

COMPOSITION OF THE FOUR ELEMENTS AND THE HUMAN PHYSICAL BODY

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The human physical body is composed of the four elements - fire, air, water and earth - each having 16 graded electric circlings, making 64, with the permutations and combinations of which is mixed the mixture of the soul's Good and Evil.

The above four elements are produced in Nisti, the evanescent mortal worlds including (1) the invisible ultra-physical planes commonly called the Space (below the heaven of the Moon); and (2) our earthly globe.

The creation of this Nisti or the mortal worlds is based on three things:

- (a) Staota of Nisti, i.e., vibratory colours slightly condensed, and hence comparatively inferior to those of the planetary world, capable of creating mortal worlds. These vibratory colours (Staota) are produced by the rotations and revolutions of the planetary heavens;
- (b) to these slightly condensed vibratory colours are added life-energies (Ushtan) by the two Mino, the coeval twins Ohrmazd and Ahriman; and
- (c) with these life-energies is associated the divine Ahunavar plan for the creation of these evanescent worlds. It may be noted that this Ahunavar plan is deified, lustrous, possessing consciousness and capable of creative potentialities.

When the above three are combined together, a sort of heat or warmth is produced. This heat is of two grades possessing diverse qualities -- one, superior, which is energizing or freshening called 'Hararat-e-Gerezia'; the other, inferior, i.e., enervating or producing lethargy and destructive of good energy is called 'Hararat-e-Gerevia.' The combination of those two types of heat produces the four elements ('Anasar'), viz. fire, air, water and earth which are the fundamental, most mysterious, variable things possessing inconceivable terrific force, and each getting 16 electrical circlings, making in all 64. We shall

not go further into details of this topic of elements, but only state that with the permutations and combinations of these 64 motions of circlings is mixed the mixture of the soul's Good and Evil.

These 64 motions are said to be the electricities of the intangible four elements. When they intermingle together in their subtle state, they cast a shadow, which as it becomes grosser and grosser, there comes into existence the normal material body as can be known by the senses. It may be noted here that the 'elements' referred to above, may not be mistaken for the 90 odd elements well known to modern science.

Owing to the presence of the above two antagonistic propensities of Good and Evil in the composition of the body, there is incessant conflict with the same (body) at the umbilicus. This conflict, not understood in philology, is referred to enigmatically in Avesta (Ysn. 12, 9) as '--yaokhedra', while the two antagonists (Good and Evil) are called 'Ranoibya', the two contestants (Ysn. 51,9). The task is to cause complete transmutation of Evil into Good through condign punishments by Nature and through the strict observance by the person concerned, of the Zoroastrian laws of purity, coupled with Truthfulness--a process involving ages and ages and numerous rebirths. When this is accomplished, the Evil having been transmuted into Good, i.e., transfigured, the need for forming the physical body exists no longer, for the soul is now delivered of its Druj (Evil) and consequently freed from re-birth in this material world. Hence the first epithet of the Zoroastrian Faith is 'Fraspa-yaokhedram (Ysn. 12,9), terminator of the (internal) conflict and the second 'Nida- snaithishem (ibid.) deliverer from the instrument of the soul, which (instrument) is physical body. The soul is now saintly. It is able to cross the top sub-region of the Chinvat or Requirer Bridge and to take birth in Pahlum Ahvan in the paradisiacal section of the Space.