

THE CASE OF THE ORBITING SOUL

Adi Doctor

"All aboard the 'HASTI-NISTI* SPECIAL', please!", the voice came loud and clear over the supra-etheric waves. "Those groups of souls earmarked for NISTI (Evanescent Ultra-Physical World containing many dimensions) and GETI (Earth where matter rules the roost) should board the 'Special', leaving shortly on its billions of miles odyssey to Earth."

The melodic voice was referring to those different groups of souls (each group having souls with more or less the same rate and frequency of vibration), which, because of their deficiency of Divine Knowledge and Wisdom, were sent into exile from the Spiritual World down to the Planetary World and further down to the evanescent World of the four elements (Fire, Air, Water and Earth), which include our Earth, for transmuting their Evil into Good. They had to cleanse themselves of what the Avesta calls Dravao - ignorance. Until they did that, entry to the Planetary and Spiritual Worlds was barred for them. The Prodigal Son could only return to his Father after gaining full emancipation.

And so it has come to pass that billions of years and hundreds of birth-death cycles later, your soul and mine have reached that stage in the evolutionary cycle, where we are still in the process of removing the dross of ignorance and the blemish of grossness that have clung to our souls.

The result is that most of us have to travel by the 'Nisti Shuttle' for thousands of years. This 'Nisti Shuttle', called THWAASHE KHADAAT, in the Avesta, is, therefore, constantly invoked by a devout Zoroastrian in his daily prayers. For instance, towards the end of every prayer, beginning with SAROSH BAAJ, there is a short prayer of JASA-ME-AVANGAHE MAZDA, AMAHE UTASHTAHE where THWAASHE KHADAAT is remembered with

ZARVAANA AKARANA and ZARVAANA DAREGHO KHADAAT. ZARVAANA AKARANA, which means 'Boundless Time' consists of innumerable ZARVAANE DAREGHO KHADAAT, self-created long cycles of time of 81,000 years each, which in turn, contain many cycles of THWAASHE KHADAAT or self-created rounds of life on earth again and again till Evil is transmuted into selflessness and philanthropy. Thus, all the three, THWAASHE KHADAAT, ZARVAANE DAREGHO KHADAAT and ZARVAANA AKARANA pertain to Time and its cycles.

In the KHORSHEH-MEHER NYAISHES, the devotee goes a step further and says that he is in tune or harmony with these cycles of Time. Surely there must be more than meets the eye in this statement. Our purpose here is to concentrate on the shortest cycle — THWAASHE KHADAAT.

Meaning & Definition of THWAASHE KHADAAT

The late Ervad Kavasji E. Kanga gives the meaning of THWAASHE as 'sky' or 'the space between earth and sky' and KHADAAT as 'self-created' or 'automatic' in a secondary sense. The two words, if freely translated would mean, 'circling in orbit in the rut or space created by self'. Thus, THWAASHE KHADAAT is the automatic repetition of the cycles of birth and death till emancipation of the soul is attained. A child is born, it grows up to live a sinful or a pious life and dies. After death, the soul goes to THWAASHE (sky). If it is not fully emancipated, it has to come back to earth and the cycle begins anew. THWAASHE KHADAAT has, therefore three stages :-

- (a) The soul descends to the earth and the entity lives and bargains with other entities belonging to different groups of souls in the worldly bazar;

- (b) The soul then passes on to the regions and planes in the evanescent ultra-physical world, which are called DAKHYUS in Avesta, under the jurisdiction of MEHER YAZAT, after the earthly death, until 'real' death takes place on the celebrated CHINVAT BRIDGE, as we shall presently see;
- (c) The fate of the soul is decided: whether it has to continue its rounds between Earth and the Ultra-Physical world or whether it can proceed further up in the higher realms, from where it will not come back.

(A) First stage of THWAASHE KHADAAT

We shall now examine these three stages or rounds of a THWAASHE KHADAAT of a Zoroastrian soul. (While every human soul has to travel in the Nisti Shuttle of THWAASHE KHADAT, the difference between the souls belonging to different grades, which we call

faith or religions, lies in the different ultra-physical realms they have to visit and the number of times they have to be in orbit. So, here, we shall confine our attention to the cycles of an average Zoroastrian soul).

Hardly anything needs be said about the first stage, viz., birth, life and death on this planet, except for the fact that the orbit depends entirely upon the KIND of life led on earth. The foundation of the soul's fate in the other two stages is, therefore, laid in the first stage itself !

(B) Second stage of THWAASHE KHADAAT

The second stage begins with what we mortals call "death", that is, when the soul along with the Keherpa (astral body) leaves the material world. This death is only a partial death in which the physical body is shed, while the Urvan (soul) renews its seat in the astral or ultra-physical body KEHERPA. This second stage may extend to hundreds or even thousands of years ! It should be noted that

the sequence of events and happenings in the first three days after death are not included here, as that is outside the scope of this article.

Soon after death occurs, the soul rushes inside the astral body which will be its vehicle for the take off to the 'astral' or ultra-physical planes. The 2nd stage begins on the dawn of the 4th day — CHAHARUM — after death. "The first three days", as the late erudite Dr. Framroze S. Chiniwalla aptly puts it, "were so to say the interregnum between the end of the first and the beginning of the second part of THWAASHE".

On the 4th day, the soul gets an inkling of its past and what's in store for it in future. This is because, so far, the soul which was veritably in shackles of matter and grossness, called BAND-E-DAROSH, is now relatively free, in that, it has an increased amount of Divine Consciousness (RAYE), which was till now subdued. In the earthly life, it was the mind that ruled the body while the soul was in deep slumber. Now after death, the mind has fallen with the body and the soul, bristling with RAYE — Divine Illumination — takes over.

AT THIS DELICATE STAGE, WHEN THE SOUL IS AWAKENING, IT IS ABSOLUTELY ESSENTIAL FOR THE LIVING TO HELP THE SOUL DEVELOP ITS RAYE BY PERFORMING THE PRESCRIBED LITURGIES AND CEREMONIES. If the corpse is disposed of according to the tenets of his religion then on the CHAHARUM day, the soul is full of HOSH (consciousness), as against the NIM-HOSH (semi-conscious) state that it was in, during the interregnum.

If, however, the dead body is not disposed of according to the VIDAEVODAT, but is imperfectly disposed or not at all disposed of (e.g. when the corpse is cremated or buried) and if the deceased had not led a life according to the mandates of the Zoroastrian religion, then even on the 4th day, the soul continues to remain in the same NIM-HOSH condition

and remains in that state for a very long time. It is then unable to develop its RAYE. It is constantly attracted to the wrongly disposed of body or the undisposed body, which it tries to release from the grip of DRUJ (various types of subtle putridity). For these unfortunate souls, what happens is that their death-time wishes and thoughts solidify into 'thought-shells' or 'desire-bodies', which for Zoroastrian souls have to be destroyed before the fourth day of death, by means of rites and ceremonials like the GEH SARNA, YAZASHNE, VENDIDAD, rituals in honour of SAROSH YAZAT, DOKHMENASHINI, etc. For the unfortunate Zoroastrian souls who do not get these benefits, their 'desire-bodies' remain at the lowest stage of the CHINVAT BRIDGE, called GANGDEZ. To add to this, if the possessors of these souls were unscrupulous and insincere in their dealings during life-time, they've had it! After death, their souls are immediately captured by the Dark Forces of Nature in the lowest realms and are dragged to the earth forcibly to pander to the wishes of these wicked forces! For such souls the interregnum period, instead of ending in three days, lasts for an indefinite period!

Coming back to the normal Zoroastrian soul, i.e. one who has led a reasonably good life and has had the benefit of all the rituals performed in its honour, it manages to land safely and without difficulty on the first stage the lowest of the three stages of GANGDEZ, which is the threshold of CHINVAT. The word CHINVAT is derived from the Avesta root CHI=to select. "It is a selector of saintly souls, who, on account of their practising strict truthfulness in life, on earth with contritions for wrong done, accompanied with control over passions and practising of the Zoroastrian antimicrobe, BAAJ rites in daily life, become 'ASHIM ASHAAI' holy for the sake of holiness, whom Zarathushtra promises to help across the CHINVAT BRIDGE, while the wicked on account of the sinful life on earth cannot go higher beyond GANJESH, its bottom stage"

"Thus CHINVAT selects the pious, and rejects and thereby punishes the wicked as its derivative signifies".

To facilitate understanding of the various stations, regions, planes and sub-planes and dimensions in Space, in which a Zoroastrian soul has to travel and dwell in the 2nd stage of his THWAASHA, it is necessary to give a 'bird's' eye-view of the geography and topography of that part of space in simple terms.

In the MEHER NYAISH and YASHT, the devotee expresses a desire that he be in tune with (YAZAMAIDE), AIWI DAKHYU, ANTARE DAKHYU, AA DAKHYU, UPAIRI DAKHYU, ADAIRI DAKHYU, PAIRI DAKHYU and APII DAKHYU in that order. Thus, in all, 7 DAKHYUS are invoked.

Simply put, DAKHYUS are expanses of inconceivably large magnitude in Space. They are, therefore, referred to in the Avesta in an allegorical sense as, VOURUGAOYAOITI (lit., 'wide pastures'), always associated with MEHER YAZAT, who is in charge of these DAKHYUS. So gigantic is each DAKHYU that our senses cannot have the foggiest notion about its size except by taking a rough idea: if we take the size of one DAKHYU to be that of the whole sky we see overhead, then our Earth, most of which is located in the APII DAKHYU at the bottom, would be of the size of a mustard seed! In other words, to look for the earthly globe in a DAKHYU would tantamount to looking for a mustard seed in the sky!

The rough illustration given on the opposite page conveys a crude idea of the locale of these ultra-physical planes and of the seven sub-planes belonging to each DAKHYU.

A Zoroastrian soul has to reach the 7th sub-plane between ADAIRI and UPAIRI DAKHYUS, the lowest region of Gangdez, on the CHAHARUM day. This 7th sub-plane should not be confused with the 7th DAKHYU, which we have called a plane or a station or a region. It should be remembered that between two

planes (DAKHYUS) there are 7 sub-planes. Thus, there are 42 sub-planes in all. Two-thirds of our globe is located on or about the 42nd sub-plane, counting from the top. On the CHAHARUM day, a Zoroastrian soul is supposed to reach at least the 28th sub-plane, again counting from the top.

On each of the sub-planes, between PAIRI and ADAIRI DAKHYUS, where the average non-Zoroastrian soul goes after death, as also on each of the sub-planes between ADAIRI and UPAIRI DAKHYUS, there are huge cities and universities for the souls to live and learn, the Avesta words for which are DAEZ and GAATU, their Pazend equivalents being DAZ and GAAS. We, corporeal beings, have no idea at all as to what these ultra-physical cities and universities could be like. The cities on each sub-plane are broadly divided into two parts: one where dwell souls who have lived their earthly lives according to the path prescribed by their religion. Their homes are stately mansions, with exquisitely beautiful gardens, splendid trees and flowers, perfume-laden breezes and pools of glittering water; the other where dwell souls who have committed dark deeds on this earth and who have particularly revolted against the right path of their religion. Their dwelling places are located in the 'slum' areas of the same city. There are no flowers or trees, the souls living in bleak and barren surroundings, full of dampness and cold. Such places exist solely by virtue of an inexorable law, the Law of Cause and Effect, the spiritual reaping that succeeds the earthly sowing; to show that to escape moral justice upon the earth-plane is to find strict and unrelenting justice in the ultra-physical world.

As far as the Universities between ADAIRI and UPAIRI DAKHYUS are concerned, and particularly the one located in the lowest sub-plane of GANGDEZ, most of us, Zoroastrian souls have to begin our training there under the superintendence of Jamasp* and Peshotan*. What kind of education is imparted in these halls of learning?

*JAMASP HAKIM was the wise premier of the Kyanian King KAE VISHTASP. Because of Prophet Zarathushtra bestowing the holy potentiality of POURUCHISTI on him, he became adept in the super knowledge of all ages. Similarly, the Prophet appointed King Vistaspa's son, PESHOTAN as the chief of KANGDEZ, the middle-level sub-plane of the CHINVAT. He is a SAOSHYANT (Saviour), who is instrumental in transmuting Darkness into Light on KANGDEZ.

To quote the incomparable Dr. F. S. Chiniwalla, "This education is directed to the lifting of BAND-E-DROSH, the curtain which has contracted the RAYE (divine intelligence) of RUVAAN (soul) and the KEHERPA (astral or ultra-physical body)". But the most difficult lessons pertain to the crumbling atoms of the dead material body, parts of which may still be in the DAKHMA, where the corpse was placed. These atoms or elements of the corporeal body have to be gathered together wherever they may be and reduced to ethereal atoms of the finest kind. They are then to be given over to the custody of the sun's rays, which in turn will pass them on to DAHAM YAZAT, who is in charge of the particles and atoms of the material bodies of the departed.

Thus, the lessons given in the GAAS to the souls teach them how to release the shackles of BAND-E-DROSH from themselves and naturally from their vehicles, the KEHERPA, in which they are ensconced. The souls have, therefore, to work. They have to strive to reduce their body particles and elements to invisible electricity-state. During the training, the soul is brought in connection with DAHAM YAZAT, who with his blessings relieves the soul of its shackles. The soul having been relieved, tries to lift the fetters off the KEHERPA.

After relieving themselves of their bondage, both the soul and the astral body enlarge their inner vision and become cognisant of the proper method of making further progress.

"SUCH AN ATTAINMENT OF DEEP INSIGHT IN THE SECRETS OF NATURE THROUGH THE UNFOLDING OF RAYE POWERS, FORMS THE EDUCATION ON THE PLANE OF GANGDEZ, GIVEN BY THE GREAT MASTERS. At this time, DAHAM YAZAT lends to the freed RUVAAN in the freed KEHERPA, the abovementioned countless atoms of the dead material body.....which are so improved upon by DAHAM YAZAT as to be useful in the resurrection of the body. The KEHERPA now moulds a 'living form' out of the developed atoms given to it by DAHAM YAZAT. Now a body of matured consciousness and conscience is worked out, which is a replica of the earthly body but with highly developed consciousness and an aroused conscience, which are ever ready to work for spiritual progress.

This resurrected body has a full right to go on CHINVAT. In this body the soul is seated with his RAYE fully active. So also the KEHERPA is fully illumined." The resurrected material body is no more subject to passions. This body, with its mind and possessed of soul and the astral form, alongside Divine Consciousness, confronts its KERDAR, that is, a living form, described in the Scriptures as a feminine apparition, either resembling a comely damsel or a "hideous hag" depending upon the sum total of the deeds in corporeal life, and becomes aware of the various aspects of his past life or lives. This KERDAR, which is the living prototype of the resurrected body's own terrestrial deeds is called in Vendidad chapter 19, Paragraph 30, as SPUNVATTI, i.e. the KERDAR accompanied with SPUN or SWUN (pronunciation of 'U' as in 'BUN'), the mystical Dog full of Divine Wisdom, who shows the soul, KEHERPA and the resurrected body on CHINVAT, the proper way. All this happens on the 2nd sub-plane or station, called KANGDEZ, of CHINVAT.

But before we take up this sub-plane in details, it is interesting to note that in the lowest region of GANGDEZ, certain Zoroastrian souls

have to stay for long periods! These souls mainly belong to those Zoroastrians, who, in their earthly incarnations and committed heinous offences like murder, suicide, etc. or those who had indulged in black magic, or dabbled in seances, planchettes, Ouija Boards, (spiritual mischief), etc. Their plight on GANGDEZ is woeful, as they have to keep company with the lowliest of sprites. The fate of those who have committed suicide is infinitely worse; they have to "live out" ten times the period that was still left in their terrestrial existence when they brought on an untimely end to their lives. However holy a life a Zoroastrian may have led on earth, if he commits suicide, he has to suffer torments and agonies on GANGDEZ. These very unfortunate souls do not receive timely aid and fruits of the ceremonials and rituals performed for them by the survivors.

Once the soul has left GANGDEZ, and enters the next station, KANGDEZ, it resides in the various cities which are there, with its family members going back to seven generations.

Here, as already mentioned above, it sees its KERDAR. Here, for the first time, the soul is face to face as it were (since it is with the KEHERPA and the resurrected body) with REALITY. There is no make-believe whatsoever! It now becomes conscious of ANUSHEHI, i.e. it has no attraction towards the earth. It perceives its past sinfulness and passes judgment on itself. It condemns itself and desires to be destroyed. Its "bewailings this time are extreme, sincere, pitiable but stern, asking for no mercy but justice..... This bewailing is thus self-productive..... It is intuitive". When the resurrected body passes the sentence of total destruction or death on itself, which is called the condition or state of GERAAN POHOL or SAMGUN (GERAAN POHOL = lit, difficult, heavy bridge), the illumined soul and the KEHERPA pray for its redemption. Then RASHNU YAZAT with the mystical 'Dog', SWUN*, together with the soul's former Masters

on GANGDEZ, such as Peshotan and others, pacify it and advise it to recite the Avesta prayer of redemption, the Avestic PATET, "FERESTUYE HUMATOYIBYASCHA....." with 21 AHUNAVAR (YATHA AHU VAIRYO) and 12 ASHEM VOHU with the full import, which it obediently does, with the result that the resurrected body is given a chance by the Lord of Justice to renew its career in Life, for which the 'Dog' shows it a way.

*Lay readers should not confuse this CHINVAT 'Dog' with the SAGDID ceremony performed during the SACHKAR and the GEH SARNA ceremonies. The CHINVAT 'SWUN' denotes spiritual powers of Heavenly Entities, who are affiliated to the White side of Nature. Thus, SWUN is a spiritual guide shining with heavenly wisdom as a Star on CHINVAT, appointed for the purpose of right guidance.

By now, the soul has received adequate training. It has cogitated on the Pazend saying, "AZ ANAAI KHVARсанд HOM", ('Whatever pain and suffering befall me are for my own benefit. Praise be to the Lord! for, therein, lies my salvation!') and above all, the soul has begun the vital task of 'cultivating' or 'tilling' the resurrected body on the CHINVAT, which job it will complete when it reaches the third and final sub-plane of VARZAMKARD.

But before we take a look at the goings-on on VARZAMKARD, let's see what type of souls have to spend long periods on KANGDEZ. Souls of those, who during corporeal life have turned a blind eye to DRUJI-E-BUUJI and brazenly ignored and flouted the Law of Abstinence from this DRUJ, which arises out of menstruation, nocturnal discharge, etc., those who have committed adultery, those who have partaken of food which has been nibbled by a dog, cat or rat, etc. etc. The duration of stay on this sub-plane ranges from 6 months to 4½ years.

(To be continued.....)

THE CASE OF THE ORBITING SOUL (2)

Adi Doctor

(C) Third stage of Thwaashe Khadaat

During one's lifetime on Earth, there are two kinds of AIPEE* (atmosphere surrounding the body of an individual) that are formed; one is that comprising one's wicked thoughts, words and deeds which pertain to matter and grossness; the other consists of one's good and noble thoughts, words and deeds which deal with thoughts, words and deeds and things spiritual and belong to the White and Subtle Side of Nature. It is the sum total of the first type of AIPEE that gyrates round the KEHERPA in which the soul is seated, on the sub-plane of KANGDEZ, in the form of its KERDAR.

Now on the third and final sub-plane of VARZAMKARD or VARZAMI in short, what is called the "real" death takes place, in that the soul leaves the KEHERPA and for the first time is all by itself. At this stage it is the other subtle form of Kerdar formed while the individual was living on Earth, that orbits round the soul.

The KEHERPA is now sent for further training and tests to a lower plane called VANTAR, where it is entrusted to Nature's custody for safe keeping. Vantar is both on the North side, and the South side of VARZAMKARD. On the North side, it acts as the halting station for sinful souls destined for re-birth in the material world, and on the South side, it provides a halting station for souls, which have received the green signal to proceed further!

After this 'real' death, the soul is fully illumined with RAYE. It now enters a stage of deep meditation, attuning itself wholly with the vibratory forces and currents of the Sun, if

the soul belongs to a male or the vibes of the Moon, if it belongs to a female.

In other words, it is in communion with Lord Ahura Mazda and becomes aware of its future fate. At this time, the KEHERPA which is in VANTAR is in direct communication with it — a kind of hot line having been automatically established between it and the soul. The KEHERPA receives the echoes of every 'thought' of the soul which is in communication with Ahura Mazda. Every atom of KEHERPA rotates and revolves at breakneck speed in ecstatic rapture! This is the state of ANUSHEHI for the soul — attunement with Eternal Order when there is no attraction for it towards Earth, the fetters of BANDE-DAROSH having been broken.

After the soul completes its deep meditation, during which, it has recited or chanted the Avestic prayer, HANAEMAACHAA — ZAEMAACHAA (Yasna 41.4 or 7th KARDA of Yasna Haptanghaiti or HAPTAN YASHT), praising the great Lord and submitting to His infallible decree, the Lord delivers the Judgement. The soul willingly and in all humility accepts the judgement. "It is in that condition of enlightenment fully prepared to undergo any decree of fate that can be fashioned out for it to help it achieve salvation." The journey on CHINVAT is now virtually over.

The soul has by now almost completed the tillage or cultivation of the 'material' body on CHINVAT. It has separated itself from its KEHERPA, too, which is on a lower plane called VANTAR, while the ultra-fine resurrected body, which had the same form as its earthly counterpart, is on a still lower plane in the charge of DAHAM YAZAT. All the three — the soul,

the KEHERPA and the ultra-subtle resurrected body — are in constant and close contact with one another.

Here, it is very important to remember that our ceremonies and rituals, like YAZASHNE, SAROSH, NIRANGDIN, etc., have been prescribed to help the soul to 'dissolve' the subtle KERDAR which revolves round it on VARZAMKARD. OUR LITURGIES, AMONG OTHER THINGS, HELP THE SOUL TO CUT SHORT THE TIME OF ITS JOURNEY ON CHINVAT FROM THOUSANDS OF YEARS TO JUST A FEW HUNDRED YEARS.

Coming back to our soul on VARZAMKARD, if the soul has led a pure life as a pucca Zoroastrian, observing all the tenets and laws of the Religion, particularly the Tariqats prescribed therein, there is every possibility that the soul will not have to take rebirth on Earth. Its KERDAR on VARZAMKARD is so ultra-fine that the soul manages to proceed to the South of VARZAMKARD, called DADAAR-EGEHAN, which is the Portal of Heaven. From there the soul journeys on through the 6 KESHVARS in the very high realms and finally traverses the rest of the DAKHYUS to enter the Planetary World of HASTI.

But the majority of the souls on VARZAMKARD are not so lucky. They have to station themselves on the Northern side of VARZAMI, called APAAKHTAR, as they have not yet completed or fulfilled their Karmic debts and obligations. Here that subtle KERDAR of the soul keeps revolving round it, and to scrap it, the highly potent and efficacious Zoroastrian ceremonies are performed by the living on Earth.

These souls on APAAKHTAR have to take birth again on Earth. But many years before their incarnation on Earth, a very strange but significant spiritual NAVJOTE ceremony of the soul takes place, the carbon copy of which takes

place much later on Earth.

In this spiritual NAVJOTE ceremony, the soul solemnly declares and affirms that he will be a MAZDAYASNI and a MAZDAYASNI ZARTHUSHTI. At about this time or a little later, preparations are made in nature for the prospective parents of the soul about to be incarnated, to bind themselves in matrimony.

When the time comes for the soul to go down to the Earth, the particles and atoms of the material body of the last birth now properly cleaned, which are in the custody of DAHAM YAZAT, are transformed into a seed, which, through the rain goes into grain, fruits, milk, etc. on Earth. Thereafter, that grain, fruit etc. is eaten by the parents who are to bring forth the incarnated soul. This is briefly how the seed which was with DAHAM YAZAT trails down to the Earth and through the husband is passed on to the wife.

When the prospective parents partake of the grain

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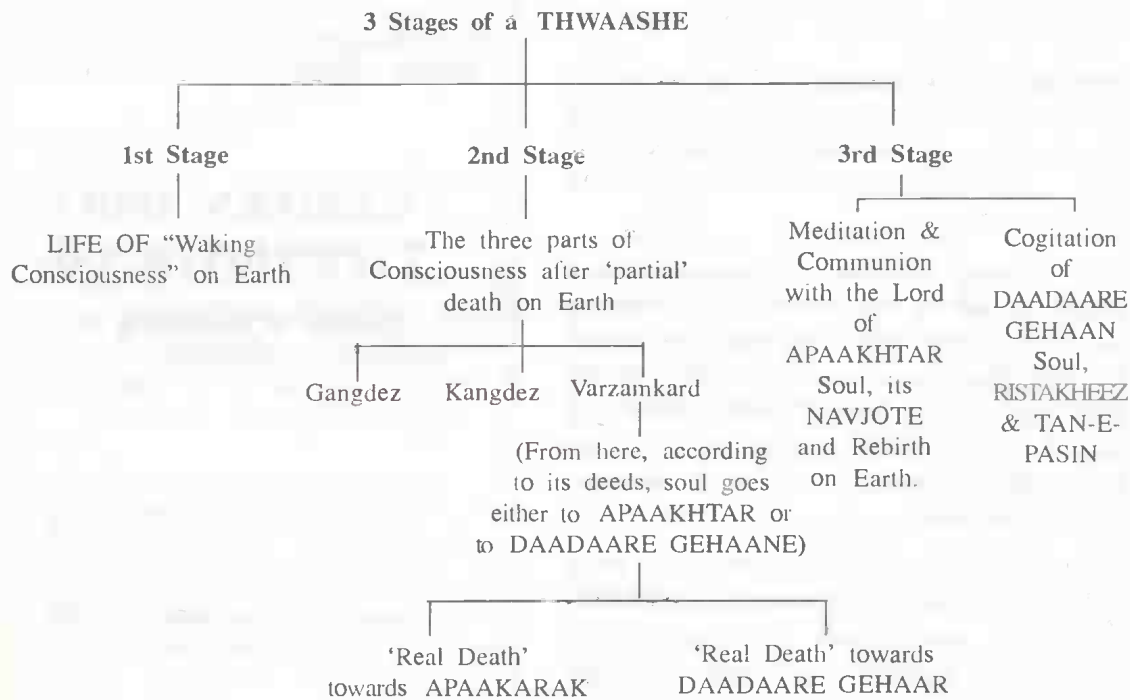
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in which the seed is lodged, the soul which was on VARZAMKARD, completes its meditation and comes down to VANTAR, to be ensconced once again in its KEHERPA, which, as we have seen earlier, is already waiting there. Finally, the soul alongwith the KEHERPA, descend to the Earth and gradually join their material counterpart, the seed, which is now lodged in the mother's womb. The process of the soul's descent and entry in the mother's womb takes about 3 months and 27 days after conception. And, at last, on the last three days of the 4th month after conception, the soul, astral body, organs, limbs, etc., begin to organise and arrange themselves in the womb. AT THIS TIME, if there is any deficiency or disorder anywhere, then the child may be afflicted with ailments or deformities. After 9 months of gestation, when the child emerges out of the womb, the 3rd and the final stage of round of THWAASHE is completed, to begin the whole cycle anew.

But what happens to the soul which is lucky enough not to be asked to go back to the Earth, that is, the soul which has developed its RAYE fully and does not have to undergo TANAASAK (re-birth on Earth), but TAN-E-PASIN (lit, final or last body, i.e. the soul gets so purified that it gains mastery over its five senses)?

This soul, its KEHERPA and its 'resurrected' body are all more or less now of equal frequency; they are full of Divine Illumination or Light. Such a soul, after it separates from its KEHERPA, i.e., after 'real' death — the end of the 2nd round of THWAASHE KHADAAT — gradually progresses and reaches the very door of Heaven — DAADAARE GEHAAN. It's wish has been granted, because Nature has realised that it should no more be involved in the THWAASHE KHADAAT cycle it should no more board the GETI-NISTI Shuttle ! Thus when the last trace of matter is washed off from the



soul BY ITSELF the soul is said to have reached the stage of RISTAKHEEZ or RASTAKHEEZ. It will no more don the material body but a 'body' of Light. Finally, after aeons, it will fulfill its final aim and goal of meeting its Maker.

To sum up, we give below a chart which will enable the reader to get the idea of one cycle of THWAASHE KHADAAT at the glance.

CONCLUSION : While reciting the two YATHA AHU VAIRYO just after the KEM NA MAZDA prayer in the SAROSH BAAJ, a Zoroastrian is supposed to meditate in the following way : While reciting the first YATHA AHU VAIRYO he should think, "During this worldly life may I perform my duties faithfully, keeping close to the path of my Religion, so as not to get embroiled in the cycles of birth and rebirth". While reciting the second YATHA, he should reflect thus; "May I be able to reach the stage of ANUSHEHI after death, faster, so that my soul would belong to the class of TAN-E-PASIN and not to that of TANAASAK".

How can a BAST-E-KUSTIYAN put these lofty thoughts into practice? The answer brings us to the two factors all of us should remember if we want to get off the THWAASHE KHADAAT Shuttle in one go :

(a) During lifetime, a Zoroastrian must follow the path of TARIQAT as prescribed in the Religion. He should try and keep to the "Golden Mean" enunciated in the Religion, by practising every day, DRUJ PARHIZ (abstinence from all kinds of DRUJ) and reciting the Avesta MANTHRA (prayers) as much as and as many times as possible.

(b) After his death, his survivors must perform certain fundamental, minimum ceremonies and rituals, particularly the YAZASHNE, VENDIDAD, liturgies in honour of SAROSH YAZAD & DAHAM YAZAD and

BAAJ, AFRINGAAN, FROKHSHI, STUM etc. The end result of all these ceremonies is collected on the final station of CHINVAT, viz. VARZAMKARD. A soul may have to remain on the two lower sub-planes GANGDEZ and KANGDEZ for a period ranging from 6 months to nearly 4½ years. (Without going into the details, it should be mentioned that these 'years' are not our normal solar years but have to be specially determined according to the planetary positions at the time of death.) Now, if all the ceremonies are religiously performed, their fruits, i.e. the vibratory currents which emanate from the Avesta MANTHRAVANI, start trickling towards GANGDEZ and KANGDEZ from the heights of VARZAMKARD. This enables the soul, to get rid of its KERDAR faster and progress further. Among these ceremonials, the one that plays a vital role in helping the soul in its progress is the vibratory force of the (Greater) SAROSH YASHT (Vadi).

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