

KHOREH

"Khoreh" or aura or halo or magnetic emanation is not taught by the so-called theosophists, but is originally a right Zoroastrian teaching. This glory or aura is unseen light of various degrees of luminosity and colours, and the higher the degree of a Soul in its unfoldment, the greater is the lustre of this Khoreh. The "Poiryotakaesh" or advanced souls who are generally designated by the term "Kyanian" were fortunate to possess this "Kyan-khoreh" (Av, kavaya kharenangh) which is a kind of Khoreh developing with the spiritually advanced souls only. The "Khoreh" of mankind emanates from the "Tanu" or physical tenement, through the "Kehrpa" or invisible counterpart, and hence in proportion as the "Tanu" and "Kehrpa" are rendered subtle and pure the "Khoreh" rises higher up in lustre, intensity and area of its radiation power. If the life-leading is not in strict accordance with the principles of Ashoi which are all taught for "Nish-nash-i-Druj" i.e. annulling the Druj as taught in Gatha 44 & 13, the reverse process begins to work upon the "Khoreh" on account of the gross nature of the "Kehrpa" within. The "Khoreh" loses its lustre and fineness of colours and is full of unmicroscopic germs, in proportion as the life-leading is wallowed in the pool of all kinds of Drujih. It is with the fundamental object of preserving the intensity of the lustre and fineness of "Khoreh" and its concomitant spiritual powers that Zoroastrians are strictly warned against all kinds of Drujih, and are advised to transmute Drujih into Asar-i-Roshnih by the observance of Ashoi-principles.

During the menstrual period of a woman or the night discharge of a man, the

"Khoreh" is impaired on account of the catabolism in the "Tanu" or physical body, the Kehrpa and the Ushtana. If any pure person happens to come in contact with such a woman or such a man, he gets also polluted and his "Khoreh" is impaired in turn. Hence, isolation during the period of menses, and instantaneous bath with a certain formula for a person with night-discharge are enjoined upon all the followers of Zoroastrianism. To those who understand even a little of magnetism all this is science pure and simple, and a serious study with patient reflection in the line of research of all these principles of spiritual unfoldment is the only necessity felt among the so-called educated co-religionists.

It is with the same noble motive of preserving one's "Khoreh" or magnetic aura that the rules of magnetic circles termed "Karsha" in the Avesta are specially given, and the rules for drawing three, six, or nine magnetic circles in various emergencies of various rituals are also prescribed just like the rules of "Gaim" or "Kadam".

"Ahurem Mazdaem raevantem Kharenanghantem Yazamaide" — "We attune ourselves with Ahura Mazda full of spiritual light and aura".

— Hormazd Yasht
Ervad P. Masani

Live to some purpose, for life was not given
To be squandered at your will
Each act of life is recorded in Heaven,
To answer for good or ill

To return good for good is good
but to return good for evil is noble.