

ESSENTIAL ORIGINS OF ZOROASTRIANISM

SOME GLIMPSES OF THE
Mazdayasni Zarathoshti Daen in its
Original Native Light of
Khshnoom -
The Original Native Exposition of the Daena –
mentioned in the Gathas
with Special Reference to
HUMATA, HUKHTA, HVARSHTA

WRITTEN BY

Dr. FRAMROZE SORABJI CHINIWALLA
OPHTHALMIC SURGEON

1942

PUBLISHED BY
THE PARSII VEGETARIAN AND TEMPERANCE SOCIETY
OF BOMBAY

All Rights Reserved

INTRODUCTION

(1) *At toi anghen saoshyanto dakyunam*
Yoi Khshnoom vohu manangha hachaonte,
Shyothanaish asha thwahyd Mazda
Senghahya,
Toi zi data hamaestaro aeshemahya,
-Spenta Mainyu Gatha Ha 48; 12

"Those are the *Saoshyants* or spiritual benefactors of the provinces, who O Mazda with the practice of thy teachings propagate the *Khshnoom* by means of *Ashoi* and Good Mind. Verily they are destined to be the opponents of the *Druj-i-Aesham*, the origin of all *Drujs*."

(2) *Atcha hoi schantu manangha ukhdaish shyotha*
naishcha
Khshoom Mazdao vahmai a fraoret
Yasnascha
Kavacha Vishtaspo Zarathushtrish Spitamo
Ferashaoshtrascha
Daongho erezush patho yam daenam
Ahuro saoshyanto dadat.

- Vahishta Ishta Gatha Ha 53; 2

"Then *Kae Vishtaspa* and *Frashoshtra* of *Spitama Zarathushtra* will teach for the sake of propitiation of *Mazda*, the paths of righteousness which *Ahura* has *vouchsafed* as the Law of the *Saoshyants*, Unto him who has faith in "*Khshnoom*" or Divine Revelation, and in "*Yasna*" or processes of attunement by means of *Staota* or vibration-colours by virtue of his thought-power, word-power and deed-power."

(2)

"As men from men
Do, in the constitution of their Souls
Differ, by mystery not to be explained,
And as we fall by various ways, and sink
One deeper than another, self-condemned,
Through manifold degrees of guilt and shame,
So manifold and various are the ways
Of Restoration, fashioned to the steps
Of all infirmity, and tending all
To the same point, -attainable by all;
Peace in ourselves, and Union with our God.

-The Excursion-Wordsworth.

How idly, how perversely, life's whole course
To this conclusion, deviates from the Line
Or of the End stops short, proposed to all
At her aspiring outset

-The Excursion-Wordsworth.

In the field of literature on the Zoroastrian religion few books have seen the light of the day like the present one in the English language. European and American savants, Persian and Parsee Scholars and even some Hindoos and Mahomedans who have written books in the English language on the Zoroastrian religion have their angle of vision in almost one and the same direction, and not one of them has been able to see the basis and the objective really underlying the great religion of the prophet of prophets (*Vakhshur-i-Vakhshuran*), mystic-speaker (*Ramz-gu*), pertaining to *Ahura (i-Ahura)*, Holy (*Asho*) Spitaman Zarathushtra, of the Guardian – Spirit attuned with the angels and archangels (*Yasht-Farohar*), the most auspicious of the born – ones (*Zadan Farrokhtum*), the premier, holiest of mankind (*Mardan pashumtum ashotum*) the herald of all religions and religion-givers throughout the spheres of the Seven visible and invisible domains (*Rad i harvesp diniyan din-bordaran-I-Haft Keshvar Zamin*).

The author of this Book Dr. Framroze Sorabji Chiniwalla is a Parsee gentleman, a graduate of the Bombay University, and a licentiate of medicine and surgery of the same university, practicing as an Ophthalmic Surgeon. Having acquired the knowledge of what is known as "*Khshnoom*" in the Gathas from our revered late Grand Teacher (Ustad Saheb) Behramsha N. Shroff, Dr. Chiniwalla took up the study of Avesta and Pahlavi as his avocation.

What with his good intellectual capacity and what with the special favor of the said Ustad Saheb, he grabbed the fundamentals of the esoteric (*Khshnoom*) side of the Zoroastrian religion to a very considerable extent. Various books and brochures in the, Gujarati language have been written and published by him on the line of the present

book. The author has also contributed many articles on the genuine Persian History and the efficacy of the Zoroastrian ceremonies and the esoteric aspect of the great religion to the Quarterly called "Frasho-Gard" and published by the Parsi Vegetarian and Temperance Society of Bombay.

The title of the book viz. "Essential Origins of Zoroastrianism" suggests that the religion has certain landmarks of its own-and without an exhaustive and thorough grasp thereof it is simply impossible to understand the religion as the prophet Zoroaster meant to convey. Merely glancing at the contents of this book entailing about 390 main points, the reader will be surprised to see that the present book has a colour quite different from the colours of various books on the Zoroastrian religion already seen by him or her. The main theme of this book of 300 pages is an explanation of the three foundation-stones of Zoroastrianism viz. *Humata*, *Hukhta*, and *Hvarshata*, which in the common parlance mean good thought, good word, good deed. This subject has also been treated very exhaustively by the author in one of his two big books in the Gujarati language, each of nearly 1,500 pages entitled "*Nikiz-i-Veh-Din*". This book is therefore meant for the students of religion who cannot read the Gujarati language. The three sacred words *Humata*, *Hukhta*, and *Hvarshata*, refer to the mysteries of the entire universe, visible or invisible, and are applicable to the endless parabolic curve from the beginning without beginning to the end without end. As human beings we wonder at the vastness of this visible globe and various creatures and the things living thereon. An ordinary student of the Zoroastrian religion ignorant of the *Khshnoom* side has no idea and he never believes that there is a geography of the innumerable phases and positions in the infinitely vast unseen universe beyond this earth. The writer gives us an idea of the creation from the first point viz. "*Ahu*", the Unthinkable and the Unknowable Light of Lights, the real manifestation of "What Is" upto the solidification of this earth, and as to how the visible world of matter will again merge into spirit.

The *Khshnoom* side of study is very difficult for a beginner. The technical terms of Avasta, Pahlavi, Pazend, and even Persian must be carefully arranged as a vocabulary in the mind patiently one after another in order to understand the contents of this book which the writer has set forth in a series of concatenation of the most abstruse subjects of the Zoroastrian religion which relate to spirit and matter in the ratio of 15:1. In every chapter, which opens a further new subject, the writer has adopted the style of repeating and recapitulating as a summary of what he has set forth in a previous chapter in order to enable the reader to have a panorama of the entire subject. The writer has wherever necessary brought in references from the Avesta texts and has given a detailed grammatical plus *Khshnoomic* explanation thereof. Without arrogance and with humility it must be admitted that not a single scholar whether Western or Asiatic has ever been able to explain such terms as --(1) *Ahuna Var*, (2) *Staota-Yasna*, (3) *Haoma*, (4) *Khaetvadatha*, (5) *Garo-Nman*, (6), *Garo-Deman*, (7) *Drujo-Deman*, (8) *Thwasha-Khadata*, (9) *Zravan Daregho Khadata*, (10) *Dravao*, (11) *Atar*, (12) *Anura-Dat*, (13) *Mazda-Dat*, (14) *Angra Mainyu* (15) *Gana Mino*, (16) *Asma*, (17) *Ashna*, (18) *Erezoish-Khao*, (19) *Varana*, (20) *Bagho-Bakht*, (21) *Manthra Spenta*, (22) *Fshusho-Manthra*,

(23) Yaon, (24) Anhuma (*Pahlavi*), (25) *Gava*, (26) *Daseme Stutam*, (27) *Spena Mino*, (28) *Spento-temo Mino*, (29) *Urvar*, (30) *Apam Napat*, (31) *Naidyaongha gaotema*, (32) *Misvan Gatva*, (33) *Afrajyant*, (34) *Mainyava Gaetha*, (35) *Astavat Gaetha*, (36) *Anaghra Raochao*, (37) *Manta*, (38) *Ahura*, (39) *Athro Puthra Ahurahe Mazdao*, (40) *Hada Manthra Yasna*, (41) *Ashahe - Khao*, (42) *Geushcha Azyao*, (43) *Ushya Bami*, (44) *Afrashimant Gatu*, (45) *Mino Karko*, (46) *Yanghe Urva Manthra Spenta*, (47) *Ghena of Ahura*, (48) *Rathvya Chakhra*, (49) *Zravan Akarana*, (50) *Atar Froba, Khordad, Burzin Meher, Gushasp, Bere-zo-Savangh*, (51) *Gava Chithra, Asha Chithra, Vohu Chithra*, (52) *Ayangho-Kehrpa*, (53) *Avi-Thrisha*, (54) *Mithra-Dakhyu-Aiwi; Antare; A; Upairi; Adhairi; Pairi; Aipi*, (55) *Haft-Keshwar*, (56) *Zareh-Varkash; Frankard; Puiti; Kyanse*, (57) *Van-i-Zavit Bish*, (58) *Geush Urvan*, (59) *Geush Tashan*, (60) *Chinvato Peretu*, (61) *Apakhtara*, (62) *Hutokhsh, Vastryosh, Rathaeshtar, Athravan*, (63) *Frasho-Kereti*, (64) *Dahyupat*, (65) *The Nine Principles-Tanu, Gaetha, Azda, Kehrpa, Ushtan, Tevishi, Urvan, Baodangha, Fravashi*, (66) *Huviat*, (67) *Payu Thworeshtara*, (68) *Gavyo-dad*, (69) *Keresani*, (70) *Paityoget-Patet*, (71) *Temangh, Tir-I-Gohar, Asar-i-Tarikih*, (72) *Khratu-Kato*, (73) *Mainyom Yazata, Gaethim, Yazata*, (74) *Vohuna-Gava*, (75) *Tan-pasin*, (76) *Arda-Fravash*, (77) *Birds Amru and Chamru*, (78) *Vandidad*, (79) *Na-Na*, (80) *Daregem Ayu*, (81) *Dregvant*, (82) *Naf-e-Bavr*, (83) *Ture Frangaras*, (84) *Ranoibyo*, (85) *Duzakh*, (86) *Hara Barezaiti*, (87) *Daeva*, (88) *Paoiryo-Tkaesh*, (89) *Upayana*, (90) *Nask*, (91) *Nmana, Visa, Zantu, Dakhyu*, (92) *Thri-Karsha, Khshvas-Karsha, Nava-Karsha*, (93) *Vi-daevo-Data*, (94) *Yairya-Sareda*, (95) *Zarenumant-Sura*, (96) *Yasna*, (97) *Band-Darosh*, (98) *Mashya*, (99) *Sastya*, (100) *Sedosh-Seshab*, (101) *Atar-e-Vohufryan*, (102) *Daham Yazata*, (103) *Anu Shehi*, (104) *Gang Dez, Kang Dez, Ganjish*, (105) *Erejush Patho*. -These and numerous other terms have been a sealed box without the Key of *Khshnoom* exposition.

The author has touched quite a novel point elucidated in *Khshnoom*, and that is the Law of Concentric Five Varana. Apart from the function of the Sun and the Moon the five other so-called planets, namely the Saturn, the Venus, the Mars, the Mercury and the Jupiter are concerned for the five Varna. Whatever the astronomical, science of today may believe about the nature of planets the Zoroastrian, religion takes quite a different view of these so called planets which are orbs of spiritual eternal light (*Nur*). These spiritual orbs altogether seven are concerned with the *Manthra Spenta Ruvan* of seven *Ameshaspands*, who take part both in the conduct of the *Hasti* or permanent existence and the *Nisti* or invisible and visible evanescent realms. The *Ruvan* that come down to the *Nisti* for the elimination of *Dravao* in them are classified according to these five orbs and this classification is called *Varna in Avasta* and *Jiram in Persian*. The remaining two orbs the Sun and the Moon do their functions in each of these five *Varna* as helpful genera. The subject of *Varna* is very vast, and unless it is thoroughly grasped it is impossible to understand the many tenets of Zoroastrian religion and the principle of unity of religions in spite of the diversity and the multiplicity of various sects in each of these religions. We hope that the author of this book may in future give an exhaustive idea of this quite new and interesting subject of *Varana*, which is the basis of Zoroastrianism. Such questions as

why a Zoroastrian should not go bare-headed and why the follower of that religion should put on *Sudreh* and *Kusti* and why after death the dead body must be disposed of by *Dokhma-Nashini*, and why the observance of seclusion in menses etc., cannot be rightly dealt with in the absence of the knowledge of the law of *Varana*. Only the law of *Varna* will drive home to the mind of a student of religions why so many ceremonies are necessary during life and after death of a follower of that religion. The differentiation in the rules of life and ceremonies in various religions is in accordance with the goal-final destination, which a soul of a particular *Varna* has to attain.

That there is no religion taught by Zoroaster without the holy institution of ceremonies for the departed *Ruvan* has been proved by the author in the last few pages of this book. The law of *Karma (Paityoget)* and the law of *Tanpasin* (Non-Re-Incarnation) and the law of *Tanasak* (Re-Incarnation) are the laws working in nature. How the Zoroastrian ceremonies are essential for the harmonical co-operation with these laws is very ably shown by the writer. It is not that an unfortunate soul who has led an undesirable life in this world is in need of ceremonies after death, but that even a good soul who has led life on the *Patha-Tarikat* requires ceremonies, because as the author has explained ceremonies go a great deal towards the amelioration of the soul on the unseen, planes after death, relieving the soul from its concomitant *Dravao*, (resistance *i.e.* running away from *Ahu* in disobedience). It is the Zoroastrian ceremonies which help a soul to recognize the *Dravao* as the soul passes to the stage of full consciousness (*Anushehi*) and to realize the soul's disobedience to *Ahu* in the long past, and to practice devotion to *Ahu* gradually.

The subject of *Dravao* touched by the author in this book seems to be very striking to an ordinary reader. This is a subject specially expounded by the *Khshnoom* study of Zoroastrian religion. It is not for any human being to question whence the *Dravao* is, but that it is there must be accepted as an axiom or postulate in the Euclidian parlance of "**Let it be granted that**" the cosmogenesis is possible only because of *Dravao*, and its annihilation by transmutation which will take up various *Zarvane-Akarne* ---- eternities after eternities. The problem of the origin of evil, of Satan, of the law of polarity (opposites) and the sex problem etc., are all elucidated in the Zoroastrian religion on this basic principle of the *Urvan* coming down with its tangible phantom shadow called *Dravao*. The author does not presume to have treated any point exhaustively in this book. He has scattered here and there some basic salient points of interest of the Zoroastrian religion in this book in order that the searcher after truth may try to get proper information with an inquiring mind in order to drink deep the Truth in Nature as It Is.

The students of Avesta, whether Western or otherwise, have upto now gone into one and the same groove of study and have rendered the exposition of the Best Law of Zarathustra (*Tam daen ya hatam vahishta* of the Gatha) quite insipid and meaningless. Merely going through the translations in English as in the Sacred Books of the East Series edited by Max Muller or the Gujarati renderings of the late Parsi priest and scholar K. E. Kanga and various other books on the Philosophy of the Zoroastrian religion, one

cannot get at the real spirit, the most spiritually scientific spirit of the original Zoroastrian religion, which if rightly breathed in keeps a reader in tune with nature.

The object of this book is to show to all students of comparative religions that there is an esoteric side of the study of religion and especially to the students of the Zoroastrian religion. That the Avesta Manthra is not a common language of social intercourse but is composed on the *Staota* -(Vibration--colours) *Yasna* (laws of attunement with higher yazatic forces) is very well thrashed out by the author while referring to the subject of *Nasks*. The deep underlying ideas (*Razeng*) of these Manthra must be learnt in order to enable the thought force of the reciter to flow along with the word-vibrations. But the present mode of study does not allow this to be practicable. Hence some pupils of the Western scholars advocate a displacement of the Avesta Manthra as prayers and a replacement of the English or Gujarati prayers. Such advocacy reflects ignorance on the part of these pupils of the meaning of the word "Manthra" which implies the agency of fulfilling the "*Manta*" or divine plan inculcated in the Gatha. What should we think of a Ph. D. of the Columbia university when he says in his Gujarati book entitled "Atma Katha" (the story of the soul), that-"Zoroaster composed his books in the Avasta because Avasta was at that time the common language of daily intercourse in Iran, and that if the language had been Tamil or Telugu Zoroaster would have composed the Gathas in the Tamil or Telugu language and the people would have believed these languages as efficacious Manthra" (!) (!) If such is the result of the western system of the study of the Zoroastrian religion turning out Parsi cynic Dastoor having such low ideas about their own Avesta Manthra we had better do away with such a study of Zoroastrianism.

It is for this reason that Dr. Chiniwala has made an effort to write this book in the light of *Khshnoom* that the public may see how false literature has been imported by so called Ph. D. students and Dastoor of the Zoroastrian religion. The students of *Khshnoom* have the humble intention of placing before the public that there is an angle of vision to look at the Zoroastrian religion different from that which has been in vogue for the last 75 years of the study of the Zoroastrian religion. We admit that the *Khshnoom* line being most abstruse and relating to the unseen realms and the spiritual facts of nature will be found most difficult as it were Greek and Latin by the usual grooved student of Avasta. But if once patiently entered into this line he will gradually admit that *Khshnoom* is the only line of the study and the proper key to the unlocking of the *Razeng* (mysteries) of the Avasta and Pahlavi religious law, and that the Essential Origins of the *Pristine Daena-i-Zarathushtri* can only be understood and digested by a devout patient student of the Gathic *Khshnoom*.

From the two above quoted Gathic passages it is seen that "*Khshnoom*" requires *Ashoi* and Good Mind and the strict observance of the Laws of *Ahura Mazda*. It also necessitates opposition to "*Aeshma*" which is *Arch-drujih* – the source of all "*Drujih*" and hence a perfect life of purity can lead one to attain the "*Khshnoom*" or "Beatific

knowledge". Again without "*Fraoret*" or implicit faith the acquisition of "*Khshnoom*" is impossible. We find in the *Meher Yasht*; 9, *Fravardin Yasht*; 92, and *Hadokht Nask* I; 3, and *Visparad Kardeh* XIV; 1 a very beautiful rule of knowledge proceeding from the heart towards the mind –

"Fraoret frakhshni avi mano zarzdatoit anghuyat hacha."

"The abundance of faith proceeding from the heart – devoted 'Anghu' or developed conscience unto the mind."

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

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

"Sraota geushaish vahishta avaenata sucha manangha."

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

This Gathic maxim of Faith, not a blind faith, but a faith resulting from the following of *-Patha-tarikat* based on the *Humata*, *Hukhta*, and *Hvarshta* as explained by the writer of this book, must be followed out by a seeker after *Khshnoom* line of study of the *Avasta*. No academic study of the *Avasta*, without *Patha-tarikat* or without being *en rapport* with the *Sahib i Dilan* the holy custodians of *Khshnoom*, can make one well-versed in the religion of the *Avasta* and the precious lore in *Pahlavi*. This is what Dr. Chiniwala wants to make the reader of his book bear in mind before presuming that the reader can easily grasp the essential origins of Zoroastrianism set forth in this book.

Now as for the central theme of the book *viz.* "*Varana*" into which all souls and all religions have been classified, we wonder that a poet like Wordsworth intuitively teaches the idea in his significant poem the *Excursion* as quoted above. The poet refers to the "difference in the constitution of souls-a mystery not to be explained." This is explained by the writer of the book with the help of *Khshnoom* as the exodus of the *Ruvan* with various degrees of *Dravao*, and the division and sub-division of principle of *Varana* and of that of *Daseme-Stutam*, and the *Apam Napat* basis. The poet also refers to "various ways of Restoration, fashioned to the steps of all infirmity." These are lines of *Patha* of various religions suited to the class of souls pertaining to a *Varana*, though "tending all to the same point," the nucleus of the *Garo Nmana* in the end, which in the words of the poet has been proposed to all at her aspiring outset" *i.e.* at her very first start or

manifestation in the *Hasti*. The poet also deplores that in this age we are leading a life contrary to this end or goal and derailed or deviated from the line or *Varana*. Zoroaster in Gatha 32; 11, also in a similar strain gives warning against such deviation-

Taechit ma morenden jyotum
Yoi dregvato mazibish chikoiteresh
Anghuhishcha anghvascha
Apayeiti raekhenangho vaedem
Yoi vahishtat ashauno
Mazda rashesyan manangho.

"They too kill out the life-leading taught by me who look upon the Dragvants or deviated persons as great-ones; who acquire the custody of the spiritual-riches of the male and female who have advanced in *Anghu* or spiritual-life of the conscience and who O *Mazda* harass the Holy ones keeping them away from the Best Mind," In the world of the present age people have forgotten their individual *Varana* and have lost sight of their goal.

In fine the author teaches that the essential origins or bases of the *Daena-i-Mazdayasni* are the *Humata*, *Hukhta* and *Hvarshta*, the three canons of nature for giving out the manifestation in three main stages; and that *Zarathushtra* inculcated in the *Daena-i-Zarthushtri* the corresponding *Humata*, *Hukhta*, and *Hvarshta* which imply the *sublime*, Thought-force, the most immaculate Truthfulness of the tongue and the sole use of the *Manthra* by the tongue and all the holy laws of *Paityoget* and *Ashoi* as *Patha-Tarikat*, accompanied by *Yasna* or ceremonies which latter *Humata*, *Hukhta* and *Hvarshta*, are exactly parallel to the former *Humata*, *Hukhta* and *Hvarshta*. Both these pairs of *Humata*, *Hukhta* and *Hvarshta* are like parallel lines of the rail road, one pair of which works for the exodus of the *Ruvan* i.e. infoldment of the soul into matter or *Mazdrayat-I-Maeli* or involution – the other pair of which is meant for the return of *Ruvan* freed from *Dravao* i.e. for the unfoldment of spirit from matter or *Mazdaryat-I-Zaheli* or Evolution. Just as a train starts from the main station to go to another main station along its Down-line, in the same way the *Ruvan* starts from the first point *Ahu*, along the *Humata*, *Hukhta* and *Hvarshta* lines of the law of *Mazdayasni* down to this earth; and just as a train has to return along its Upline to its former main station, in the same way the soul rises higher and higher on the Up-line of *Humata*, *Hukhta* and *Hvarshta* taught by *Zarathushtra* in the *Dat-i-Zarthushtri*. The author of this book has set forth only the *Humata*, *Hukhta* and *Hvarshta* of the involution or cosmogenesis in main detail, whereas the second line of *Humata*, *Hukhta* and *Hvarshta* has-been touched only here and there. In future when these *Zoroastrian Humata*, *Hukhta* and *Hvarshta* are elucidated by the writer, the reader will be able to appreciate the lore of the *Nasks* brought by *Zoroaster* and the *Asn-Vir* the Sublimest Power of understanding of the prophet of prophets who is termed in the Gathas as *Uru Raost-Asto* i.e. the highest among those who have reached the Zenith of unfoldment.

The follower of *Zoroaster* belonging to the *Garo-Nmana Varana*, has to keep in mind the details of the *Mazdayasni Humata*, *Hukhta* and *Hvarshta* set out in this book with the map of the *Hasti* and *Nisti*, stations and functions pointed out herein, so that the travelling *Ruvan* for the purpose of eliminating the *Dravao* can have a clear idea of the

indefinitely long long way to *Garo Nmana* and or the innumerable *Thwasha-Khadata* of the Time and Space he has to pass through on the return journey from this Globe along the lines of *Hvarshata*, *Hukhta*, *Humata* laid out in the *Dat-I-Zarathushtra*. Hence it is that a Zoroastrian says often--times throughout the day -"*Mazda Yasno Ahmi*" i.e. I am the traveller down the *Mazda Yasnian* line of *Humata*, *Hukhta* and *Hvarshata*, meaning that he knows whence, how and why he has been born on the earth -What is the aim and object of this life on earth. Further he says "*Mazdayasno Zarathushtrish fravaretaseha*" i.e. A *Mazdayasnian* though I have to go on along the *Varana*, or Mainline belonging to *Zarathushtra*, remaining steadfast thereon and progressing with that Faith or Law taught by *Zarathushtra*." How lucid and transparently clear are two pairs of parallel lines made out in the prayer known as "The Confession of Faith" in the Ha 12 of the *Yasna!* Then the devotee further says-"*Astuye Humatem Mano; Astuye. Hukhtem Vacho; Astuye Hvarshitem Shyothnem*" i.e. I am steadfast on the Thought-force of both pairs of *Humata-line*; I am an adherent of the Word-Vibration-force of both pairs of the *Hukhta* line; I strictly run along the procedure or "doings" of both pairs of *Hvarshata line*. A rationalist student may either understand this or reject it--but it is so as explained by the author of this Book in the Light of the *Khshnoom*-interpretation of the *Avesta Cipher Code*.

Only with this double line of *Humata*, *Hukhta* and *Hvarshata* shall the *Getih* or this corporeal Globe and everything thereon be merged into the *Hasti* in accordance the "*Manta Pouruyo*" the First Pristine Primal Divine Perspective of the "*Ahuna Var*" the Will pertaining to "*Ahu*".

*"Astavat ashem Khyat Ushtana
aoganghvat
Kheng darsoi Khshathrem
Khyat armaitish
Ashim shyothanaish vohu
daidit manangha."*

As in Gatha 43; 16 the *Nisti* of the evanescent existence shall be full of *Aoj* or special power like the *Ashem-ushtana* the Holiness Life-energy of the *Hasti*; the *Armaiti-getih* shall be the Sun-like shining Power of *Hasti*. As the final Boon it will be accorded the Good Mind of *Hasti* through the agency of the procedures of both the lines of *Humata*, *Hukhta* and *Hvarshata!*

What a grand sublime connotation of the three charming terms of Spell *Humata*, *Hukhta* and *Hvarshata*, as explained by the author of this book in the noble light-efflorescence of the Gathic *Khshnoom* !

Let us pray that Dr. Chiniwalla may be spared good health with long life by his *Khuda* and may he be helped the more for publishing such precious knowledge of *Khshnoom* preserved and watched constantly by the Holy Pious secluded Saheb-Delans of the *Demavand Koh* ! Amen !

August,
1942.

Phiroze Shapurji Masani.

CONTENTS.

	Page
1 Introduction to the Subject...	1
2 Western Methods of exposition not competent...	1
3 Who are <i>Sahebe-Dilan</i> ? With seventy two <i>Maghavans</i> and one <i>Sroshavarez</i> ...	1
4 <i>Khshnoom</i> -the original opener of Avasta found in the Gatha 53 - brought by Ustad Mr. Behramsha N. Shroff..	2
5 Present Avestaic literature very meager...	3
6 Pahlavi Versions of the Avastan <i>Nasks</i> of the time of the King Vishtasp according to Doctor West...	3
7 Lost Avastic texts survive in Pahlavi...	3
8 Original Zoroastrian literature differing from the extant Avasta fragments...	4
9 Present Avesta – <i>Yasna</i> , <i>Vendidad</i> , <i>Yasht</i> , <i>Nyaish</i> , etc., like short prescriptions for prayers and ceremonial recitals...	4
10 The Law of <i>Staot- Yasna</i> as the basis of understanding the Avasta...	5
11 <i>Nikiz</i> or real exposition of Avasta published in the Gujarati Language by the Author...	5
12 Difference between Heart knowledge and Head-learning...	6
13 " <i>Sezda</i> " or unseen cinema method of grasping the activities of the invisible world...	6
14 Original <i>Nask-lore</i> and its applicability to the different epochs of time...	6
15 <i>Mithra-Manthra-Yasna</i> , - the three fold functions of the Universe, corresponding to the <i>Gathic</i> , <i>Datic</i> , and <i>Hada-Manthric</i> foundation of the <i>Nasks</i> ...	7
16 What is " <i>Staota- Vacha</i> "? ...	7
17 <i>Fashusho Manthra</i> as distinguished from <i>Manthra Spenta</i> ...	7

18 Gatha Ha 50; 6- Who can expound the <i>Razeng</i> of Zarathushtra? ...	8
19 The Quality and Quantity of extant Avasta...	8
20 <i>Mithra i.e. Farhang</i> or sciences – Manthra or laws <i>divine</i> – <i>Yasna</i> or formulae or "doings" for ceremonial remedy of the Soul...	8
21 The original <i>Nasks</i> beyond the ken of brain power – only to be grabbed by an adept (<i>Ashavan</i>) in <i>Sezda</i> or clairvoyance...	9
22 The method of inculcation used by the <i>Saheb-Dilan</i> in respect of Ustad Behramsha Shroff...	9
23 His astounding knowledge of both exoteric and esoteric sides of literature based on " <i>Staot-Yasna</i> "...	9
24 <i>Daena</i> , that is, the developed heart in tune with the <i>Ahunavar</i> , the Music of the Spheres -- Baod, that is, spiritual knowledge as inspiration from the Great Unknown – Ahu, that is the consciousness of "What is" in nature -- these three resulting from observance of <i>Tarikat</i> or Natural rules of life...	10
25 Meaning of " <i>Naidyaonghahe Gaotemahe</i> " found in the <i>Fravardin Yasht</i> ...	11
26 The Trinity of <i>Ahu-Daena-Baod</i> ...	11
27 A detailed exposition of Gatha 30; 2, requiring the necessity of <i>Patha-Tariket</i> for the progress of man...	12-13
28 The <i>Erezush Patha</i> of Gatha 59; 2, which implies <i>Khshnoom</i> ...	13
29 The observance of <i>Tarikat</i> or canons of life for being in tune with the Eternal Consciousness...	14
30 What is <i>Khud-Parasti</i> and <i>Ahu-Parasti</i> ...	15
31 The Avestan maxim-Unique is the path of <i>Ashoi</i> ; all others are no-Paths...	15-16
32 The shackles of <i>flesh-Band-Darosh</i> (Hard Fetters) and how to remove them...	16

33 The <i>Summum Bonum</i> of life, that is the Ideals of body, mind and soul...	17
34 <i>Tarikat</i> not forsaken even after the downfall of the Iranian Empire...	17
35 <i>Bunak-Pasbinih</i> that is the preservation of the best Quality of the human seed or <i>Tokhma</i> ...	18
36 The mission of our Ustad Saheb to the Present day Parsees from the sages...	18
37 Why the Parsees left Persia for India...	19
38 Freedom and independence of humanity from <i>Druj</i> : - " <i>Khaetva</i> " i.e. real relationship with God-head...	20
39 " <i>Khaetvadatha</i> " or I and my Father are one in the Avasta...	21
40 Selflessness the condition precedent in a real devotee called " <i>Haomayo Gava</i> " in the Avasta...	21
41 A whimsical person going his own way is called " <i>Karp</i> " in Gatha 51; 14...	22
42 The science of Numbers in the Avasta...	22
43 The inner import of <i>Humata, Hukhta</i> and <i>Hvarshata</i> ...	22
44 The spiritual ideas of the Numbers 1, 2, 3, 4,5, 6,7, 8, 9...	23-26
45 <i>Frasho-Kereti</i> i.e. the Renovation or final redemption...	26
46 The Trinity of <i>Ahura-Dat</i> relating to <i>Hasti, Mazda-Dat</i> relating to temporary universe and <i>Date-Zarathushtri</i> relating to re-evolution in the Avasta...	27
47 <i>Zarathushtra</i> as eternity and <i>Zarathushtra</i> as emissary distinguished in the <i>Hoshbam</i> prayer...	27
48 <i>Zarathushtra as Ameshaspend</i> in the <i>Khordad Yasht</i> and <i>Yazata</i> in the <i>Yasna</i> ...	28

49 The essential origins of the <i>Daena</i> viz. <i>Humata, Hukhta</i> and <i>Hvarshata</i> ...	29
50 Good thoughts, good words and good deeds do not pertain to human beings only...	29
51 <i>Yasna</i> Ha 19 and <i>Vispa Humata</i> prayers -technicality of these three terms...	30-31
52 <i>Humata</i> different from Human thought...	33
53 These three terms relate primarily to those of <i>Yazata</i> ...	34
54 Reference to these terms in <i>Patet-prayer</i> ...	35
55 Not forgiveness but forgetfulness of sins in <i>Patet</i> or Contrition-recital...	36
56 <i>Humata=Hasti, Hukhta=Nisti</i> ; and <i>Hvarshata=Earth</i> Activites leading to <i>Frasho-Gard</i> ...	37
57 Parallelism of <i>Asha, Paityoget</i> and <i>Khaetva</i> ...	38-39
58 <i>Asha</i> , the Law of Order Divine...	39
59 <i>Ahunavairya</i> = edict of the Lord; <i>Zarvane Akarne</i> = The Endless Motion...	40
60 <i>Dravao</i> or spiritual darkness...	41
61 How the beginning merges in the end...	42
62 <i>Ahu, Afrajyant</i> and <i>Ana Manthvao</i> i.e. the unfathomable and the unthinkable...	42
63 " <i>Niru</i> " the curtain of Mystery...	43
64 " <i>Yaon</i> " the unfahomable expanse...	44
66 The triple Consciousness (<i>Hudaongh</i>) of <i>Rashnu, Armaiti</i> and <i>Yaon</i> ...	45
67 The colleague comrades viz. <i>Ahunavairya</i> and <i>Fravashi</i> ...	45
68 <i>Staot- Yasna-Chithra</i> i.e. the origin of the Universe from the egg of <i>Anhuma</i> ...	46-47
69 " <i>Ahu</i> " with <i>Baodang</i> versus <i>Urvan</i> with <i>Dravao</i> ...	48

70 Gradations of <i>Asha</i> 72 in the Cosmogogenesis.	48
71 <i>Asha</i> or Divine Order versus <i>Aka</i> or chaos...	49
72 Unmanifested Logos (<i>Afrashimant Gatva</i>)...	50
73 <i>Asha</i> triumphant over <i>Aka</i> by the blessings of Urvar (Spiritual Trees)...	50
74 What is <i>Mazda-Ap</i> i.e. the water of <i>Mazda</i> ...	51
75 How does the chaotic motionless Universe become progressive towards <i>Frasho-Kereti</i> ...	51
76 References to <i>Farvardin Yasht</i> about chaos turned into cosmos...	53
77 " <i>Ap</i> " that is water and " <i>Urvar</i> " that is trees are not the earthly water and trees in Avasta...	54
78 The three main different aspects of the Universe viz. <i>Haithyeng-stoi</i> + <i>Mainyava Gaetha</i> + <i>Astavat Gaetha</i> based on <i>Asha</i> ...	55
79 Gatha 31-7 the " <i>Manta</i> " i.e. the Plan of the universe explained in detail...	56-57
80 Perceptible God (<i>Mazda</i>) and imperceptible God (<i>Ahu</i>) in the Avesta...	58
81 The import of " <i>Nurem Chit Ahura Hamo</i> " ...	59
82 <i>Hada-Manthra Yasna</i> for the evolution of the universe...	60
83 The origin of the signs plus and minus...	61
84 <i>Chithra</i> expanses – immortal and mortal...	61
85 The three main-springs viz. <i>Ashahe-Khao</i> , <i>Asma-Khao</i> and <i>Ashna-Khao</i> ..	62
86 The spiritual meaning of Zero...	62
87 <i>Hoshebam</i> = <i>crescent</i> dawning of consciousness...	63
88 <i>Adar-e-Mino Karko</i> – <i>The Fire Energy of Spiritual Functioning</i> ...	63

89 How can <i>Manthra Spenta</i> be the Soul of <i>Ahura</i> as stated in <i>Fravardin Yasht</i> ?...	64
90 The 9 <i>Ghena</i> or beauties of <i>Ahura Mazda</i>	66
91 The passage in the <i>Hoshebam</i> prayer about the removal of <i>Dravao</i> from the universe (<i>Dravao, Gato, Hamisto, Nizbereto</i>)...	67
92 What is the Assembly of <i>Ameshaspands</i> referred to in the <i>Rapithvin Gah</i> & <i>Sarosh Yasht</i> ?...	68
93 Why is <i>Ahura</i> called the Weaving-master in <i>Gatha 29-6</i> ?...	68
94 How is <i>Fravashi</i> always the Instructor of <i>Yazats</i> ...	69
95 Every being has <i>Keherp</i> i.e. Invisible Form except <i>Ana Manthvao</i> ...	69
96 The meaning of "All Is" (<i>Hast</i>)...	70
97 Limited and unlimited nature of <i>Keherpa</i> i.e. Unseen Form...	70
98 All mysteries of immortal <i>Hasti</i> and the principles underlying them are <i>Humata</i> ...	71
99 The double Trios of <i>Ahu</i> – (a) <i>Yavech Yavetaete</i> + <i>Atare Shaedan</i> + <i>Niru I Khadat</i> . (b) <i>Baga</i> = <i>Ahunavairya</i> + <i>Fravashi</i> + <i>Staota yasna</i> ...	71
100 16 <i>Athras</i> or Natural main Fire Energies	72
101 The 9th Heaven as the Home of <i>Urvan</i> and the 8th Heaven as the Market place of <i>Urvan-both</i> encompassing the entire Universe...	73
102 Constellation-signs, 27 Zodiacals and 72 degrees of <i>Asha</i> – all these in the <i>Minoi</i> Department of the 8th Heaven called <i>Ana-Ghra Raochao</i> i.e. Endless Lights...	73
103 What is implied in <i>Mazda-Dat</i> ...	74

104 The six concomitants of <i>Urvan</i> viz. <i>Nur- Rae- Kharenangh-Zarvan-Uru Honvar...</i>	74
105 The <i>Manthra-Spenta Ruvan</i> + the <i>Ruvan</i> of Talismanic numbers 9 - 27 - 729 i.e. the evolved <i>Ruvan</i> + the <i>Ruvan</i> with <i>Dravao Vidatu</i> i.e. emanated on the principle of <i>Daseme</i> or the law of decimals mentioned in <i>Ahunavaiti</i> Gatha...	75
106 The evolution of 7 <i>Ameshaspends...</i>	76
107 The origin of 33 <i>Ahu</i> lying in the eighth Heaven of 12, 27 and 72 sub-circles of the Fire energy <i>Berezo Savangh</i> i.e. the Zenith – altitude of Divine Beneficence...	76
108 The wonderful working of the fire energy <i>Atar-e-Fraba</i> i.e. the Singular Fire Ever – Blaze on the sixth Heaven of <i>Garo-Nmana...</i>	77
109 <i>Garo – Deman</i> (Gatha 51; 15) as distinguished from <i>Garo – Nmana</i> (Gatha 28; 4)...	77
110 The square of 27 i.e. 729 Main <i>Urvans</i> – the 33 <i>Ahu</i> and <i>Ratu</i> i.e. $3 + 3 = 6$ the figure of 6 <i>Ghambars...</i>	78
111 What is <i>Jirmani Alam</i> the next after the <i>Minoi Alam?</i> ...	79
112 The three Fire energies viz. <i>Khordad, Gushasp</i> and <i>Burjin Meher</i> – each of two grades...	79
113 The Gathic <i>Geushcha-Azyao</i> and <i>Gam-Ranyo-Skeretim</i> i.e. the revolutions of 6 <i>Asma</i> of the three double-graded fire energies above-named...	80
114 The significance of the Sun of the <i>Hasti</i> and many other Suns of the <i>Nisti...</i>	81
115 The three kinds of <i>Chithra - Vohu Chithra, Asha Chithra</i> and <i>Gava Ghithra</i> in the working out of the emancipation of	

the creations on the earth...	81
116 How many agencies take part for the <i>Frasho-Kereti</i> ?...	82
117 What is the <i>Para Maze Aonghho</i> the par-excellent events mentioned in Gatha 30-2?...	83
118 The description in the Pahlavi Dinkard and Bundahisn of all these August Achievements...	83
119 The division of Urvan into an infinite number of parts on the principle of Daseme mentioned in Gatha 28; 9...	84
120 The stage of Bago Bakht i.e. the Heavenly Guide of every soul...	84
121 Five Varene or genera of the Urvan - the five main forms of religion on the earth...	85
122 The whole project of <i>Ahuna- Vairya</i> as described in the <i>Bundahishna</i> or Cosmo-Genesis...	86
123 The <i>Minoi</i> or spiritual as the basis of the earthly creations...	86
124 Why is <i>Garo-Nman</i> called <i>Havayon</i> i.e. <i>Ahura's</i> own residence...	87
125 The <i>Ruvan</i> with <i>Dravao</i> (Deficiency) helped by the <i>Yazats</i> ...	87
126 The groups of stars are the highly evolved <i>Urvan</i> on the 8th heaven...	87
127 The double nature of the work of <i>Yazats</i> – the formations of stars or Highest, <i>Urvan</i> and the evolution of six heavens revolving round about the sixth heaven i.e. the formation of <i>Hasti</i> ...	88
128 The relation of <i>Dravao-Ruvan</i> of five genera to the six heavens of double grade fire energies...	88
129 The repairing of <i>Dravao</i> deficiency by the revolutions of 7 <i>Asma</i> on their <i>Ashna</i> centers...	89

130 No <i>Aka</i> or <i>Chaos</i> in the <i>Ashahe Khao</i> ...	89
131 The nature of the energies stored up in the <i>Minoi</i> and <i>Jirmani</i> heavens...	90
132 Reference to <i>Fravardin Yasht</i> about the spiritual building up of these heavens of <i>Yazata</i> ...	91
133 The mystery of <i>Avithrishva</i> superior 1/3 of the frail <i>Getih</i> ...	91
134 Further reference from the <i>Fravardin Yasht</i> to the two sets of heavens viz. of <i>Yazata</i> expanse and of limitless expanse...	92
135 The sixth <i>Garo-Nman</i> heaven is peculiar between the two grades of heavens...	93
136 The underlying meaning of <i>Ayengha Keherpa</i> i.e. Iron-Form applied to the heavens...	93
137 The five <i>Varana</i> or <i>Jirum</i> owe their existence to the <i>Asma Khao</i> and the <i>Ashna Khao</i> ...	94
138 The <i>Yazata-Ruvan</i> as distinct from the Daseme-principle-Ruvan...	94
139 The division of <i>Gao-Chithra Ruvan</i> into 1/10, 1/100, 1/1000 and 1/10000 parts for the <i>Nistigetih</i> ...	95
140 <i>Nisti</i> worked out by the <i>Hukhta of Yazat</i> ...	96
141 One genus for the <i>Urvan</i> come down from the sixth, fourth and first heavens...	96
142 Different genera for the <i>Urvan</i> coming down from 7th, 5th, 3rd and 2nd heavens...	96
143 <i>Hukhta</i> activities imply <i>Thvasha Khadata</i> i.e. the mysteries of birth, life, death, education after death, Rebirth for progress...	97-98
144 The origin of religions on the earth called <i>Varena</i> or <i>Faiths</i> ...	97
145 One <i>Daregho Khadata</i> of 81,000 years...	98
146 What is <i>Misvana Gatve Khadata</i> and <i>Apam-Napat</i> ...	98

147 The root source of matter and all elements for the <i>Nisti-Geti</i> ...	99
148 The meaning of speedy-horsed Navel of water (<i>Apam-Napat-Aurvat-Aspa</i>)..	99
149 The location of the four stars – Tir, <i>Satvas</i> , <i>Haptorang</i> and <i>Vanant</i> , ruling over <i>Anasar</i> or matter...	99
150 What is the genuine spirit of self-sacrifice? Where does it arise? ...	100
151 Adar Mino Karko is to the Hukhta activity what Athro Ahurahe Mazdao Puthra is to the Humata activity...	100
152 The greatest Photographic sensitive plate for recording:- <i>Adar Mino Karko</i> ...	100
153 Four stages of <i>Nisti</i> – <i>Aval</i> , <i>Miana</i> , <i>Arvahi</i> , and <i>Geti</i> with <i>Patal</i> or <i>Hades</i> ...	101
154 The Idea of the Vastness of space of <i>Nisti</i> , containing 7 <i>Dakhyu</i> of <i>Meher</i> with Sub-planes, Globes, Zamrirs etc.	101
155 What is the location of the telescopic Heavens? ...	102
156 The grades of elements from the finest to the coarsest stage...	102
157 A highly abstruse and technical subject viz. the creation of <i>Nisti</i> ...	102
158 The descent of <i>Urvan</i> from the highest heaven to the lowest Hades showing the relation of <i>Urvan</i> to the entire universe...	103
159 A fine Recapitulation I <i>Manthra spenta urvan</i> of <i>Ahura</i> + <i>urvan</i> of 7 <i>Ameshaspends</i> + <i>urvan</i> of 33 <i>Ahu</i> and 33 <i>Ratu</i> " <i>Thryascha Thrisanscha Ratva</i> ." + Innumerable stars. II. <i>Urvan</i> of <i>Daseme</i> principle, implying <i>Sraoshi</i> (obedience) <i>Akhshti</i> (peace) <i>Raiti</i> (right activity) <i>Armaity</i> (gentleness and forbearance) and <i>Arsh Ukhdo Vakhsh</i> (uttering only the Right word of <i>Ahu</i>)...	103-105

160 The work of <i>Geush Tashan</i> and <i>Geush Urvan</i> in respect of the Tree of Life (<i>Van e Zavitbesh</i>)...	106
161 <i>Nisti</i> is creation for the deficient souls.	106
162 The munificence of Nature in the form of <i>Gahambar</i> currents and various kinds of <i>Khareno</i> or <i>Aura</i> currents...	106
163 Gatha 33-10 describes this munificence as <i>Vispao Stoi Hugitayo</i> ...	107
164 Both <i>Hasti</i> and <i>Nisti</i> inconceivable by even the most intelligent human brain.	107
165. <i>Erezoish Khao</i> i.e. the root cause of Straight-forwardness and Righteousness as the basis of <i>Nisti</i> creations...	107
166 From the first <i>Aivi Dakhyu</i> upto the last <i>Aipi Dakhyu</i> with the <i>Apakhtar</i> or <i>Hades</i> the grand idea of <i>Nisti</i> ...	108
167 The two extremes: <i>Anaghra Raochao</i> or Endless Lights and <i>Anaghra Temao</i> or Endless Darkneses, comprising the entire universe from the 9th: Heaven upto the <i>Hades</i> ...	108
168 Who is a Free Mason according to the teachings of Zoroaster...	109
169 The <i>Dravant</i> or the selfish as distinguished from the selfless spiritual fighter, agriculturist and server (<i>Rathaeshtar, Vastriyosh</i> and <i>Hutokhsh</i>)...	110
170 Stages of Genuine <i>discipleship-Hutokhsh</i> and <i>Vastriyosh+Khaetva</i> for one self + <i>Rathaeshtar</i> + <i>Khaevta</i> for counterpart+ <i>Athravan</i> + <i>joining</i> own <i>Urvan</i> to counterpart + <i>Dahyupat</i> with <i>Hukhshathra</i> + merging of <i>Asha</i> with <i>Erezosh</i> ...	111
171 The formation of our Globe from fiery to the airy form and thence to watery and earthy forms...	112
172 The formation – of <i>Keherp</i> with sixteen	

<i>Chakhra</i> in the fiery stage – of, <i>Tevishi</i> in the airy stage, - of <i>Ushtan</i> in the watery stage – and of <i>Tanu Azda Gaetha</i> in the earthy stage of the Universe...	113-114
173 The Nine Principles of Man...	115
174 The emancipated <i>Ruvan</i> ...	116
175 The appearance of star of a <i>Khaetvadath</i> soul in the eighth Heaven...	117
176 What is <i>Huviat</i> i.e. separateness from <i>Ahu</i> or Antipathy to the One? ...	118
177 Education of the <i>Ruvan</i> on the <i>Daseme</i> principle...	119
178 When does <i>Farohar</i> guide the <i>Ruvan</i> ?	120
179 Who are <i>payu</i> that is preserving and <i>Thvoreshtar</i> i.e. moulding angels? ...	120
180 What is the origin of Satan?	121
181 How does <i>Mino-Karko</i> give photoreflexion of the <i>Dravao</i> as <i>Ahiriman</i> ? ...	121
182 Why is <i>Gavyodad</i> the white side of Nature? ...	121
183 Who followed the ten commandments (Das Anderz)...	122
184 The masculine soul has more <i>Raye</i> – The female soul has more <i>Nur</i> ...	123
185 1/10000th forms the human kingdom; 1/100000th forms the animal kingdom; 1/1000000 the vegetable kingdom; 1/10000000 forms the mineral kingdom according to the law of decimal fractions...	123
186 The working of <i>Mazda-Dat</i> ...	124
187 A brief resume of the descent of <i>Urvan</i> upto perfection...	125
188 How was the request of <i>Urvan</i> to go down granted by <i>Yazata</i> ? ...	126

189 The, power of reciting <i>Ahuna Vairya</i> , <i>Ashem Vohu</i> and <i>Yenghe Hatam</i> ...	126
190 Why is <i>Khorshed</i> the Sun called <i>Spento-temo-Mino</i> ? The inner meaning of <i>Afringan</i> and <i>Baj</i> ceremonies – the origin of <i>Asar Roshni</i> i.e. Endless Lights...	127
191 Importance of the stars and <i>Bago- bakht</i> as indices of exodus and progress...	128
192 The relation of the Faintness of the star to the <i>Dravao</i> ...	128
193 Who is <i>Keresani</i> mentioned in the <i>Hom</i> <i>Yasht</i> ? ...	129
194 <i>Anaghra Raochao</i> of the <i>Hasti</i> parallel to the <i>Starpaya</i> of the <i>Nisti</i> ; <i>Yazata</i> of the <i>Hasti</i> parallel to <i>Payu</i> and <i>Thwo-reshtar</i> of the <i>Nisti</i> ...	130
195 Space and Time, dualities and polarities originate near <i>Atar e Mino-Karko</i> at <i>Misvane Gatu-e Aval</i> ...	131
196 Satanic forces such as <i>Ganamin</i> , <i>Tir-e-Gohar</i> and <i>Asar-e-Tarikah</i> ...	132
197 Two grades of <i>Nisti-1</i> comprising <i>Aivi</i> ; <i>Antare</i> and <i>A-Dakhyu</i> , 2 comprising <i>Upairi</i> , <i>Adairi</i> , <i>Pairi</i> and <i>Aipi Dahhyu</i> 1 Headed by <i>Khratu Kato</i> i.e. agents of <i>Vohuman</i> with <i>Srosh</i> , <i>Meher Rashnu</i> and <i>Mainyom Yazata</i> 2 Headed by <i>Geush Tashan</i> and <i>Geush Urvan</i> with <i>Meher</i> , <i>Rashnu</i> , and <i>Govad</i> , and <i>Gaethim Yazata</i> ...	133
198 The passive and active nature of <i>Gana Min</i> .	134
199 How evil propensities arise by <i>Gana Min</i> attacking the <i>Gava</i> ?	134
200 How can sin be transmuted into virtue?	135
201 Reference to <i>Ashishvangh Yasht</i> about the fear entertained by <i>Gana Min</i> from <i>Zarathushtra</i> ...	135

202 Why is the absence of <i>Gana Min</i> from the earth good for him?	136
203 How to see through (Taroidite) <i>Anghrahe-Mainyeush</i> ...	137
204 Why is <i>Zarathushtra</i> the controller of <i>Gana Min</i> ...	138
205 What is "Patman" i.e. balance or the Golden Mean...	139
206 The transmission into <i>Spenamin</i> according to the formula " <i>Yahmi Spenta Thwa Mainyu, Urvaese Jaso</i> "...	139
207 Three main aspects of nature – Hamoi or Homogeneity in <i>Hasti</i> , and Duality + Polarity in <i>Nisti</i> ...	140
208 What is selfless benign mentality? (<i>Geush Hudaongho</i>)'...	140
209 The register of the proper succession of the <i>Urvan</i> and the eternal timetable of <i>Thvasha Khadat</i> and <i>Daregho Khadat</i> ...	141
210 The first event of the Heavenly Time Table...	141
211 The Sinful attitude of the <i>Urvan</i> towards <i>Ahura</i> made known to them during their Journey to <i>Mino-Karko</i> ...	142
212 The elevation of the <i>Ruvan</i> and their Altruistic intention fructified in body formation of the sexes...	142-143
213 Thanksgiving, Penitent yearning and desire for salvation and apology to the <i>Baodangh</i> ...	144
214 The advice of <i>Baod</i> to <i>Urvan</i> Regarding emancipation by self-sacrifice...	144
215 Why is the help of <i>Yazata</i> necessary for the <i>Urvan</i> ...	145
216 The undergoing of <i>Paityoget</i> or <i>Keshas</i> or chastisement in many forms...	146
217 The literal meaning of the Word - <i>Arda-Fravash</i> (perfect obedience of frail body	

to <i>Ahu</i>)...	147
218 The <i>Apam Napat</i> activities at the time of the creation of matter from <i>Upairi Dakhyu</i> ...	148
219 The location of male and female <i>Jin</i> (Genii) and <i>Pairika</i> (Fairies), which do not belong to the human Kingdom...	149
220 The last phase of <i>Hvarshata</i> activity of <i>Yazata</i> ...	150
221 What is <i>Tan Pasin</i> (final most bodily condition) and <i>Tan Asak</i> (reincarnation)...	150
222 The vast extent of the globe described in the <i>Aban Yasht</i> as " <i>Pathanayao, Skerenayao, Doora-e-parayao</i> "...	150
223 The Destiny of the human souls to advance the Universe towards Eternity...	151
224 The activities of the first <i>Darego-Khadat</i> of the visible creation...	151
225 The formation of the earthy creation during subsequent <i>Darego Khadat</i> ...	152
226 A detailed Geography of the planes in the <i>Nisti viz, Four Zarek viz. Varkash, Frankard, Puiti, and Keyanse+seven Dakhyu</i> with innumerable planes and sub-planes+The strange birds <i>Amru</i> and <i>Chamru</i> ...	153-155
227 <i>Aipi Dakhyu</i> cognizable to man; ' <i>Adairi</i> and <i>Pairi Dakhyu</i> cognizable to the <i>Arvahi</i> ; but whole <i>Nisti</i> cognizable to <i>Arda-Fravash</i> ...	156
228 <i>Zarek Varkash</i> as the surrounding atmosphere and sky...	156
229 The serial order of the formation of <i>Keherpa- Tevishi-Ushtan Ushis</i> with the <i>Vane-Zavit-Bish</i> . (the tree free from pain i.e. the tree of life energy)...	157-158
230 The human forms hermaphrodite and hybrid before separate bodies of the two sexes...	159

231 The Zoroastrian Archaeology and mineralogy and the solidification of every thing on earth...	160
232 What are the phases of <i>Gava</i> (Selfless type) and <i>Vohuna</i> (self worshipping type)? ...	161
233 The peculiar principle called <i>Azda Battery</i> in which the circuit of life energy is charged...	161-162
234 Why is man called <i>Mashya</i> (fish form) in the Avesta? ...	162
235 The <i>Zamyad Yasht</i> full of the mysteries of the solidification of the globe...	163
236 <i>Garō Nman</i> the final aim of <i>Nisti</i> in-directly through <i>Garodemān</i> , and of <i>Hasti</i> directly...	164
237 The divine love of <i>Yazata</i> towards the most beautiful first pair of humanity...	164
238 The beginning of temptation by Satan on the advice of <i>Ganamin</i> ...	164
239 <i>Garodemān</i> and its chastity...	165
240 <i>Pahlvi Dinkard</i> , on the description of 12 <i>Hazara</i> with vivid description of <i>Garodemān</i> ...	166
241 When does <i>Zarathushtra</i> the Author of <i>Vidaevodat</i> come in?	166
242 The kissing of Satan on the shoulders of man and the growth of serpents thereon (selfishness at its Zenith)...	167
243 Entry of sin on the earth...	167
244 The moaning of <i>Geush Urva</i> in Gatha 29; 1...	168
245 What is <i>Vandidad</i> (Laws necessary to expel <i>Daeva Druj</i>)? ...	168
246 The Religion of <i>Zoroaster</i> cannot be understood without the help of <i>Khshnoom</i> referred to in Gatha 53; 2.	169
247 The <i>Drujo-deman</i> full of sin referred to in	

<i>Ahunavad</i> Gatha Ha 31-20...	170
248 The law of Karmic retribution and rebirth...	171
249 Why is mercy shown by <i>Ahura Mazda</i> by appointing <i>Zarathushtra</i> ...	172
250 Why should there be more than one religion? ...	173
251 Who is “Na-Na” referred to in the Gatha as the holy man and the holy woman?	173
252 The attack of the <i>Arvahi</i> when <i>Dregvant</i> fell in love with them and the entry of <i>Tur-e-Frangaras (Afrasyab)</i> ...	173
253 The entry of the <i>Arvahi</i> into vegetable and mineral kingdoms...	174
254 The 10th chakhra of the heart attacked in the battle field of the 11th chakhra described as the <i>Ranoibyō</i> in the Gathas – the continual fight between <i>Spena-Min</i> and <i>Gana Min</i> both inside man and in the outside world...	175
255 The mystic meaning in satan becoming warrior and <i>Yim</i> becoming Charioteer	176
256 How <i>Gana</i> retires into the 13th Chakhra	176
257 Discord between Satan and Gana for the ill advice. <i>Duzakh</i> or hell is this world for rebirth...	177
258 Mount <i>Haraberez</i> and <i>Yimvarkard</i> ...	178
259 The work of Pavi and Kat and <i>Atash-e-Behram</i> against <i>Gana</i> , on account of their Talismanic power...	178
260 The <i>Darego-Khadat</i> compared with the Hindu aeons or Yugas...	180
261 The fight between <i>Gayomard</i> and His <i>Paoiryo Tkaesh</i> followers and the <i>Arvahi Daevas</i> ...	182
262 The power of <i>Peshdadian</i> Emperors as spiritual fighters...	183

263 The date of the beginning of the Hindu Religion viz. Two thousand years after Zoroaster...	184
264 <i>Daeva</i> in the Avasta and in the Hindu religion...	185
265 The efficacy of the <i>Yasna</i> Ha 12 " <i>Naisimi Daevo</i> "...	186
266 The age of Zoroaster – 9,000 years ago	186
267 How many kinds of <i>Nasks</i> in the Avasta	187
268 The three kinds - of Avasta for general use - (1) <i>Manthra Spenta</i> for the benefit of <i>Ruvan</i> , (2) <i>Dat</i> namely <i>Vandidad</i> for driving away <i>Druj</i> (3) <i>Upayan</i> or sanctified usages of Religion and ceremony...	188
269 Late Ustad Behramsha proficient in <i>Staota Yasna</i> (<i>Farhangan Farhang</i>)...	188
270 The import of the number 21 applied to <i>Nasks</i> ...	189
271 <i>Staota Yasna Nask missing</i> , - <i>Pahlavi Dinkard</i> , having a bare outline thereof...	190
272 The source of all religions and profane knowledge in Zoroastrian <i>Nasks</i> and <i>Staot Yasn</i> ...	190
273 The religions of the aborigines have no <i>Varana</i> ...	191
274 The revival of Avasta scriptures and other Zoroastrian literature by Dastur-e-Dasturan Aderbad Maraspand...	191
275 Gathas extant – only a meagre fraction left out, of very bulky original Gathas...	192
276 The law of <i>Staota Yasna</i> properly observed in all the extant Avasta <i>Manthra</i> .	192
277 What are <i>Sad Dare-e-Nazam</i> and <i>Sad Dare-e-Nasra</i> ? ...	193
278 All present Avesta are prescriptions with <i>Manthric</i> vibration effects...	194

279 No Parsism without Upayana, a necessary part of <i>Daena</i> ...	194
280 Who is a " <i>Haomi</i> " of the <i>Hvarshta</i> order? ...	194
281 Human thought and word and deed still raw – they must be educated by means of conscience and consciousness upto the stage of <i>Yazata</i> ...	195
282 What are the powers of the man of <i>Mithra</i> ? – Implicit faith on the guidance of <i>Ratu</i> or Spiritual world master...	196
283 A devotee with <i>Manthra Spenta</i> prayers + the observance of <i>Dat</i> i.e. <i>Druj Parhiz</i> + <i>Upayan</i> i.e, <i>Yasna</i> ceremonies both for the living and for the dead...	197
284 Vivification of personal magnetism (<i>Aipi</i>), by means of daily <i>Manthra Spenta</i> prayers...	198
285 1/10th of the prayers as food of the <i>Urvan</i> through the 10th chakhra of <i>Kerhpa</i> – the remaining 9/10 of the prayers as food for recuperation and progress of nature...	198
286 What are the misuses of <i>Manthric</i> prayers such as prayers with bare head and feet and, without <i>Sudreh Kusti</i> etc.? ...	199
287 The responsibility of the <i>Ruvan</i> for the physical body, which is <i>Dravao</i> , transformed...	199
288 The observance of <i>Druj-parhiz</i> laws in respect of menstruality, post-parturition and marital rights etc. for the control of <i>Druj</i> ...	200
289 Right thinking like <i>Yazata</i> impossible in a body full of <i>Druj</i> activity...	200
290 The physical body not to be discarded – every atom thereof is to be transformed into immortality...	201
291 The great trust and mission for the physical body given to humanity...	201
292 The potentiality in every religion to direct its votary to the center of <i>Garo - Nman</i> ...	202

293 The <i>Patha Tarikat</i> in every religion to improve the soil i.e. the physical body...	203
294 Sarosh Yasht <i>Major</i> para 8 – reference to <i>Haoma</i> on the Alburz mountain...	203
295 <i>Zarathushtra</i> the chief of the leaders of <i>Nmana, Visa, Zantu</i> and <i>Dakhyu</i> ...	204
296 The rise of various, religions on the earth not mere chance or accident...	205
297 The chief aspects of a religion in general – <i>Visa</i> of every religion and its <i>Zantu</i> and <i>Dakhyu</i> , - the last being seat of education...	205
298 Without the <i>patha</i> of ones own Religion the <i>Visa</i> delusions follow...	206
299 Powerful sex attraction – cause of woe on the earth...	206
300 A specialty of the <i>Garo-Nmana Varana</i> viz. <i>Tarikat+Druj parhij</i> ...	207
301 One goal of all religions belonging to the White side of nature...	207
302 Every entity indebted to <i>Ahu</i> ...	208
303 Karmic bonds distinguished from natural bonds...	209
304 The powers of man developed by <i>Asha</i> reaching the <i>Hvarshata, Hukhta, Humata – Altruism</i> , clairaudience; and clairvoyance...	210
305 The <i>Karsha</i> or Magnetic circles – three, six, and nine referred to in the <i>Khordad Yasht</i> ...	211
306 <i>Upayana</i> as the product of the <i>Yasna</i> of nature...	212
307 A short resume of the <i>Nasks</i> ...	213
308 <i>Yairyra</i> and <i>Sareda</i> – the two lieutenants of <i>Khordad Ameshaspend</i> – co-operators of <i>Upayana</i> ...	214

309 What is the relation of the <i>Patha Tarikat</i> to <i>Upayana</i> ? ...	215
310 The proper standard of intrinsic Parsism by undergoing a special drill and parade training...	216
311 <i>Yasna</i> necessary for nature and for humanity – it is the very heart of the Zoroastrian religion...	218
312 <i>Yasna</i> beyond the ken of Rationalism	218
313 All practices of holiness necessary on account of the structure of the physical body...	219
314 <i>Shash Zoran-i-jan</i> i.e. the Six Powers of the Life-energy viz. Powers of Thought, Speech and Action, virility, Consciousness and wisdom...	220
315 How are wild clam ours of passion aroused in the absence of <i>Tarikat</i> ?	220
316 9/10 of the <i>Yasna</i> go to the benefit of Nature; only 1/10 of the <i>Yasna</i> goes for personal benefit – Universal benefit of <i>Yasna</i> ...	221
317 Why is <i>Yasna</i> or ceremony the only Right – beneficent charity (<i>Radih</i>)? ...	221
318 <i>Atar-e Varahran</i> , the earthly embodiment of Nature's Fire energies of <i>Hasti</i> and <i>Nisti</i> and the Talismanic working thereof ...	222
319 The <i>Baod</i> of <i>Atar-i. Varahran</i> kept on against the onslaught of Ahiriman in every <i>Gah</i> of the day by the provision of the <i>Boi</i> ceremony – the function of <i>Srosh Yazat</i> therein...	223
320 How does the <i>Machi</i> arrangement of Sandalwood in the <i>Boi</i> ceremony work for the progress of the creation ...	224
321 Money spent in burning sandalwood is not waste but safe investment in the <i>Darego-Khadat</i> Bank of Nature...	225

322 The Rationale of the <i>Yasna</i> for the dead; the illumination of <i>Ruvan</i> after death.	225
323 The evasion of <i>Yasna</i> for the dead resulting in the repercussion not only on the relatives and friends of the dead but on the community...	225
324 The blessings of the living dear ones and of the departed – the only remedy for financial, moral and social downfall of the community...	226
325 Why is the <i>Ruvan</i> in the <i>Ezab</i> or <i>Veil</i> of ignorance and helplessness? ...	227
326 The affinity of the <i>Ruvan</i> with the three nether Kingdoms, on the one hand, and with the parental emancipated higher father <i>Ruvan</i> on the other hand	228
327 The three stages of Death - (1) Death on the earth which is Partial Death. (2) Real death on leaving the <i>Keherp</i> by the <i>Ruvan</i> when the male soul meditates with <i>Khurshed</i> and the female with <i>Mah</i> <i>Bokhtar</i> , (3) at the time of judgment deciding <i>Tan Asak</i> or <i>Tan Pasin</i> ...	228-229
328 The mysteries of sex formation...	230
329 The gathering of the fractions of <i>Ruvans</i> from the three lower kingdoms in every <i>Thwasha Khadat</i> ...	231
330 What is the lethargic condition of the <i>Ruvan</i> in the living body due to? ...	231
331 The After-death condition is important for the cultivation of the body and unfoldment of the <i>Raye</i> ...	232
332 How is Navjote ceremony performed by the <i>Yazata</i> in the unseen world – the Navjote on the earth being a copy thereof? ...	232
333 How do ceremonies expedite the work of <i>Ruvan</i> and help nature? ...	233
334 The activities in the three parts of <i>Thwasha-Khadat</i> ...	234

335 The gratitude and hearty blessings of the departed dear ones for the ceremonies...	234
336 The sentence of <i>Rashnu</i> on the living who fail in their duty towards the dead in the court of <i>Zarathushtra</i> ...	234
337 The <i>Ruvan</i> with <i>Daeva Vidatu</i> ; the division into five <i>Varena</i> and their constitution; the After-Death condition in different <i>Varena</i> ...	235
338 The three ingredients of <i>Ruvan</i> namely <i>Khathra</i> , <i>Raye</i> and <i>Khoreh</i> ...	235
339 The three main divisions of <i>Ruvan</i> (1) <i>Manthra Spenta Ruvan</i> of <i>Ahura</i> , (2) the <i>Ruvan</i> of 33 <i>Ahu</i> , and <i>Ratu</i> , (3) The <i>Ruvan</i> with <i>Dravao</i> obsession and their improvement on the law of <i>Daseme-Stutam</i> , also conveying the idea of instructions...	236-237
340 The root meaning of the word <i>Urvan</i> ...	238
341 The degrees of intensity of <i>Raye</i> and <i>Khathra</i> in different <i>Varena</i> – 18, 36, 54 and 72 degrees...	239
342 Importance of Faith (<i>Fravarane</i>) to drive out <i>Dravao</i> from the <i>Ruvan</i> ...	240
343 72-intensity necessary for <i>Garo Nmana Varana</i> ...	240
344 Re-incarnation certain or <i>None</i> in every religion – religions arranged so that only in one birth a soul can march to <i>Garo-Naman</i> ...	240
345 Special meaning of Heaven and Hell – straight march towards the centre as Heaven and the journey of crossing one <i>Varana</i> after another as Hell...	241
346 The meaning of <i>Chinvat</i> 'Bridge – Why is it the stage of selection or culling out? ...	241
347 Various <i>Gas</i> or universities in the unseen world...	242

348 Why is <i>Keherp</i> taken to the stage of <i>Vantar</i> ?...	242
349 The location of the virtuous soul and of the sinful one just like civil lines and slums in a city...	243
350 Different <i>Varana</i> have different planes each plane having many cities...	243
351 Can a departed soul live with its earthrelated soul in the unseen world? ...	243
352 The fate of men of materialistic life with <i>Kharfastri Tevishi</i> or Passion bodies...	244
353 The so-called psychical séances worked by the thieves and plunderers of the unseen realm...	244
354 The characteristic of the present <i>Darego Khadat</i> called <i>Hashemi</i> or the one influenced by the Planet Mars...	245
355 The centrifugal and centripetal order of sifting the <i>Varana</i> ...	246
356 The best reference <i>Yasna Ha 12</i> about the <i>Garo Nmana Varana</i> ...	246
357 Connotations of the different words for man in <i>Avasta – Dregvant</i> with, two meanings + <i>Arsha</i> + <i>Nara Ashavan</i> + <i>Mashya</i> + <i>Dregu</i> + <i>Naro Sastya</i> ...	248
358 Salvation or re-birth depending upon the present life career –whether <i>Gospandi</i> or <i>Kharfastri</i> ...	248
359 <i>Bago-Bakht</i> decrees of fate resulting out of the good or bad deeds of the living...	249
360 The part played by Astrology in the Writ of Nature issued every moment...	250
361 Some highly problematic subjects...	250
362 <i>SeShab</i> in the case of unholy souls distinguished from <i>SeDosh</i> in case of the <i>Ashavans</i> ...	251

- 363 The beautiful explanation of "*Kam Nemoi Zam* (Gatha Ha 46; 1). *Manthra* recited by the *Dregvant* for three days after death... 252
- 364 How is the thought – shell or passion body formed at the time of death from the last desires of the dying person – Clipping the wings of flight towards *Chinvat*... 252
- 365 *Sachkar* and *Gehsarna* for separating and pounding this shell... 253
- 366 How does *Druj-e-Nasu* i.e. the force of destruction arise in the body after death? ... 254
- 367 The attack for bombing the tenth chakhra of the heart – the seat of the *Ruvan* by *Druj-e-Nasu*... 254
- 368 What is the fate of the *Ruvan* of the other four *Varana* after death and their spiritual agencies at work? ... 255
- 369 Why does the *Keherp* ooze out from the right toe of the male and the left toe of the female in the event of death? ... 256
- 370 The *Gava* of two kinds and its working at death... 257
- 371 What are the five esoteric senses (*Panj-e-Zarvikash Bateni*) and why *Sarosh* is their controller? ... 257
- 372 The reason of *Sarash* ceremonies during three days after death... 258
- 373 The ill effects on the *Keherpa* and *Urvan* and *Baod* in case the dead body is not strictly disposed of according to *Dat-e-Zarathushtri* and *Dat-e-Vidaevahe*... 259
- 374 When do *Saheb-Del-saints* come to the help of a *Ruvan*? ... 259
- 375 How does *Farohar* help the *Baod* from the bondage of *Daruj - Nasu*?... 260
- 376 The life fortress called *Azda* being shattered after death –How do ceremonies

of the first four days take the <i>Ruvan</i> to the fortress of Hara <i>Berezaiti</i> ? ...	261
377 Why should <i>Daham Yazata</i> take charge of the <i>Bateni Anasar</i> before the <i>Ruvan</i> can reach the <i>Chinvat</i> Bridge? ...	261
378 Why is <i>Gangdez</i> called the entrance of the <i>Chinvat</i> Bridge, causing the extension of <i>Se Shab</i> or attraction of the soul to <i>Getih</i> ? ...	262
379 Who is <i>Khoda</i> ? What is his function as a heavenly premonitory of the <i>Ruvan</i> – every individual having his own separate <i>Khoda</i> ? ...	263
380 The appeal to everybody's <i>Khoda</i> is through the biting of conscience – <i>Ruvan</i> always helped against Dark forces by <i>Khoda</i> ...	263
381 The deep significance and usefulness of the <i>Kam-Nemoui-Zam</i> prayer after death...	264
382 A reminder to the relations of their duty of performing ceremonies...	265
383 “ <i>Kam Nemoui-Zam</i> ” does not express the helplessness of <i>Zarathushtra</i> as wrongly explained by Avasta students	265
384 The only saviour of humanity – <i>Yasna</i> or ceremonies of <i>Zoroastrianism</i> ...	265
385 Difference between earthly and spiritual death; no loss of the physical atom after death; its meditation with <i>Ruvan</i> ; the narrowness and broadness of the <i>Chinvat</i> bridge...	266
386 What is <i>Var-e-Zam-Kard</i> facing of the <i>Chinvat</i> bridge? ...	266
387 Some 300 to thousands of years taken between the worldly death and the real spiritual death...	267
388 How are the physical atoms reduced to electricity for echoing the thoughts of <i>Ruvan</i> ...	267

- 389 What is the condition of *Anu-Shehi* i.e. full Hosh or consciousness after death? 268
- 390 An *Anusheh-Ruvan* reciting the *Hanaemacha-Zaemacha* and the *Aogemadaecha* prayers of the Major *Haftan Yasht...* 268-269
- 391 The grand attunement of the *Ruvan* with *Ahura Mazda* on the recital of these *Manthra...* 269
- 392 The importance of the *Chaharum*, the Tenth, the 30th, the Monthly, the half-yearly, the Yearly and *Muktad* days for the *Ruvan* in its progress and enlightenment ... 270
- 393 What is *Pohl Padefrah* at the south facing of the *Chinvat*? ... 270
- 394 Ceremonials cutting the time of journey along the *Chinvat* from the thousands of years to two hundred or three hundred years... 271
- 395 The Acquisition of *Asna-Kherad* – real spiritual knowledge in the examination hall of the *Chinvat...* 271
- 396 What happens at the *Gangdez* entrance to the *Chinvat* presided - over by *Peshotan* son of king *Vishtasp*, and *Jamasp* and others? ... 272
- 397 How is interregnum period in the case of other *Varana* helped on by “IL” or spiritual guides... 272
- 398 The course of education given to the *Ruvan* at the entrance of the *Chinvat* Bridge viz. (1) the lifting of *Band-Drosh*, (2) The Alchemy of the atoms of the dead material body, (3) The relief of the *Ruvan* by *Tao-Ahmi-Nmane* blessings by *Daham Yazad*, (4) Enlargement of the inner vision of *Ruvan*, (5) The unfolding of *Raye...* 272 A
- 399 What is the *Irista Khiz* or Resurrected

body? ...	272 B
400 The body of <i>Baod</i> and <i>Daena</i> in <i>Vandidad</i> XIX; 29...	272 B
401 When does the <i>Kerdar</i> or living form of the thoughts, words, and deeds during lifetime, make its appearance? ...	272 B
402 Who is the Dog (<i>Svan</i>) attending <i>Rashnu Yazat</i> at the <i>Chinvat</i> Bridge? ...	272 C
403 Why is the <i>Kerdar</i> termed <i>Spanvaiti</i> in <i>Vandidad</i> XIX; 30? ...	272 C
404 The guidance, alertness, wisdom and intuition at the <i>Chinvat</i> Bridge? ...	272 C
405 What is <i>Geran – Pohol</i> or the dangerous condition of the Bridge and the lamentations of the <i>Ruvan</i> thereat?	272 C
406 The redemption prayer " <i>Frastuye Humatoi-byascha</i> " with 21 <i>Yatha</i> and 12 <i>Ashem</i> , recited by the <i>Ruvan</i> at the time...	272 D
407 The dog in the form of <i>Asna Kherad</i> guiding the <i>Ruvan</i> at the North facing of <i>Var-e-Zamkard</i> ...	272 D
408 The animals " <i>Gava</i> " or cow and " <i>Svan</i> " or dog in the <i>Avasta</i> as spiritual powers of heavenly entities...	272 D
409 The group of Dog Stars working with the stars <i>Tir</i> , <i>Satvas</i> , <i>Vanant</i> and <i>Haptoirang</i> ...	272 D
410 The circumstances of the <i>Ruvan</i> in two cases of the dead body properly disposed of and not properly disposed...	273
411 The condition of the <i>Ruvan</i> after death of persons despising and spurning and ridiculing the <i>Daena</i> , and of those whose ceremonies are not performed – No help from <i>Saheb-Dils</i> –but captives of Dark forces of nature...	275
412 The beauty of life and body only mirage	

like; the importance of death; the charms of life due to the Tree of Life of <i>Khordad Ameshaspend (Ab-e-Hayat)</i> ...	276
413 The charm of the opposite sex and of worldly possession is only <i>Maya</i> or delusion...	277
414 Faith and <i>Tarikat</i> are Rail Roads to reach the final destination...	277
415 Nobody likes a dead body however beautiful it may be when alive...	278
416 How does the <i>Azda</i> fortress become weaker during lifetime? ...	278
417 What is Death? How do the heart and the lungs stop working? ...	279
418 How does <i>Vohuna</i> become <i>Nasu</i> ? ...	279
419 How is the bath of the dead body with the bull's urine (<i>Gao-Maez</i>) and the special dressing with straps (<i>Sachkar</i>)check the progress of <i>Druje-Nasu</i> ?...	280
420 The work of <i>Sarosh</i> in the fortress of the first <i>Chakhra</i> of the <i>Hara Berez</i> fortress...	281
421 No touch or gaze of an alien (Jud-din) allowed in case of the dead body on account of the mystery of <i>Varana</i> ...	282
422 The recital of <i>Ahunavad</i> Gatha as <i>Geh-Sarna</i> and the deep meaning thereof.	283
423 The vastness of the Persian Empire and the learning of the ancient Persians far exceeding the highest education of a modern Parsee...	284
424 Faith in the truth of Zoroastrian religion preventing the ancient learned Persians from doubting any point of their religion...	285
425 The inability of European scholars to understand the mysticism of Zoroastrianism...	285
426 The help given by <i>Geh-Sarna</i> and	

<i>Dokhme-Nashini</i> to the <i>Ruvan</i> in its journey just like a motor or steam-ship or any other Vehicle...	286
427 No really educated Parsee will interfere in the Mysticism of the Zoroastrian religion...	287
428 The present day <i>Huns</i> and <i>Vandals-like</i> advocacy of the destruction of the land-marks of Zoroastrian religion...	287
429 Various orders of brotherhood...	287
430 Only ^{1/4} raw- <i>Vohuna</i> requires to be evolved in the form of <i>Tanu – Gaetha – Azda</i> ...	288
431 Disbelief, spiritual ignorance, atheism and agnosticism – their cause and remedy	289
432 The Theosophical brotherhood of the <i>Tarad</i> (Mercury) <i>Varana</i> ...	290
433 The Buddhistic, Sufic, Bahai and various other brotherhoods...	291
434 The shelter given by brotherhoods against imminent ruin...	292
435 The final aim of all brotherhoods – viz. the great White brotherhood of <i>Arda-Fravash</i> ...	292
436 All <i>Varana</i> converging into the Homogeneity of <i>Arda-Fravash</i> ...	293
437 A happy simile of different railroads for transport...	294
438 Everyone to travel on the railroad (<i>Patha Tarikat</i>) of his own religion...	294
439 The concentric nature of the circumferences of all <i>Varna</i> ...	295
440 Only one religion for the whole world an impossibility...	295
441 The law of natural help and sympathy and toleration taught by the concentric <i>Varna</i> though different...	296

442 Man can preserve unity in a world of differences only on the basis of the fixed law of <i>Varana</i> ...	296
443 The idea of brotherhood of religions inculcated in the <i>Patha Tarikat</i> ...	296
444 How does an observer of one's own religion give universal benefit to the rest of mankind? ...	297
445 A Zoroastrian husbandman tilling his ground with the weapons of <i>Ashoi Tarikat</i> in obedience to <i>Sarosh</i> the great Zamindar of <i>Nisti</i> – can supply food to all others during life time...	297
446 Such <i>Vastriyosh</i> after death joining the <i>Arda Fravash</i> brotherhood gives benefit of his <i>Anushehi</i> on the principle of <i>Ushta Ahmai Yahmai Ushta Khamaichit</i> ...	298
447 Difference between the Present study and the Original mysteries of the religion of Zoroaster...	299
448 Lack of wisdom on the part of coreligionists advocating the discontinuances or ceremonies based on <i>Manthra Spenta</i> , <i>Data</i> and <i>Upayana</i> ...	299
449 The inner meaning of <i>Arda Fravash</i> – raising the dust (<i>Arda</i>) to the stage of <i>Nur</i> or spiritual light through the agency of <i>Fravashi</i> ...	300
450 Gatha Ha 47; 4 reciting the law of the sure benefit from nature to anyone doing any good. ...	300