custom which entails for thousands of years has a sure basis of truth. It is worthwhile

Importance of the first four days ceremonies, their usage from the olden times by crores of Zoroastrians living in the four comers of the world.
to know to their interest and to their advantage that in the empire days when Zoroastrians counted by crores of men, having been spread in the four corners of the habitable world, there were Zoroastrians of high learning, not only in the Zoroastrian scriptures and Pahlavi explanations of the same but they were real masters of the alien literature as that of the Greeks and Romans-Chinese-Hindus and Europeans etc., who were proficient not only in the local languages then current in the boundary of the current or contracted Persian empires (which included Sanscrit and Arabic and other Iranian tongues and a common tongue akin to the present Dari* and the progenitor of the present Urdu then current in the Iranian Empire a vehicle which a hundred diverse nations living in the empire used as we do now the English and Urdu) but they were more proficient in the Greek and Roman languages and other European languages than what we are in the English tongue to day. Even living in the extreme end of Asia-nay in Europe living with aliens greatly separated from their kith and kin drinking deep at the fountain of their learning they have never for

* There was a common language in the Sasssian Empire showing elements of all the languages current in the diverse people of the Empire from which the present Dari is originated in Persia by the Zoroastrians and the present Urdu is originated in India by Mohomedans. The book of Dasatir is written in that language.
a moment talked or a change in the age-long customs and ceremonies of the great religion. The Zoroastrian Kings of Capadocia-Armenia-Pontus-Silicia i.e. different parts of Asia Minor-Black Sea and Russia-Zoroastrians living in Ionia islands-nay far in the European Greek Centres-most of them learned, deeply in the foreign lore kept most vehemently and scrupulously their cult to a letter. To their mind the religion was a mystery of all importance and for the progress in the future life. When such really learned men before whom present day Parsis are ignorami, saw nothing objectionable in the customs and ceremonies of the Daena but preserved them and handed over to us,-how simply unfortunate-hasty, it is for some to throw doubt on them and thus often times be without their benefits. The other thing to remember is a potent fact of ignorance. If the doubters are really rational men, they must know that they have no business and right to draw any conclusion-whatever in matters of which they or nobody know not a word. All the European Scholars have confessed that they have not been able to transliterate the Zoroastrian lore satisfactorily and still much less able to probe in its relative philosophy and the superficies of its mysticism, they doubting whether they had any mysticism. How could it be called rational then on such hopelessly imperfect study to suggest a change and that too in matters deeply related to mysticism. Certainly it is a leap in the dark. The mystic import of Ahunavad Gatha is quite different and the vibrationary word effects
Why the first four days’ ceremonies are so important.

called Staota produced during the recital shatter to tittles the passion-covering round about the dead body—emancipating the wings of Keherpa from the jeopardy that they were put to—which thus freed fly to the appointed destination of Chinvat. How anxious are we about our sons or relations journeying in a steamship not arriving on the fixed time, especially when reports are abroad that storms are lurking in the ocean of journey, in the same way the relations of the dead are more than ever anxious for the dead soul journeying through the unthought of expanse of space with clipped wings i.e. surrounded by the passion body. Gaahsarna and Dokhme-Nashini with Sachkar are the proper weapons against this mishap. It is befitting to the real education of the present day not to interfere in matters mystical and spiritual of which they know not a word. Gehsarna and Dokhme-Nashini are two singular features of the dead of the Daena without which the progress is hampered out of limit and Seshab interregnum is unnecessarily prolonged to hundreds of years to the long drawn anxious gaze of the dead forefathers, who wait and wait for the return of the dear ones, who so to say setting aside the work pertaining to their progress are made to work for a speedy return of lost sons. Have these so-called advanced views, real viewpoint to look at matters of vital importance with the proper spectacles or they have the ignorant view-point of destroying the real beneficent all im-

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important old mansions of progress like the Huns and vandals and others of past woeful memories. This is not the place to go into the depths of the mysteries of *Dokhme-Nashini*. To say in short—any other treatment of the Zoroastrian dead except the *Dokhme* one or in helpless conditions when *Dakhma* are not available *Khorsheed-Nagirashni* = exposure to the ‘sun-heat and beasts and birds of prey’ in the least, is simply woeful to the *Ruvan* who can never for the time being manage to have *Band-Darosh* shackles removed from them. It is as good as decoits binding a man on the pillar of his treasury house, plundering all his possessions and killing all near and dear to him under his very anxious helpless and disappointed gaze. That this above said example is nothing but the answer of his own *Karma* reflecting on him, is a fact that can never be gain-said. We only relate about ceremonials and their importance as such and the cruel ignorant interference of the ignorant in the enjoyment of the birth-right of every Zoroastrian for the same.

"Origin of different orders of brotherhood in the transitional times—their usefulness.

We have said above that all *Urvan* coming in this *Geti* belong to one or another of the five *Varana-Verena* affixed to them according to the great Edict *Ahunavairya*. The indelible mark of the *Varana-Verena* was stamped on each *Urvan* when that *Urvan* had descended on the one or another of the seven heavens of the *Hasti Alam* as
said above. Charged with this mark the *Urvan* assumes the body form suiting the necessities of the respective *Varana-Verena* and undergoes the ordeals of *Nmana-Vis-Zantu* and *Dakhyu* as explained above, slowly reaching the *Varana-Verena* of *Garonman* the final halt of salvation. We have explained above that the body form is planned out and created from the *Dravao* obsession pertaining to those five *Varana* of five *Verena*. The *Dravao* obsession is entirely full of *Taromaiti* i.e. hatred to the dictates of the Great One. It is only the experience that has taught *Dravao* to try to unlearn and forget his promptings. The prayer of *Urvan* for the salvation of the accompanying *Dravao* was fructified and the *Urvan* undertook the great hazard to try to get salvation for the *Dravao*. The *Gava* material of *Urvan* was added to the *Dravao* when the *Dravao* made its appearance as *Vohuna* i.e. matter full of attractions and repulsions. The full unit of *Vohuna* in company of separate *Gava* units forming compound units i.e. atoms and ions underwent the process of body formation and has succeeded uptil now to transform 3/4ths of the whole *Dravao* into the *Gava* kind. The 3/4ths of the full unit has taken the invisible forms of *Keheapa, Tewishi, Ushtan-ap* which have become the abodes of Nature called *Aoj-Zor-Tagi*. These nearly redeemed body-forms have taken on the onus of the rest 1/4th raw *Vohuna* and are evolving out the *Azda-Gaetha-Tanu* from
the yet raw material of Vohuna through the help of Nature resident in these fine bodies of Keherpa-Tewishi-Ushtan helped by Her (i.e. Nature’s) homologue outside. Those three bodies of Keherpa-Tewishi-Ushtan are nearly immortal. They never undergo what is called death. It is only the last physical form of Tanu-Gaetha-Azda that are taking birth and rebirth in order to attain the Ushi condition-the same that has been attained by Keherpa-Tewishi-Ushtan. The rest 1/4th Vohuna is the most materialistic form armed with many gifts as those of articulate speech, free will power and conscience and its call to duty etc. The Vohuna in the present life activities is evolving out its nature and spending it away transforming it into the Gava one. It is for this purpose that Darego-Khadat aeons are turning as said above. In this aeon of 81,000 years certain sub-aeons take place when matter rules supreme on this earth and men assume body forms full of disbelief and spiritual ignorance which become benumbed of the Asne-Kherad i.e. innate knowledge of Varana and Verena secrets, they becoming atheistic and agnostic, disbelieving in their respective faith and their creative powers of God. Such times are called the transitional times when big brotherhoods are set up by the great sages of the different Varana. These great orders of the brotherhoods teach the non-believing materialistic men to have faith in the
Creator and to be helpful and just to fellow-brethren. These great orders try to bring the mistaken humanity on the real path of Varana. These orders rally men from unbelief and then send them to their proper Verena and Varana. The different sages of the four Varana establish such orders the sample of which is well furnished by the present order of what is called Theosophicial brotherhood. This brotherhood was set up by the great sages of the Tarad Varana. This order will set right many of the materialistic non-believing men of the belief of God when in the proper time they will be fortunate enough to launch their ships on the ocean of the Varana mystery. This is all ordained according to the secrets of Bago-Bakht based upon the laws of justice and limit. Different sages of different Verena had already established such orders of brotherhood in the transitional epochs of the present Darego-Khadat. The sages of certain stage of the Garo- nmana Varana had established the great brotherhood which is known to us as the Mithric worship which had furtheron taken different shapes of manichiism and other beliefs which are all absorbed in the source from which they had started. The buddhistic belief was in the beginning a great order of brotherhood built up by Budha and followed up by the great sages of the Tarad Varena which has taken the form of the Tarad Varana in due
time, evolving out from herself another brotherhood known presently as the Theosophical Society. The Varana of Venus and Saturn had also evolved out brotherhoods which have done their work, the Jewish belief and the present protestant and Roman Catholic beliefs being their results. In the same way the Varana of Hashem Mars has evolved out the orders of brotherhood which are more or less apparent in the present Mohamedan belief of different sects which have succeeded to reach the Varana ascent more or less, the culminating point of which is reaching in the mystic sufi sect unknown to most of us. The Bahai form is a pure brotherhood of the Islamic Varana whose mission is still current in Persia. It is to be noted that the present Zoroastrianism is still a Varana as it has kept up its Had-Manthric aspects i.e. aspects of the Yasna secrets. Thus it is that different orders of brotherhood are evolved out by different sages of different Varana to save certain portion of humanity of appropriate Varana and Verena from the jaws of materialism, sending them on to their respective Varana. The one idea that runs in all these orders is that of the belief in the super-human working of Nature and resignation to the same, the chief morale of brotherhood acting in them as a bond to keep their existence and finish the main work for which they have been instituted. These orders stand for some time when they are either absorbed or turned to the Varana institution. When the hailstorm of matter and spiritual ignorance destroy the pathe-
Tarikat laid on by the Sahebedil i.e. sages of different Varana for the onward march of the different Varana to the Garonmana goal, these orders of brotherhood in which all religions are held in high esteem shelter the derailed train from being plundered and destroyed by Ahiriman of disbelief till such time that new rail is laid over for the fresh onward progress. These brotherhoods then give shelter only against the imminent ruin. But the real onward progress to Frasho-Kereti is on the patha Tarikat of different Varana leading to their main Garonman Varana.

The practical view of the idea of Brotherhood: - The deep import of Arda Fravash brotherhood to be practically working in life requiring the entire necessity of Varana and Verena cults and civilisations, the end-all and be-all of them being to reach at the great White Brotherhood of Arda Fravash mysteries i.e. the fusion of all Varana. The idea of Brotherhood graphically described quite practically and quite apropos of Nature's working as we see in every day affairs The fusion of all religions-an event of Frasho-Gard when the Universe will be merged into eternity.

Now we shall speak something more on the idea of brotherhood and its import and finish the essay. It is very difficult to understand the real sense of the word, which is more often misapplied and misunderstood -the human weaknesses trying to seek shel-
ter under its blissful and pure woe-relieving canopy - bringing the lofty ideals into popular disrespect and mockery.

We see that no two things in this universe of Nisti are alike; howsoever less or more the difference needs there may be, still it is decreed that all have to be one and the same, of which Ardafravash White Brotherhood is the sample and the pattern working every moment in this world, which i.e. the world according to Afrigan-e-Ardafravash is Seezmand hot burning, Vish-dard full of maladies, Pur-Dard full of diseases of all sorts, Anyare unfaithful to bring peace to the faithful. This great brotherhood the co-worker of the Yazata of the Payu order i.e. Yazata who work in Nisti to preserve the advancement once attained, not allowing it to get degenerated to lowly depths - enjoins on every Varana through their special religions to get strong in their clannish properties and beliefs settled for them by their spiritual leaders with the sole object of lending proper help to another Varana getting weaker in their clannish properties and beliefs, and thus lagging behind in its proper special education so arranged as to befit the special Dravao of the Varana. It is the Dravao that has lent colour to Varana being formed in Nature. It is for such Varana formation that the clannish cult and ideals special to race and religion were established, remaining in which it would one day raise its votary to be a member of the Ardafravash white brotherhood, thus hastening the Varana of differences to come to homogeneity of Ardafravash mysteries. Just as different lines
of rail-roads are laid, all running their own special ways and land markings and bridges-all so to say preserving their clannish cult and civilisation, which being proper and working on their special lines never come into collision with one another, but they all help one another in the great work of transport that they are meant to do, in the same way all clans-classes-nations-races have their special railroads, each running on its own line without coming into collision with one another and thus furthering the transport of Ruvan from Nisti to Hasti realms of permanency. Every man should most scrupulously adhere to the rail road Patha Tarikat of his own religion, entirely solely running his cars on the special Patha with the sole object of helping other lines of the rail-road Patha in their onward work of passage transport of Ruvan. Because different lines run on their special rail-roads each helping thus another i.e. observing the chief virtue of brotherhood, they cannot be said to be devoid of brotherhood cult simply because they keep separate rail-road, one not allowing the interference of another i.e. they cannot be said to be failures in the way of success as regards transport is concerned. It is in this way that the idea of brotherhood is to be taken practically as it is in Nature.

We have seen that the circumferences of all Varana are drawn from the centre of Garo-Nmana with different radii—all running on straight lines,
The way in which Brotherhood is attained by Varana Mystery.

longer ones when turning their circumferences never come in the way of the shorter in turning their circumferences—a point can be so situated on them (i.e. circumferences) that it can easily transpire from the higher to the smaller circumference reaching thus to the very centre. All these circumferences being concentric run their own way though separate still from one point and drawn by a part of the same straight line. If the centre is changed and the straight line forming radii are curved, the concentric arrangement of the circumferences will be disturbed and overlapping affairs of confusion will result. The way of the working of the concentric circles is the real spirit of brotherhood. The religions of Varana and their special cults can be explained by this simile—which is unique as the Varana do run like it in Nature. In short, the brotherhood of mankind does not mean that there should be one religion and belief for them all, which is an impossibility, looking to the very nature of the universe working in its multifariously various ways. This fusion of religions to oneness is the great aim and object of Frasho-Kereiti i.e. time when Dravao ignorance will be changed to all knowledge. To-day when Dravao i.e. ignorance about the great theme of the Universe ripening in Varana differences is rampant in Nature, she doing her best to so mould different Varana that they may on the last day be in a position of fusion into a homogeneous mass—for which she is allowing each
Varana to run its own way helping another to do so thus teaching them how to extend sympathy to one another, it is foolish to talk of fusion into one. One Nation of one Varana has to go on its own railroad and reach the destination designated for it—when further progress to a still further destination will be entrusted to another railroad beginning from where the first ended. This fashion of co-working is the only kind of brotherhood that is profitable in this world of differences to the extreme, which and which only will bear fruit of the great fusion, a matter of extreme future called Gayeban.

The Cause of the clash between Varanas; The deep import of Arda Fravash mysteries after death. The idea of Brotherhood in Daena inculcated in the Patha Tarikat.

Every religion when professed fully sends out blessings to another of weaker strength. It is only the work of Ahiriman to setup one religion against another. It is for this purpose that Zarathushtra enjoined on the votaries of his special Daena to so observe the tenets specially given for the Daena that universal benefit would occur to

How is Tarikat Path leading to the Brotherhood mysteries.

The rest of the branches that have shot out of the main trunk of the Daena A Baste-Kushtian on Patha gives 9/10ths of his virtues to Nature for the upkeep of the Varana, mysteries-1/10th only reserved for his progress. This is the brotherhood of the living. The sectarian principles of the Daena are simply to
muster strong so as to be able to send the resultant strength to the needs of the rest outside. How can a man provide to do charity unless he does not first earn money or virtue for himself? He has to do hard working on his own sectarian principles—when afterwards he can provide to give the moiety to the others. A person can do virtue only when he is on the Patha of his Daena—without which it is impossible for him to be so virtuous as to lend 9/10ths of it to others. If a man had that much of strength of character and proper sense to select his own way out, there would be no necessity of his birth having taken place on this earth. Because he is mute and dumb and helpless in progress that he is sent when the master can only show him the progress, he being unable to do so being dumb. Thus every man should remain on the Patka of his own religion to muster strong in virtue, keeping the ideals that these Varana are all for the ultimate fusion in a far distant period of Frasho-Kereti and what moiety he will earn in the shape of virtues is promised for the great event to be drawn nearer and nearer. In this way in the life period of Thwasha he behaves depending upon Sarosha the great Zamindar of Nisti to help him in his endeavour of Vastriyoshi i.e. husbandmanship of his properties of mystic import first—the product of which the great Zamindar gives to other Varana to help them in their great hazard. Sarosh advises the husbandman to obediently follow the special tenets of his religion, thus producing Saroshem real obedience which will
one day raise him to the position to which Sarosh is now risen. How can a husbandman provide the com to others if he were not to till his special soil. The tenets of belief of his religion and going upon Patha are the weapons wherewith to till his soil of life, the advantage of which will be given to others by the great Zamindar Sarosh under whom the believer works as a mystic husbandman. This is for the live body i.e. the body which is a woven pattern of Dravao. The educated Dravao in Vohuna form and in Gava education rising to the standard of real obedience called Saroshem i.e. the votary on Patha has to behave thus in life. But when he dies i.e. when Ruvan is aroused to work in the second part of the Thwasha the ideal of brotherhood is still higher for him. No sooner does a Baste-Kustian die than he is called an Anusheh i.e. one who has attuned and has to attune with the eternal i.e. one in the know of or actually possessed of the great Ushta eternal happiness, whose first maxim is Ushta Ahmai real happiness is to him only, Yahmai through whose efforts Ushta Kahmaichit=Ushta is given to all the rest. Thus a Baste-Kushtian Ruvan from the moment he is up for work i.e. after death is appealed to work in the way Ardafravash is working in Nature, blessing him with the Manthra, "Ardafravash Berasad :" Oh ye Ruvan ! May the great maxim on which Ardafravash works be clear to you! May the great Ardafravash brotherhood come to your
help in the matter! Rise up and work for all the Ruvan as *Ardafravash* is working. It is hence that the Ruvan in 'Nimhosh' i.e. imperfect Anusheh state wants to dispose of the body in such a way that he may go on Chinvat and do work first for his own relations and then for others in the pattern of Ardafravash. Thus the idea of brotherhood runs in Daena, which is unimpeachable and true from all aspects and sidelights. The mysteries of any religion even if current are hidden hence the word mystery is applied to it. But the mysteries of a bygone religion, whose relic is just drawing its breath for a meager existence are all the more hidden from the known world. The religion of Zoroaster is quite different from what it is taken to be by the present study. We shall show one example out of many, denoting the incompleteness of the present day studies. The Upayana i.e. good, old, authenticated, Heavenly sauctioned, spirit-infused customs, full of unseen beneficial effects, current from old days themselves being more than written documents are to be taken as a part of the religion as is enjoined in the Daena-

* Arda means heart truth. This word is like many Iranian words taken in the Arabic language to mean earth. In the original Iranian sense ‘Arda’ means the earth that contains truth in its heart. It thus means earthy beings who have attained at truthfulness emancipation i.e. divine union. Fravash means the great deified Wisdom of Ahu Arda Fravash then means the highly evolved assemblage of earthy beings raised to immortality who have become one with Fravash i.e. the wisdom of Ahu. The word connotes

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Yazashne bearing out the truth, and not to be set aside as some hasty non-thinkers are unwisely doing today because their present day studies are prone to take them as a foreign element afterwards introduced.

We cannot help but give such a meagre and scant and incomplete to the extreme description of the essential origins of the Daena and close the paper, thanking the Society for the favour rendered and quoting the phrase "Kaseushchit na Ashaone Kathe Anghhat" of Gatha Spentomad Ha 47-4, 'Ashaone' for a holy man i.e. to give gifts to a holy man i.e. to please the Ashavan Nara i.e. the holy Nara, Na=a man the donor Anghahat is in Kathe=the need of Kaseushchit a moiety i.e. a holy man gets pleased with any moiety he gets.

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the idea of earth raised to the standard of Rovan i.e. Khathra= Shining immortal light possessed of Fravashi i.e. the Divine Wisdom. In short Arda Fravash is called the white Brotherhood. The Yazats form the white Brotherhood of Hasti=immortal universe who have become one with Fravashi i.e. the immutable authoritative all powerful Wisdom of Ahu.

The Arda Fravash form the white Brotherhood of Nisti i.e. the mortal universe, who has become one with Fravashi. Both these brotherhood are one with each other as they both have become one with Fravashi. Arda Fravash is thus that Fravashi who has been able to raise the dust to the immortal stage of white brotherhood.