

THE MYSTERIES OF BIRTH, LIFE, DEATH AND REBIRTH AS REVEALED IN THE ZARTHOSHTI DIN

THE ROLE OF OUR INTELLECT IN UNDERSTANDING RELIGION AND MYSTICISM.

THE THREE STAGES OF "THWAASH".

It is a long big hospital. At one end, there is a maternity home for mothers to give birth. At the other end, there is an Intensive Care Unit for the sick to be saved from the grip of death. In between, lot of seemingly healthy people are running in all directions. At the birth end, they seem to be cheerful; at the death end they look extremely serious.

Birth and death! Have we any idea about what are they? From where have you arrived on this screw-motivated globe? Leave it at that do you even remember that you were born? No, you don't. At the other end, do we know where we would be going? As to the in-between stage we know something, but that too very little. Life behaves unpredictably, ends abruptly. The distance between the maternity home and ICU or if you like, between mother's womb and funeral ground can be very short, short. long, very long. During that period, we don't know where, how and why we come here, and go "there". All the three: Birth, Life and Death are complete mysteries. We have enough personal experience and evidence that they are not accidents, but designs. But by whom? And how and why?

In the long series, prior to this new one, we tried to tackle with the problem of Rebirth and Reincarnation, through the help of our limited intellect. We relied on two props. One was derived from the methods of modern science and the other from the Holy Scriptures and other writings of different Religions (including ours). Both the props did indicate that Rebirth and Reincarnation are FACTS of Nature. People did have previous lives; Religions did indicate past births and next births. Yet, the questions : where, when, how and why are not answered, and not answerable through our intellectual exertions. Mysteries going beyond the intellect require a mystical science. By the very definition, that Science has in it the prominent element of FAITH. Faith means: you have **to believe** in the mystical Truths revealed by that Science.

This raises another problem. There are **many kinds of Mysticism**s. Every Religion has its own Mysticism. In truth, there cannot be a Religion without Mysticism. For instance, the very first Truth taught by every Religion is that there exists God, a Divine Creator. Now, that itself is a mystical truth, not provable by any intellectual exertion of non-saintly people like us. No sooner you speak or think of God with reverence, you have believed in Him and that is an act of Faith and therefore acceptance of Mysticism. To give another instance, no sooner you remember your dear departed ones and have religious ceremonies performed for the benefit of their souls, you have accepted a mystical fact not provable through your intellect. You have accepted Mysticism as depicting a Truth in Nature.

These truths viz. the existence of God and of the other world, where the dead go, are common to all Religions. Out on several points, different Mysticism)s seem to vary or differ. So, which Mystic Science do we adopt? For instance, every Religion has its own teachings about Cosmogogenesis. i.e. how the Universe, seen and unseen was Created or came into existence; or who is a human being, what is his or her place in Nature and his final aim or goal.

The answer to the riddle is that **you adopt the Mysticism of your own Religion, and as you**

advance in your spiritual pursuits, you will realise that the differences gradually disappear.

But, again, we find that so far as our Zarathoshti Din is concerned, we are in a confusing dilemma. There are a host of scholars. Savants, Dasturs, Mobeds, who not only differ with each other but also give different and contrary opinions and views at different times and different places. Some of them have their own axe to grind; many are too ego-centric to change their views in spite of the truth staring at them convincingly.

There is no bar whatsoever to use your critical intellect to arrive at an answer to the question: which Mysticism you should accept or which you should follow as your guiding light. Here is what the great Sufi Mystic. Khodavandegar Maulana Jalaluddin Rumi states (in the words of **Iris Shah**) :

"Rumi explains that REASON is essential; but it has a place. If you want to have clothes made, you visit a tailor. Reason tells you which tailor to choose. After that, however, reason is in suspense. You have to repose complete trust-faith in your tailor that he will complete the work correctly. Logic, says the master, takes the patient to the doctor. After that, he is completely in the hands of the physician."

- "The Sufis" (Page 135-6)

When the young of the community try to explore our Religion, they find themselves in a jungle of confusion. For instance, they hear that the five 'Gatha' constitute our main (some say, our only) holy book. So with great Zeal they proceed to find out the holy Message from the Gatha. To their horror they find that there are as many different, variant and even contradictory translations as there are translators and they are in quite a large number. The foundations adopted by the 19th and early 20th Century Western Scholars (like Bartholomae, Haug, Mills) are reversed by mid 20th century Scholars (like Insler and Humbach who, again, differ with each other strongly on several points). Let a well known English Scholar Dr. Mary Boyce speak :

"but many Zoroastrians, in a literary age, long for a simple, noble, lucid, scripture on which to base a unified faith, and this is a longing **which seems doomed to remain unfulfilled**, because of the immense antiquity of their tradition".

"Zoroastrians", by Mary Boyce;
Routledge & Kegan Paul (1979-84-85-86-87), Chapter 14, Page 225.

The message is loud and clear. **Ye young people! Your explorations are doomed to fail.**

The Himalayan difficulty is that Religion can not be "simple and lucid". **Search for Truth is a highly complicated affair.** Modern Science started the search 500 years back and it is now knocking the door of Mysticism. Just look at the title of the following books:

1. **The End of Science**

Facing the limits of Knowledge in the Twilight of the Scientific Age. – by John Horgan, (ex senior writer at 'Scientific American', a 160 years old and renowned Science magazine) (Helix-1996).

2. **Rational Mysticism.**

Dispatches from the Border of Between Science and Spirituality.

by the same John Horgan - Houghton Mifflin Company (2003).

3. The Mind of God

The Scientific Basis for a Rational World - by Paul Davis, Professor of Mathematical Physics & Philosophy at Adelaide (Touch Stone 1993), who says on the last page that mystical experiences may provide the only route to the ultimate.

4. The Field.

The Quest for the Secret Force of the Universe.

by Lynn McTaggart, an American investigating Journalist. (Quill-2003). On the cover title page of the book, Wayne W. Dyer's says:

"McTaggart presents the hard evidence for what spiritual masters have been telling us for centuries."

We Parsis are blissfully ignorant of all these modern scientific advances which point out this great truth that **the non-saintly common intellect i.e. our common sense and five senses are miserably incapable of understanding the mysteries of Nature.** The black veil of ignorance has covered the Parsis, whether they be egoistic scholars, or publicity seeking so called 'high' priests or somersaulting pompous dasturs or puffing ballyhoo Akaabars of India, or GAC - Gatha Alone Cultwallas and JICF - Jafri Irani Conversion Fanatics. If the present is a scientific age, it is their duty to look to the efforts of Science to find out the laws by which the universe operates, and its huge failure to arrive at the truth. That has relevance to the understanding of Nature and Religion. In fact all the Western studies of the Parsi Religion were a product of the 19th century physical sciences, which branded Religion as superstition. The so called then 'reformists' like Dr. Dhalla relied on Darwin and Spencer to understand and propagate Zarthoshti Din. (See page 160 of Dr. Dhalla's Autobiography). They were all along boasting of "modern age" and "modern science." Today when all the 19th century scientific notions are shattered to pieces and the quest of science knocks the door of Mysticism, these fossils of 'reformism' and 'liberalism' still stick to those exploded notions, and refuse even to look to this intellectual revolution which has invaded most modern science, and the spiritual revolution, IIm-e-Khshnoom which has been showered on us. So far as the lay people are concerned they are too lazy to exert on their own to find out the truths inherent in our Din. It is thus the blind leading the blind and both falling in the pit of ignorance.

Had all those - the leaders and the led honestly and sincerely exerted in quest of Truth, they would have arrived at one conclusion that **the only key to understand the Zarthoshti Din, to practice it in our day to day life on this globe and to experience the pangs and spasms of love and devotion towards our Yazatic Paigamher Zarathushtra, is IIm-e-Khshnoom.**

Since last nine years, this humble Parsi Pukar, following its prodigious predecessors: **Frashogard of Phiorze Masani and Parsi Avaz of Framroze and Jehangir Chiniwalla,** have joined the musical Mehfil of Dini Avaz, and Mazdayasni Connection, to induce the Parsis to arrive at that conclusion. Mind! We have not failed. Numerous Parsis have kindled the torch of their Faith through IIm-e-Khshnoom. They have selected their "tailor" and "physician" (as Rumi put it) through the strict and sincere application of REASON and INTELLECT. All those Journalistic organs of Khshnoom have presented Immense and enormous data and materials which can convince you to accept Khshnoom as your spiritual torch.

As Rumi said, place yourself in the hands of Khshnoom; join our Mehfil and receive the divine Light. Travel in the mystical realms of Ahura's Creation, Asho Zarathushtra's revelations and Khshnoom's elaborations. A sprinkling fountain of love and devotion awaits you. Your eyes will itself be a fountain of joyful tears - tears of Ushta. Your heart will throb in the dance of ecstasy..... The immunity system in your body will become stronger. Come what may, your mind will swim in peace.

So, in this new series, this humble harp of Khshnoom will present the truths regarding "life after death" as explained in our Din and elaborated by Khshnoom. Of course, evidence from the holy Scriptures and other religious writings will be put forth, in as simple terms as possible. The subject, through extremely interesting, is rather difficult to grasp.

In the first place, we are accepting the truth that there exists "the other world" where the Ruvaan (roughly the soul) goes after death. The physical body becomes "life-less," falls on the ground and starts decaying. It is to be disposed of. There are various methods of disposal. Ours is Dokhm-e-Nashini.

These simple looking statements raise a number of mystical questions. Which and where is "the other world"? Obviously, it is in unobservable realms. There must be a geography of such unseen regions. We will have to delve into it.

The next question will be : if the body falls and the Ruvaan flies, **what is Ruvaan?** What was it doing during the life on earth? When we are alive, we do not seem to have any experience of it. Some say, our soul induced us to take such and such an action. In fact it is not the soul, but our physical mind that prompts us to do things. We know we have a "mind" within us, by which we think and feel. But on death that 'mind' - whatever it is - is switched off. The dead body does not seem to have any "consciousness." So we ask, **what was that mind and consciousness in the physical body while alive?** What was their relation with the 'soul' that has passed away to the next world?

That means, we should know: **What is the constitution of a human being?** Where was the soul situated within the living body? Here we add the geography of the human being to the geography of the other world. Body and soul, this world and the next, the inner and outer geography or the inner and outer universes - what are all these?

Talking of the physical body and its internal constitution, we ask how does the body come in existence? Of course by birth. Simple? Not so! **What is birth?** We know how a life is conceived in mother's womb. **But how does 'the soul' arrive in it?** It is that soul-Ruvaan-which is to go 'back'! Does it come from the same other world, where it will go after death? What happens on and after death is our star question. But equally 'starry' is the question: what happened before and at birth?

We have seen that there is strong evidence from the fields of modern scientific methods and holy Scriptures of various Religions to show that rebirth and reincarnation are facts in Nature. This entangles the riddle further. **What happens from death to rebirth** (if at all?) Where does the Ruvaan go before it is reborn? Are there several stations the Ruvaan passes through? In which parts of the other world it travels before its arrival in the mother's womb on earth? Do all the Ruvaans come back here or are there any who come not?

In any case, it is a circular Journey. Here we encounter a first principle of our Din. We have a Manthra prayer: *Jasa mey Avanghey Mazdaa, Amahey Hutaashtahey....* wherein the word "Thwash" occurs. It indicates three stages of Ruvaan's Journey:

1. Birth to death, on earth.
2. Stations after death in the next world.
3. Near-end of journey in the other World and the preparation for either taking rebirth, or dropping birth-death cycle and proceeding to higher spiritual realms - a march on the divine Path towards Ahura Mazda. (Rebirth on earth is called "Tanaasakh"; Journey to higher divine realms is called "Tanpasin.")

For us, who are born in the present material times of almost Godlessness, the Birth-death cycles have not terminated. That is our Karma. We will come back. I shall deal with the whole Journey keeping this fact in mind. Since it is a cyclic journey, we will have to begin at some convenient point. For that, we will first have an idea of the Constitution of a human being, which has three main

components: physical, ultra-physical and divine. The physical is made up of matter i.e., cells, molecules, atoms, elementary particles; ultra-physical is made up of subtle energies, which are beyond physical matter; divine is made up of divine Light. After elaborating these constituents, we shall deal with the relevant geography of the other world and then begin the Journey from the point when the preparation for rebirth are being made - the third stage of 'thwaash.'

[For the meaning and explanation of the word (thwaash) see page 124 of Farhange-e-Meher, dictionary of Khshnoomic terms, compiled by Dasturji Meherjirana of Navsari. Also Framroze Chiniwalla's Khordeh Avesta Baa Khshnoom, page 843 (Footnote)]

- Contd.

WHAT IS DEATH? - A Story Every Buddhist Child Knows.

The young mother with a dead child in her hands was running around in the streets. Tears were pouring down her eyes. "Please sir, have you any medicine to enliven my child?" She was asking everybody, sobbingly, beggingly. They looked at her, some with pity, some with a "oh mad woman" - glance. At last a man with extreme mercy in his voice told her, "Maa' Go to that Sage sitting below the tree. He may help you."

The waiting mother ran like mad to the Sage. He was none other than Bhagvan Buddha. He opened his eyes; they were overflowing with compassion. "Yes, Maa, I have a medicine: just a mustard seed." The mother's eyes sparkled, "But", Buddha continued, "it must be from a house in which nobody has died."

The young woman ran like a wild deer, hope gleaming in her eyes, from house to house. "Is this a house where nobody has died?" "Oh no!" Some said tearfully, some with sadness. No house satisfied Buddha's condition. The sad mother - Krishna sat down under a tree She pondered... stood up, went to the funeral ground and disposed of the body of the child, and then walked back to Buddha.

"I know, Maa, you did not get the mustard seed," Bhagvan said.

"Yes, I didn't. But I have learnt something.... Make me your disciple, oh Lord!"

And the great Guru got her disciple.

Lesson the first: Buddha said, "If you want to know the truth of life and death, you must reflect continually on this : There is only one law in the universe that never changes and that is, ALL THINGS CHANGE and all things are impermanent. The death of your child has helped you to see now that the realm we are in - "Samsara" - is an ocean of unbearable sufferings....."

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In the language of IIm-e-Khshnoom, we are in our Rapithvan Geh. The boat of our destiny is rocking and rolling in the ocean: Zareh Kyaansey.

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After the bombing of Hiroshima, a mad woman was seen with a dead child in her hands glued to her body due to decaying flesh and fluids.

Krishna Gotami was Buddha's disciple till her death.

(Parsi Pukar Jul.-Aug.-Sep. 2004 - Vol. 10; No. 1)

**A PRELIMINARY OUTLINE OF THE EVENTS
AT BIRTH AND DEATH OF A HUMAN BEING.**

**THE NINE COMPONENTS OF THE HUMAN ENTITY
ENUMERATED IN YAZASHNEY HAA 55.**

**"TANU AND GAETHAA" – THE COMPONENTS OF THE
OBSERVABLE PHYSICAL BODY MADE UP OF CELLS.**

In this humble Parsi Pukar's Issue: Vol 10, no. 1 - July Aug Sept 2004 (published in December 2004) we launched this present series on "Life, death and after", or loosely speaking, "life after death". This could not be proceeded further, because 2005 turned out to be a stormy year. Conversion Hydra hissed out again. Vol. 10, no. 2 of Parsi Pukar was a Special Issue on conversion. Vol. 10, no. 3 dealt with World Body, Wapiz, ARZ and other ludicrous and burlesque tamasha's of the community. Vol. 10, no. 4 was mainly devoted to approaching doomsday. Vol. 11, no. 1 was devoted to Ustad Saheb Baheramshah Shroff's opening the treasure chest of IIm-e-khshnoom, 100 years back.

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In the years 2002-3-4 we had presented a long series on Rebirth and Reincarnation. There were reasonable indications from following the methods of modern science on the one hand, and the scriptural references of the great Religions (including ours) on the other, that Reincarnation is a FACT in Nature. That opened the door for this series, wherein we will see what the Zarathoshti Din, its scriptures and its Mystical Science, IIm-e-Khshnoom, tell us about what happens after death and whether Reincarnation has a place there.

A human is not just a physical machine which comes into existence on birth and ceases to exist on death. He or she has "something" in him or her, which was there before birth and remains after death. For the time being we will roughly name that 'something' as soul or Ruvaan.

When the time to be born arrives, the male and female who are ordained to be the parents of the baby go into sexual union and the first cell materialises in the mother's womb. This first genetic cell starts multiplying in numerous cells forming various parts of the body at amazing speed.

One cell multiplies in hundreds and they take up their positions to form different parts of the babe's body. Who guides them to do so with such amazing precision, no one knows. Within 3 months and 28 days, the parts of the body are duly arranged, at their ordained places. The tiny body has attained its shape. On about 118th day (3 x 30 + 28), soul enters the body. In about 9 months of the first conception the child is born. "Welcome little darling! But hey! Why are you crying so much, sweet one? We are so happy at your arrival". As you say so, somehow the darling one cries more loudly!

What happens in Mummy's tummy from conception to birth is described and understood in great details in the modern gynecological science as also in the mystical science of our Din. Both the sciences run amazingly similar in narrating the formation of the physical growth of the child month by month. But as is usual, the modern science goes not go beyond the **physical** growth of the sweet one's body; while the mystical science describes the spiritual forces and energies which operate as the **cause** of the physical growth; it narrates the astrological effects of various planets and star

constellations on the child which operate in each of the nine months; it also refers to certain Yazatic and Divine Forces showering their divine blessings, and working on every step of the growth; it also reveals what thoughts pass in the child's tiny brain and what flashes of consciousness the Ruvaan experiences.

In Mummy's tummy the Ruvaan is immersed in a divine bout of devotion. Before coming down, it had a divine communion with Ahuramazda and its Paigambar, who is to be its guide in its earthly life. It is conscious of the fact that when it will enter its body and take birth, the entity which it will be, will pass through all kinds of experiences; good and bad, love and hatred; snares and temptations of Satan; the blessings of Yazats and curses of Ahriman. But it will withstand all this because "You are with me my Lord!" The Ruvaan sings its devotional Raga its Bhajan, its Naat, its psalm, its Ghazal.

This song is beautifully transmitted in Manthric Words in Kardeh 7 of the Haptan Yashta. The soul sings: "Oh Ye Ahura! Who are the eternal fountain of Divine Wisdom! (Haataam Hoodaastemaa). I am going to earth, the abode of untruth (Droojo Deymaan). I will be tempted by the evil forces to stray away from You. But i know, You are with me, so why should i worry? I am ready to bear all the calamities i may pass through. Ultimately You shall give me divine Award of making me the Knight of Holiness..."

You, Mummies, who have the delicate sweet one boxing within you, join your infant in her or his prayer. Remember, when you are carrying, you are walking with your King or Queen - Ahura or Armaiti.

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So the babe is born. It has entered the **first stage** of its journey. It grows up, passes through the vicissitudes of life and a day comes when he or she dies. The body falls and becomes a piece of decaying matter; the Ruvaan goes out and enters the **second stage** of the journey.

This second stage is a long voyage. The Ruvaan passes through various stations in the "next" or "other" world. Many things happen. They depend upon how the life on earth was passed.

THE UPPER CHINVAT

After passing through various levels, the Ruvaan arrives at a station called upper 'Chinvat'. By this time, the physical body which had fallen on earth on death is fully disintegrated and has formed very subtle nonmaterial strings of what is called Anaasari Arka (अर्क). 'Arka' means essence. When the entity was alive on earth, his body was formed of certain very subtle elements, called Anaasars, which had materialised into the physical body. When the body fell, those Anaasars which were captivated in the physical body, were to be liberated and sent 'up' to Ruvaan. **For a Parsi Zarthoshti, this is achieved through Dokhm-e-nashini.**

So, at one stage, the Ruvaan and the Anaasaric essence of the physical body assemble together on the upper Chinvat. The whole entity is formed again, but is made of non-material energy, a kind of golden light, and not matter.

Here, then, certain events occur. A decision is required to be taken, whether the entity is to be reborn on earth or is to enter into the higher spiritual realms and walk towards Ahura. If the entity is to be reborn, the stage is called "Tanaasak" or "Tanaasakh". If the entity is to go in the realms of divine light - **his birth-death cycle being over** -, the stage is called "Tanpasin." There are elaborate

machineries for both - Tanaasak or Tanpasin. There is also an efficient machinery for taking a decision whether the entity is to go for Tanaasak or Tanpasin.

This state of determination (or Judgement) of either Tanaasak or Tanpasin is the **third stage** of Ruvaan's Journey.

These three stages of the Ruvan's journey are referred to in our prayer: "Jasa mey Avangha-hey Mazda" as "Thwaashahey Khadaatahey" - shortly called "**Thwash**". Since the present day Avesta studies are devoid of technical terms of the Zarathushtrian Mysticism, they have philologically translated "Thwaashahey Khadata as "Sky which moves by nature's laws." (Kangaji). Actually, Thwaash denotes three stages of Ruvaan's Journey as stated above, namely:

i) Birth to death, on earth.

ii) Stations after death in the next unobservable world upto upper chinvat.

iii) The third stage is the Judgement to go back to earth or proceed to go forward on the Path of Yazatic Light, and the Journey thereafter.

If the entity is to be born again on earth, it has to pass through certain experiences upto the conception within Mummy's tummy.

This is the bare outline of narration of Birth-Death Cycle. We will go into further details of the entity's entry and experiences into each of the three stages of the "thwaash."

THE COMPOSITION OF A HUMAN

Life means taking a body. Death means leaving the body. We are instinctively aware that within the body, there is some energy, some force, some unobservable component, which goes out on death. This leads us to the Science of composition of a human, as revealed in our Din.

Yazashney Haa 55 is a wonderfully beautiful Manthra-composition. Its theme is the Revelations about the five 'Gatha's not only as the Manthric Prayers written out as a Holy Book, but also as the five 'Yazat's. Yazat is a channel of Ahura's Divine (Yazatic) Light. It is a conscious living Entity, operating in the whole of His Creation. The word Yazat has in it "Yaz", which denotes a divine existence which can be attuned with. (All our Khordeh Avesta Prayers are recitations which are meant to attune the whole of our living personality with the Yazat's).

Haa 55 proclaims the divine tasks which the five Yazats called Gathas perform in Ahura's Creation, how they lead the Creation towards Him and how they help the humans to tread on the Path leading to Him. Before proclaiming about this functions of the Gatha, the Haa offers a Prayer:

"We offer and dedicate as our humble gift, **ALL that is with us and given to us,**

To Thee (oh Ahura) and To Thy Gatha, the five Yazats,

Who are empowered by Thee to be our "Ratu's, the Divine Guides, to lead us to "Spenti"- our spiritual evolution and the Final Goal." (Gaathaabyo Spentaabyo Ratu-Khshathraabyo Ashoinibiyo.

What is our gift to Ahura and Gatha? "**ALL that is with us and given to us**" - all the wealth, that Ahura has bestowed on us. All that is given to us by Him, we gift back to Him. What is that "**ALL?**" The Prayer says:

“वीरुपाओ गअेधाओरुतु तनवसतु,
अउडेवीरुतु,

उशतानासतु, केहरुतु, तेवीशीरुतु

बओरुतु उवनेभुतु इवषीभुतु.....”

1. Gaetha, Tan, Azda;
2. Ushtaan, Keherp, Teyvishi;
3. Baod, Urvaan, Fravashi.

These nine are the components of a human entity. They are all the wealth, possessions, assests and estate which a human being has got permanently. All other earthly things which a man claims to be his are temporary and ephemeral.

Let us go a little deeper into these nine components.

A man walking on earth has a body. We identify him through his body. He does all kinds of works and things. Externally he has five senses and sense organs, with which he sees, hears, smells, tastes and touches. Internally, he has systems and machines within his body. There is a respiratory system; so also circulatory system, digestive system, nervous system. Modern Science has done marvels to understand the systems and their machineries, how they work and even to repair them. Science knows HOW they work; but it does not know **what makes them work**. In fact Modern Science refuses even to ask the question: Is there any unobservable or unknown force or energy which makes the human machine work as it does? Since last 500 years, Science has tried its best to avoid the question. It was confined itself to the observable parts of the machine alone. Of the nine components narrated in Yazashney Haa 55, modern science touches only two and a half : namely Tanu, Gaethaa and a part of Azda.

'Tanu' is the physical body external and internal. 'Gaethaa' is mainly the hard parts in the body, like bones.

The whole of the observable human body is made up of billions of "cells". A cell is the basic unit of a living organism. It is a complicated molecular structure operating and functioning in fantastical ways. Right from the moment a human being is conceived, the first cell starts dividing and differentiating with unbelievable speed. Within seven days thousands of individual cells are generated, "**each of which is destined to assist in the formation of individual organs in the body.**" There come into being different kinds of cells which are "destined" to form heart, muscles, skin and brain! (The words in inverted comas are from "**The Essential Dictionary of Science**" Barnes & Noble (2004). I was amused to read the word "destined" in a Science Dictionary. The word is directly related to "destiny" which means : "the **power** that predetermines the course of events." Science is very very hesitant to believe in such "power", or force which predetermines coming events.)

The whole life of a human is a whimsically fantastical dance of billions of cells. They dance and

dance, get tired and drop 'dead'. About 3 billions cells die every minute within our body. Our skin cells work so hard that they are worn off and have to be replaced by new cells. Skin-wise you are not the same today as you were a year back. How much Science may deny, cell is a complete mystery. Go to the cell thy fool, consider its ways and be wise. (Apologies to the Holy Book).

Cell is the physical expression of the working of human body and is confined within the first two of the 9 components - namely Tanu and Gaethaa. The third component is "Azda".

We have within us "a nervous system," a system of interconnected nerve cells. A nerve cell or neuron transmits information rapidly between different parts of the body. This nervous system has a connection with Azda, the third of the 9 components named in Yazashney Haa 55.

(To be continued)

- K. N. Dastoor

(Parsi Pukar Vol. 11/2 - Oct.-Nov.-Dec. 2005)