

THE CONDITION OF A ZOROASTRIAN SOUL AFTER DEATH AND THE CEREMONIES TO BE PERFORMED FOR THE FIRST FOUR DAYS AND THEREAFTER

(Translated by Minoos Irani from "Frashogard" Silver Jubilee Memorial Volume from article in Gujarati by Dr. Framroz Chiniwalla)

Composition of Human being

According to Yajashne Ha 55 there are nine components :

1) Tanu	Physical body	}	Perceivable by the senses and subject to change on passage of time and destruction.
2) Gaetha	Internal organs		
3) Azda	Oily body		
4) Kehrp	Ultrapysical body	}	Subtle & unseen but subject to change.
5) Tevishi	Desires body		
6) Ushtan	Ultrafine power of life force		
7) Urvan	Soul	}	Permanent and unchangeable.
8) Baodangh	Divine Knowledge		
9) Fravashi	Supreme part of Divinity		

- 1) When a person is about to die, the **kehrp** leaves the body on the dawn of that day, through the right toe if a male or the left toe if a female.
- 2) Thereafter **Ushtan** leaves the body in proportion to the time when the soul is to be separated from the body – through the eyes, nose, ears, mouth or any other opening of the body.
- 3) Thereafter **Tevishi** comes out in proportion to **Ushtan**. At this time the person sees the panorama of each and every deed performed during his lifetime whether good or bad.
- 4) Only after this, the **Soul** separates from the body.

According to the teaching of Ilm-e-Khshnoom; suppose a soul is to separate from the body at 12 midnight, even then the kehrp starts leaving the body on the dawn of that day

only. It can thus be understood why the Afringhan is performed on the dawn of the 4th day only, counting the 1st day as the dawn of the day when the soul has separated from the body.

First the Kehrp leaves the body. Then the Ushtan and Tevishi comes out and stays inside the Kehrp.

The Kehrp is enveloped by the aura of the person which is either thick and dense or fine and subtle depending upon the type of deeds done by him during his lifetime, whether bad or good. At this time a shell is formed around the Kehrp and the aura. **This shell is formed out of the last wishes and desires** of the person at the time of death, which are very strong.

For us Zoroastrians, this **shell is very harmful** and that is why special prayers are given to us by the Prophet to destroy this shell, in the absence of which our souls would be

roaming in the lower realms of the spiritual world in the form of ghosts and spirits of the lower elements. The importance of the prayers of our religion will be apparent to the reader from this fact.

It has been ordained in our lofty religion that a Zoroastrian whether he be rich or poor, a sinner or a saint - his Geh Sarna ceremony should be necessarily performed.

These (1) Geh-Sarna (2) Dokhme Nashini (3) The Stoats (vibratory colours) of the prayers prayed by the person during his lifetime and (4) The first 4 days prayers in reverence of Sarosh Yazad -

All the above help to destroy the above mentioned shell formed around the Kehrp and aura, the soul is prevented from being attracted towards this earth, but goes straight to its appointed place in the higher realms on the dawn of the 4th day after death.

It is very necessary to perform the after death ceremonies in the name of Sarosh Yazad for every Zoroastrian, because the soul after separation from the physical body is put in the charge and protection of Sarosh Yazad and is thus prevented from coming in contact with evil spirits.

It is strictly prohibited and considered a grievous sin to either bury or burn the body over a fire, or cremate or put the corpse in water of a Zoroastrian, as it is extremely harmful for the soul of the dead, which is at a great disadvantage, because the effects of the prayers performed in the name of Sarosh Yazad do not reach the soul for a very very long time.

It is for this reason that it is mentioned in the Holy scripture "Vendidad" that the corpse of a Zoroastrian should be put in a **Dokhma** only because the powerful circuits which are formed within at the time of consecration of the Dokhma, helps the soul to release the trapped Azda, Kehrp, Ushtan and Tevishi from the corpse to be put in charge of "Daham Yazat" without which the soul cannot progress on the Chinwat.

The Stoat vibration formed during the Geh-Sarna ceremony wherein the Avesta prayers from "Ahunavad Gatha" are recited, are extremely effective in releasing the soul from the shackles and attraction of its earthly existence, and helps it to raise its consciousness towards Divinity, by breaking the shell formed around it. (Incidentally the soul is resting near the head of the corpse during this period of Geh-Sarna ceremony).

This is the reason why the soul of a Zoroastrian can never become ghosts or roaming spirits, or come under the influence of Black magicians.

There is a connection between the corpse and the Kehrp (in which the soul resides after death) through a **blue streak** till the dawn of the 4th day. Immediately after death "Sachkar" ceremony is performed, in which the corpse is put on a slab of stone with **head towards south** and washed with bull's urine. (Water is strictly prohibited). Then the private parts are covered with a 'T' shaped loin cloth, and thereafter the corpse is clothed in a used pyjama, sadra, the head covered with cloth leaving ears open, and Kusti tied around the waist reciting 2 Yatha and 1 Ashem. According to Vendidad Fragard 5-11, the legs should be folded. (If male, first the left heel is folded on the right thigh and then the right heel is folded over the left thigh. If female, the right heel is first folded over the left thigh). The hands should be similarly folded over the chest. Thereafter 7 knots are tied at 7 joints with a cotton drawstring in the following manner :

1st knot around the throat, 2nd round the left wrist, 3rd round the right wrist, 4th around the waist, 5th where the legs cross, 6th round the right knee and the 7th round the left knee. Each time 1 Ashem is recited. Thereafter a pillow is made out of torn pieces of cloth and the head rested on it. Then **three circuits** are formed around the corpse. Each time, whilst reciting 'Yatha' a nail is dragged along the floor, starting near the left ear going around the right hand side and ending near the head.

As a result of 'Sachkar' ceremony, the soul

along with its Kehrp, confines itself within the circuits near the head of the corpse for 72 hours (no matter how far the corpse is taken) during which it maintains contact with the corpse through the abovementioned **blue streak** stretching as far as the corpse in the Dokhma. This connection of the soul with its corporal body breaks only on the dawn of the 4th day.

After death, when the soul resides in the kehrrp, its consciousness level increases. There is a direct relationship between the sun and human consciousness. During our lifetime, the sun keeps our level of consciousness active and alert to a greater or lesser degree. Similarly after death our consciousness is kept active and in a state of alertness, whereby the dead person is attracted towards the worldly affairs, such as the hurry and scurry, the discussions amongst the relatives and the wailing and crying at the time of death. As the Geh's change the stoats produced by the sun's rays have greater effect upon our consciousness and the attraction towards the worldly affairs increases. It is therefore very necessary to free the soul from this worldly attraction, for which purpose, "Sarosh Baj" prayers are recited at each 'Geh' starting from the 'Geh' in which the death occurs. It is more beneficial to perform the "Yazashne of Sarosh Yazad" in the fire temple. These prayers have to be continued for 3 days (till the soul leaves this corporal world on the dawn of the 4th day) near the place where the head of the corpse was placed and where the soul resides till its final journey commences.

Our bodies are composed of atoms of 4 elements of dense matter. According to the law of Nature that "everything is attracted towards its source", the Dark Forces of Nature get attracted towards our physical body. We also know that there are two forces in Nature. (1) That of the white side known as **Spenamino** and (2) That of the dark side known as **Anghramino**. Accordingly, the "Ushtan" or the **Life Force** within us, which sustains our life, and which is of the white side of Nature, continuously absorbs the effects of the dark

forces. This process is taking place without our knowledge within our bodies throughout our life. However when death occurs, the Ushtan or the life giving force ceases, and our body atoms come under the control of the dark forces. As long as the Sun's rays fall directly on earth, these dark forces cannot have effect, but as soon as the sun sets, the attack by the dark forces on our dead body matter which is devoid of 'Ushtan' increases many fold. To save the atoms of our dead body from these attacks, the prayers of "**Sarosh Yasht Vadi**" are recited in Aivistrutham Geh after sunset. The Stoats of this prayer surrounds the corpse and has the same effect on the body atoms as "Ushtan" has during the lifetime, affording protection against the attack of the Dark Forces.

On the dawn of the 4th day, when the connection of the soul with the corpse via the blue streak gets broken, the atoms of the corporeal body have to be handed over in the charge of "**Daham Yazad**" for which purpose **Afringan Ceremony** is held in honour of this Yazad. As the soul progresses in the higher realms, there comes about a change in its condition. Simultaneously, the atoms of the corpse have also to undergo corresponding change, for which purpose they are put in charge of and under the protection of Daham Yazad.

Journey of the soul on the 4th Day after death and thereafter :

After leaving this world, the soul goes to the Arvahi Alam of Nisti region. Those regions of Nisti comprising of Adairi, Pairi and Aipi Dakhyus and their "Zamrirs" (interspaces) is known as **Arvahi Alam**.

Arvahi Alam is divided into two - 1) Superior and 2) Inferior. Superior region consists of 6 heavens namely : 1) Vida-da-Fashu 2) Fra-da Fashu 3) Savahi 4) Arejahi 5) Vouuru-Jereshti 6) Vouuru Beresthti.

Inferior region consists of 3 planes namely: 1) Varjami 2) Kangdazi 3) Ganjashi.

These heavens and planes are counting from top to bottom towards the earth. i.e. from

Adairi Dakhyu to Aipi Dakhyu. Besides these there are several sub-divisions.

When a Zoroastrian soul leaves this corporeal world on the dawn of the 4th day, it has to wait on either of the 3 planes of the Inferior region depending upon the type of deeds performed during its lifetime on earth.

The Condition of the souls on the lowest plane of Ganjashi:

The souls of those who have committed murders, robbery, practised black magic and committed suicide stay on this plane. These are considered as unpardonable sins. Souls of the vile and evil persons of the lowest category stay on Ganjashi. Because the soul of a person who has committed suicide has to stay on this plane, no matter how good a life he has led, it has to stay in the company of evil entities. It is preordained before taking birth for every soul to complete a certain number of breaths during its life on earth, according to its destiny. If any person going against the 'Law of Nature' cuts short his life in any manner, his soul has to initially spend its time in the company of the souls of such vile persons, till it completes the time of the balance number of breaths which were ordained for it on this earth. It has to stay **ten times** as long as the time remaining to be completed on earth. Such souls are unfortunate, because, the effect of the prayers do not reach them and they not only get no relief, but have to undergo twice as much misery as it had to on this earth.

Thus it can be seen that the condition of those committing suicide is many fold worse and horrible after death, than it would have been on earth. **Hence a Zoroastrian will now understand how disadvantageous it is to committ suicide.**

The Condition of the souls on the middle plane of Kangdezi:

This is the second plane above 'Ganjeshi' on which the souls of the following category of persons reside :

- 1) Those who have willfully not observed the laws of separation during menses.
- 2) Those who have not observed the laws of purity after sexual intercourse and those who have wasted their semen in various ways.
- 3) Women who have died during child birth or menstruation.
- 4) Prostitutes and those who have committed adultery.
- 5) Those who have spread pollution through putrified matter.
- 6) Those who have come in contact with the Saliva of rats, dogs, cats and those who have eaten food from vessels or food touched by these animals.

Souls of all the abovementioned persons have to stay on this plane for a period of six to fifty four months. During this period the soul does not get the benefit of prayers performed for breaking the shell formed around its keharp at the time of death. The period of stay depends upon the denseness of the shell and the time required to break it. Thereafter the soul goes on 'Varjami.'

Note : The period of six to fifty-four months is not our ordinary earthly time, but depends upon 1) Nimur Saal 2) Kar Saal 3) Far Saal of the planet under whose influence the death has occurred.

Nimur Saal : is the time taken for sun or any planet to complete one revolution through the 12 signs of the Zodiac which is called as a period of **one year** and is as follows :

Moon - 354 days; Mercury - 360 days; Venus - 360 days; Sun - 365 days; Mars - 540 days; Jupiter - 4680 days; Saturn - 10800 days; Uranus - 32,400 days; Neptune - 56,160 days.

1 Kar Saal = 30 times 1 Nimur Saal.

1 Far Saal = 360 times 1 Nimur Saal.

The planet under whose influence the death of a person occurs depends upon the manner in which he has faced the tribulation on earth, the amount of religious practices he has observed during his life time as prescribed by the Prophet, and the manner in which he has used his 'Free Will' in all matters of decision making in life, whether for good or bad.

The Condition of Souls on the upper plane of Varjami:

The Kehr is surrounded by the Aura of the person at the time of death which is either dense or fine depending upon the deeds performed by him during his lifetime. The dense part of the aura stays with the soul till the plane of "Kangdezi". The finer part of the aura appears on this plane as a beautiful form and continuously hovers round the Kehr.

On the plane of Varjami there are two stations. One is a little higher towards the right side and is known as **Daadar-e-Gehan** and another is a little lower towards the left and is called **Apakhtar**. If a person has spent his life on earth practising the tenets & teachings of the Zoroastrian religion, and has reached a certain stage of piety out of 72 stages and has freed himself from the bonds of 144 types of 'Keshash,' then the finer form of its aura is so very subtle and light that it straightaway passes through the portals of Daadar-e-Gehan, where it gets rid of whatever form remains, and from where it climbs into the realms of the 6 heavens, higher and higher, step by step. Such a soul never takes birth on earth again.

On the other hand the soul of a person who has to undergo the tribulations of the balance of his "Keshash" goes to Apakhtar where the form which is continuously hovering around it, has to be got rid of till it is completely dissolved. Such a soul has to take **rebirth** on earth. It is for this purpose that the prayers like Yazashne, Sarosh, Nirangdin, Hamayasht etc are prescribed and performed. It is very necessary that priests performing these prayers observe a very high degree of purity and follow the tenets of the religion very strictly, for the prayers to be effective.

Eight steps for a priest to become a Yozdathregar:

In our Zoroastrian religion a priest has to pass through several stages before he is fit to perform high liturgical ceremonies. These are given below :

Fraberetar This is the **first step** in which a priest has to carryout the orders of the higher grades of Yozdathregars. The philological meaning of this word is - Fra = Forth & Bere = carry. Fra + Beretar is one who carries back and forth.

Aberetar When a priest reaches this **2nd stage** he knows everything about water, such as how to draw out pure water, the ceremonies to be performed whilst drawing water, the method of drawing water in Ush-hen Geh, how to keep the water drawn during Ujiren Geh, pure during Aivistruthrem Geh, how to purify a thing using water and the meaning behind doing so, how to purify the instruments and vessels used during Yazashne ceremony - in short he should have full knowledge of using water to purify everything. It is a compound word comprising of Aab = water + Beretar i.e., one who carries pure water for bath and other ceremonial purposes.

Aasnetar This is the **3rd stage** in which a priest knows various things about taking bath, such as how to take bath, how to give purificatory bath, how to give 'Barshnoom', the reasons for

the same, how many circuits to be drawn whilst giving Barshnoom the reasons for the same, and advantages of taking it. The degree of purity achieved in taking 'Shisyo' bath, the manner in which purity is achieved whilst taking bath for 'Riman', why no water and only Nirang has to be used during 'Barshnoom' - he should be well versed in all of the above matters concerning bath. This word comprises of Aa + Sna = to bathe i.e. to give bath.

Rathviskar - This is the **4th Stage** meaning to arrange the instruments and vessels used in their proper place and the reason for the same. He should have the full knowledge of the purpose of everything used during the ceremony and the esoteric and spiritual meaning behind the same.

Havanaan - This is the **5th Stage** in which a priest has full knowledge of all ceremonies concerning 'Hom' such as what is 'Gokeran', why Hom is the best, why a Yozdathregar should drink 'Hom' whilst performing Yazashne ceremony, the reason for filtering Hom.

Aatar-Vaksh - This is the **6th Stage** in which a Priest should know how to perform all ceremonies concerning Fire - what is Fire, how many types of Fire energies are there in Nature and their functions, how to consecrate a Fire temple and the meaning

behind doing so, the function of fire temple of 'Behram' grade and 'Adrian' grade, how to perform Boi ceremony and how to draw circuits whilst doing so, and its meaning.

Jyota -

After passing through the above stages, a priest enters the **7th Stage**. It is only after entering this stage that a priest is **fit** to perform a function of "Jyoti" during Yazashne ceremony. It is after passing through all the above mentioned stages, having gained full knowledge, strictly observed the canons of the Zoroastrian religion with full purity step by step, that a **Yozdathregar can perform Yazashne ceremony**. According to the dictates of the Zoroastrian religion, a priest should be under the planetary influence of Jupiter, whilst performing Yazashne ceremony which is possible only after the age of 52 years. Our religion teaches that when a child is born it is under the influence of **Moon** for the first 4 years, **Mercury** for the next 6 years i.e. upto age 10, **Venus** for the next 8 years i.e. upto age 18, **Sun** for the next 19 years i.e. upto age 37, **Mars** for the next 15 years i.e. upto the age 52, **Jupiter** for the next 12 years i.e. upto age 64, and **Saturn** thereafter till the end of life.

(To be Continued)

THE CONDITION OF A ZOROASTRIAN SOUL AFTER DEATH AND THE CEREMONIES TO BE PERFORMED FOR THE FIRST FOUR DAYS AND THEREAFTER

(Translated by Minoos Irani from "Frashogard" Silver Jubilee Memorial Volume from article in Gujarati by Dr. Framroz Chiniwalla)

Sraoshaverej - This is the 8th and the last stage which means Dastoor-aan-Dastoor. To reach this high stage, a dastoor should have passed through all the above mentioned stages, should know the inner meaning of each ceremony and should have knowledge of the Divine energies working in Nature. Really speaking 'Sraosh' means 'Sarosh Yazad' & 'Verej' means 'Worker' i.e. one who is a co-worker of Sarosh Yazad, who can hear the sound of Sarosh. When a 'Jyoti' who has passed through these stages and has undergone the Barshnoom Ceremony performs yazashne ceremony, wonderful effects are produced in Nature.

Why should a priest undergo Barshnoom?

It is a law of nature, that when every human being whether a sinner or a saint, comes in close contact with another human being, there is an intermingling of each other's aura, because the energy of Atash-e-Vohufrayan which is present in human being, has the property of attracting each other's magnetism through the agency of sun's rays. Therefore the aura of a

Yozdathregar keeps on polluting without his knowledge, when he comes in contact with others. It is for this reason that a saintly person who has once taken 'Burshnoom' and who follows the canons of the religion strictly, and is performing liturgical ceremonies, has to take another 'Burshnoom' after six months without fail, as during this period, there is a gradual reduction of the purity of his aura.

The effect of 'Burshnoom' on Yozdathregar.

After taking 'Burshnoom', a priest has to remain in isolation for 9 days and nights, because he has to remove the pollution from his aura & make it pure. Therefore during this period he has to refrain from eating meat, fish, liquor, etc. and take great care in the use of water. We have seen that in the presence of sun's rays, magnetism of one person is attracted towards another. This is possible due to the electro-magnetic energy named "Kshaeto Fraado" present in water i.e. if water is not used during this period of Burshnoom, then the mutual attraction of magnetism between two persons cannot take place. Thus by not using water during this period, the bad magnetism steadily gets removed from his aura, but he does not attract the magnetism of other person. He has to remain at least 9 steps (approx 27') away from another person or fire and water and Barsam, so that the bad magnetism leaving his body does not get attracted by these. It is for

this reason that a priest has to remain in isolation during Burshnoom.

Why only Nirang should be used?

As we have seen, the person taking Burshnoom removes the pollution from his aura, but this unseen polluted matter forms a layer on his body. To clean this layer only Nirang (bull's urine) is used.

The benefit of taking 'Navaso' bath 3 times during 9 days of Burshnoom.

By using Nirang, the layer of pollution on the body gets gradually removed, but is not as effective as water, and the polluted matter collects on his body to such an extent within 72 hours, that on the 4th day the person is given a 'Navso' bath in a certain manner by using ash of Atash Behram, Consecrated bull's urine (Nirangdin) and water which has been made pure by performing certain rituals, so that the electro-magnetic energy named 'Dangahu Fraado' present in water removes the accumulated layer of pollution.

A question naturally arises here, that if water is not to be used during Burshnoom, and if water is used on the 4th day as mentioned above then what happens to the magnetism of the other person which gets attracted due to presence of electro-magnetic energy of 'Kshaeto-Fraado' present in water? But here the water used is purified in such a manner that only the 'Dangahu-Fraado' energy is active & other energies of water are in dormant condition, and therefore only 'Dangahu-Fraado' removes the polluted matter from the body and other energies present in water cannot perform their function. In this manner by taking 'Navso' bath after every 72 hours, the layer of pollution

is removed completely and the person's aura becomes pure and lustrous.

When a priest of the 7th stage who is a 'Jyoti' and who has made his aura pure & lustrous in the above manner performs high liturgical ceremonies such as Yazashni, Visparad, Venidad, Nirangdin, Hama-Yast, Getikharid etc., then it helps the soul which is on the "Apakhtar" Stage, to dissolve the 'Form' surrounding it. Such is the lofty status of a true yozdathregar and the enormous amount of help he can give a soul through the medium of prayers.

Appendix - 1

Some facts about the separation of the nine components of the body after death.

- 1) The human body which was one whole, up to the time of death is separated into two parts after death.
 - a) One part comprises of the physical body of dense matter in which 'Azda' or the oily body is scattered and some part of 'Ushtan' and 'Tevishi' are also trapped.
 - b) The second part is formed of 'Keherp' the major portion of 'Ushtan' & 'Tevishi'; and 'Ruvan & Baod.'
- 2) The first part (a) should be put in the custody of Daham Yazat within 4 days after death. The physical body should be either eaten away, or should be exposed to the rays of the sun. Till such time that 'Azda' and other portions along with it remain trapped in the physical body, the soul which is sitting in the 'Keherp' cannot go upto 'Chinvat'.
- 3) The second part (b) consists of the major portion of the 'Keherp' along with a larger

part of Ushtan, Tevishi and the heat which was sustaining life force. In this Keherp is also seated "Ruvan" & 'Baod' in Lahiyān Chakra (the chakra on top of the skull) accompanied by 'Khoda' (soul's personal guiding angel/god), Panche Zarvikashe Baten (the five spiritual powers of the soul, with the help of which it has gathered the essence of, goldiness over lifetimes), and 'Farohar'.

- 4) There is no difficulty in the formation of the 1st part (a), but the second part (b) is not formed in all cases.
- 5) During a person's lifetime, Ruvan + Baod reside in the 10th Chakra near the heart where 'Ahriman' is unable to get an entry'. But as soon as death occurs, Ruvan + Baod leave this 10th Chakra and go to the Lahiyān Chakra which is guarded by Sarosh Yazad. **When the moment of death is near, Sarosh Yazad closes the door of this chakra, in which only Khuda & Farohar are given entry.**
- 6) Now when Ruvan accompanied by Baod leaves the 10th Chakra and tries to enter "Lahiyān", they find the door shut. This is a very unfortunate moment because the Druj - Nasu aided by the forces of evil, pursue Ruvan & Baod, and try to stop them from going towards Lahiyān. **Uptil now the second part (b) is not yet formed.**
- 7) Druj Nasu and Ahriman's army bring an attack on 'Keherp' and the atmosphere around. At this time the Divine element in Keherp, Prays to its Khuda (Personal God) to protect Ruvan.
- 8) When Ruvan sees its physical body being attacked by 'Ahriman forces, it loses courage and cries in despair but 'Baod' which is very alert, gives courage to Ruvan and tells it to recite the prayer "Kaam Nemoi Zaam" the

reference of which is found in Hadokht Nask.

- 9) This removes the fears of Ruvan, and it goes to combat Druj-Nasu and at the same time requests Sarosh Yazad to open the door of Lahiyān but since Ahriman's forces are very near, the door is not opened.
- 10) When the living relatives of the dead person perform the 'Sachkar' ceremony, the Ahriman's forces are isolated and surrounded, so that they cannot rush towards Lahiyān. It is only then that Sarosh opens the doors in which Ruvan & Baod gain entry and meet Farohar, Khuda & Zarvikashe Baten. This state of Ruvan is known as "Anush-e-Ruvan".
- 11) If the 'Sachkar' ceremony is not performed, the door to Lahiyān is never opened and Ruvan cannot achieve the state of 'Anusheh', and the dense shell of thoughts surrounding the body is made hard and taken possession of by Druj-Nasu and Satan. **It will thus give an idea of the importance of Sachkar.**
- 12) When Ruvan enters the fort of Lahiyān, only then is the abovementioned 2nd part (b) is said to have been formed, after which the soul gets busy in saving its physical body from the attack of Dark Forces.
- 13) If Azda and the portions of 'Ushtan' - 'Tevishi' trapped in the physical body are not released and put in possession of Daham Yazad within 4 days, then the 'Urvan's attention is attracted towards it and it works to achieve this goal. Dokhme Nashini and exposure to sun's rays makes this task easy.

(To be continued...)

**The more you love what you are
doing, the more successful
it will be for you.**

THE CONDITION OF A ZOROASTRIAN SOUL AFTER DEATH AND THE CEREMONIES TO BE PERFORMED FOR THE FIRST FOUR DAYS AND THEREAFTER

(Translated by Minoos Irani from "Frashogard" Silver Jubilee Memorial Volume from article in Gujarati by Dr. Framroz Chiniwalla)

Appendix - II

How Death is caused. What happens at that moment and its relation to the separation of Kehrp.

- 1) There is a subtle oily body within the skeletal and the soft internal organs of the physical body known as 'Azda'.
- 2) Life force or 'Ushtan' continuously circulates through Azda. Life force is composed of two types of heat energies - Hararat-e-Garezia the life sustaining heat and Hararat-e-Garebia the heat energy which is capable of destroying life and responsible for formation of dead matter. Lord Ahuramazda has by His Divine spark caused motion in these 2 types of heat energies, due to which they are always circulating in unison in the human body when alive.
- 3) Azda is mainly composed of 'Gav' - the Divine benevolent essence, working on the white side of Nature and 'Vohun' opposite in nature to 'Gav'. However the latter is subdued and subservient to the former during life. There is an incessant attack on the 'Azda' by continuous emission of pollution, formed due to vibrations of bad thought, generation of excessive heat and waste matter emerging from the body throughout a person's life. However Azda is able to withstand this assault due to the power of Gav element in it. 'Azda' gets support and strength if the person practises the virtue of truth, follows the prescribed religious code of behaviour and says his prayers regularly during his lifetime.
- 4) Impressions are formed on Kehrp to a greater or lesser extent by the person's thoughts, words and actions. On the day the soul is to leave this corporeal world, the impression of thought process begins to form on Kehrp from the time of dawn that "Now I have to leave this corporeal body."
- 5) Along with the thoughts, there is also a voice which gives this message and finally when the above thought and voice is strong enough to prompt the actual process of separation, the Kehrp starts leaving the body through the toe.
- 6) It is desirable that the thoughts, voice and the process of separation follows each other in geometric progression i.e. gradually; but if there is a sudden separation of keharp from the body, it is traumatic for the soul.
- 7) The initiation of thoughts in sinners at the time of death, is akin to the thoughts emanating from an ordinary person when troubled with anxieties and worry. In an honest and virtuous person, the thought initiation is very strong before death, so that the person gets premonition of approaching death.
- 8) When the entire Kehrp leaves the body, the fortress of Azda which was holding the Kehrp; collapses and the subtle oily matter scatters and spreads throughout the physical body. When this happens, the Life Force which was keeping the person alive, also deserts the body and gets amalgamated with the Kehrp.
- 9) As soon as the Life Force ceases, death occurs and the two heat energies mentioned in Para (2) above, get separated from each

other, and become each other's adversaries. Hararat-e-Garezia which is mostly composed of 'Vohun' becomes stationary and heavy and it becomes the nesting place of 'Satan' who converts the atoms of this Hararat into decaying matter, which in turn begin to emit bad vibrations which spiritually pollute the Kehrp, the soul, Hararat-e-Garezia and the entire atmosphere in the vicinity.

- 10) If at this time, the 'Sachkar' ceremony is performed, the Satanic forces are rendered ineffective, and spiritual pollution is arrested. But if at that moment the relations of the deceased sit to wail and mourn and neglect their duty of performing 'Sachkar' - then Satan impregnates the dead matter with his seed, which enables the spiritual pollution to grow and spread, which in turn attacks the Soul.
- 11) If a person dies at the end of a 'Geh' when the Satanic Force is very strong - the polluting forces are immediately formed. This is the reason why 'Sachkar' should be performed immediately on death.

Appendix - III

The shell formed from the last thoughts of the Dead person; What is it? and How is it formed?

- 1) In ordinary people like us, the soul is in a state of consciousness maximum upto 4 years after birth.
- 2) The mind of a child is active long before birth from the time it is in the mother's womb.
- 3) What is mind? The circuits of 'Gav' and 'Vohun' energies circulate through every atom of our body and their meeting point is the 10th Chakra near the heart - the seat of "Conscience" from which mind is formed and which is always active.
- 4) The 'Soul' appoints mind as its deputy. Therefore during our lifetime, 'Mind' is the

'President' whose cabinet is formed of 'Gav' & 'Vohun' elements. Whenever any thought passes through the mind, or it desires to take any action - these two ('Gav' & 'Vohun') express their opinion - which the mind acts upon according to its fancy by considering the opinion of either one or the other.

- 5) In an ordinary human being, there is a very strong inclination of the mind towards evil and therefore the soul becomes unconscious and hands over the charge of management to the mind instructing it to take the opinion of 'Gav' or 'Vohun' in all matters of life, and act after taking the approval of 'Baodang'. Thus the mind is the king who rules over the physical self of man.
- 6) Thus during lifetime, the mind behaves as it pleases. If it has cared to take the opinion of 'Gav' it will achieve grandeur and glory and it will be conscious at the time of death to take direction from 'Gav'. But on the other hand if it has acted during lifetime upon advice of 'Vohun', then at the time of death it will not even remember to ask for Gav's help.
- 7) When the time of death is near, when the breath is about to cease and general state of turmoil prevails - it is an opportune moment for the Forces of Evil to raise their head and 'Ahriman' tries to take control of the mind, but it does not want to relinquish the freedom enjoyed during lifetime.
- 8) At that moment if the mind would have asked Gav - "What should I do?" it would have suggested that "Remember your 'Khuda' (personal god), remember Prophet Zarathushtra and tell Ahriman that "Do what you can, I am not going to obey you." and the mind gets the advice to put itself under the protection of 'Baod.'
- 9) But during lifetime, the mind had not cared to go by Gav's advice and had instead

revolted against 'Baod'. Therefore it gets confused when it receives ultimatum from Ahriman and does not know what to do. It keeps on asking Vohun's advice, who entices it with the illusion of the material world - wealth, properties, luxuries - and talks about taking care of these things - but it never gets the advice whether to obey Ahriman or not. Such is an unimaginable state of fear, confusion & turmoil which affects the mind, and it projects its thoughts towards the mundane things of the world.

- 10) In this manner whilst projecting such thoughts, the mind disintegrates and its existence comes to an end. These last moment thoughts projected by the mind are so strong that they crystallize and form a shell. If these last thoughts are in tune with the 'Gav' 'element' and under the protection of 'Baod'; this shell is very light and made of rarefied matter, but if the mind at the end of its existence has projected thoughts worrying about the worldly attachments, then this shell is formed of dense matter and is hard.
- 11) In this manner on one hand the animate life-giving power ends causing death, and on the other hand the mind disintegrates. At that moment or perhaps even prior to that 'Baod' awakens the sleeping soul and instructs it that "oh brother, wake up, we must leave this 10th Chakra and go towards 'Harbarez' (1st Chakra on top of the skull), The soul asks for an account of life from the mind, but it is nowhere to be found. However it gets to see the impressions of the thoughts formed during lifetime and at the time of death when, "Tevishi" the Desire body leaves the corporeal body and goes towards 'Kehrp'.
- 12) If the envelope or the shell is made of dense matter, - it helps the Forces causing

decay to proliferate - which Ahriman uses to surround the Soul - perhaps, he may succeed in his attempt so that the Soul may be made to exist as a ghost or spirit of the lower elemental world - but most of the time this does not happen in case of a Zoroastrian; except if the dead person had practised black magic or Sorcery during lifetime.

- 13) The soul of a Zoroastrian is capable of standing up against 'Ahriman' by chanting the Gathas and asking for help from Lord Ahuramazda. If it does not receive help from its living relatives i.e. it does not receive the benefit of 'Stoat' from prayers then the 'Holy Abeds' come to its help.
- 14) Thus Satan takes possession of the shell of sinners like us - to free it from his clasp it is very necessary to recite the Ahunavad Gatha and perform the four days ceremonies so that the stoat vibration of these prayers help in releasing the shell from Satan's grip. But if someone living in far off lands dies, or death occurs under such circumstances when no prayers could be performed and before the relatives come to know of the demise of the person, and if Ahriman has already taken possession of the shell and trapped the soul into ghostly existence, then by performing Yazashne ceremony in honour of Sarosh Yazad and reciting Vendidad prayers for 3 days; it is largely possible to release the soul from its unfortunate condition.
- 15) We can therefore understand the importance of performing 3 Sarosh & 3 Vendidad, and if the living relatives fail in this duty or if there is any defect in the prayers performed by the mobeds, they owe a heavy responsibility to Nature and the Soul of the dead.