

FOUR DIVISIONS

(i) **Hutox : Farmer/Shepherd** : A farmer is one who sows seeds (deeds). He knows that he will reap what he will sow (karma). And he keeps faith that though some weeds (suffering) may appear, through hard labour of "ashoi" (purity), he will eventually get rid of all the weeds (bad karma) and reap the fruits of the seeds (thoughts) he planted. Just as the farmer tills the earth and cultivates it, we, as "farmers", have to till and cultivate our "bodies" with the "ploughshare" of "ashoi" (righteousness), till the "tanu" (physical body) and "tevisi" (desire principle) become pure and "shiny", reflecting only "Spenta Mainyu" (the enlightened mind).

Similarly, a shepherd is one who cares for his animals, domesticates them and puts them to good use. As "shepherds", we are also required to care for our "animals" (animal instincts) and "domesticate" the "thoughts" in order to progress on the Path of Righteousness. Being a "hutox", one is then an ally of Nature and helps his/her own spiritual evolution.

It became necessary to become "hutox" and cultivate good "farming" and domesticate gentle "animals". Allegorically, a "shepherd" domesticates his thinking faculty and animal instincts into divine virtues, just as a farmer, allegorically, cultivates "good crops" (spiritual wisdom) and works hard to get rid of the "weeds" (transforms the body of flesh into the spiritual, resurrected Body of Light).

ii) **Vastriosh: Traders** : The earth is considered a marketplace where souls trade their ignorance through learning and "buy" good karma or wisdom.

Once that farming is harvested, it is the work of the "vastriosh" (trader) to set up the marketplace for trade. Just as our mind and body are the mystic "field" or the "farm" we cultivate, as traders, we "trade" within ourselves higher and nobler qualities in exchange of, or replacing, the lesser emotions. We "sell" our ignorance and weakness in this physical "marketplace" and "buy" the godly virtues. The currency we use for this allegorical "trading", is our physical senses. We learn to acquire spiritual wealth (virtues) by investing and using our senses wisely. Good crops are needed for good trading.

Hence, "hutox" and "vastriosh" are always to be helped and encouraged for their spiritual progress on the path of righteousness. The saying that whoever cultivates crops, grows "ashoi" (righteousness), is mystically referring to the "hutox" as the divine "farmers" who cultivate the seeds of virtues in their own mind.

iii) **Rathestar: Warrior**: A true warrior is not one who brandishes a sword but one who fights the battle between good and evil, using the power of thought. The battlefield or Kurukshetra is WITHIN ourselves. Till now, "Rathestari" was not required because mankind lived in a spiritual state and the battle between the two opposing principles of good and evil or spirit and matter did not exist. With the acquisition of the physical body and the consequent awakening of "mind", it became necessary to become warriors in order to fight the evil arising from the knowledge of and choice between good and evil. The five senses became the weapons to fight the war which wages within the mind which selects between the spiritual and the material giving way to the existence of the two opposing dual mentalities: good and evil. In the battle of the mind, each "rathestar" is required to consciously choose between righteousness and evil, in every thought, word, deed.

iv) **Athravan: Priest**: "Athra" means Fire. An "Athravan" is a priest who cares for and preserves the Divine Fire which is the Inner, True Self. As Divine Energy, Fire is the source of Life and Light in the whole universe. It permeates the spiritual, semi-spiritual and physical creation. The priest forms a bond between the Fire within himself, the Earthly fire and the Celestial fire. Through the Divine energy contained within Fire, he becomes a Regent of Ahura Mazda on this Earth.

It is only by practising and obeying these four professions or moral disciplines in their highest occult significance that progress is achieved on the path of righteousness. Since the establishment of these four divisions, "Man" became a thinking, responsible individual; the master of his own destiny.

The teaching that Jemshid practised these 4

divisions himself and that he established these on the advice of Ahura Mazda is very suggestive and symbolic. There are no castes among the Zarthushtis. These 4 divisions are symbolic and WITHIN us. They are steps on the ladder of evolution. For example, allegorically, only after sowing and reaping the harvest, can a farmer: "hutox", become a trader: "vastriosh". The "vastriosh" then needs to defend his profit (virtues) by becoming a "rathestar", fighting the battle between good and evil within himself. An "Athraavan" is one who "burns" (transforms/sacrifices) on "fire", the vices (ignorance) and puts to good use the "profit" (virtues), the "rathestar" has defended. An "Athraavan" is a priest who has merited the exalted status by virtue of preserving the sacred Fire within himself from being polluted through unrighteousness. He has mystically "burned" (sacrificed) his vices in order to become the preserver of the sacred Fire of Ahura Mazda. His Inner Fire is then ready to unite with the Fire of Ahura Mazda.

(h) "Jemshid began to forget his close alliance with Ahura Mazda".

This signifies that the "third eye" was beginning to lose its function. Humanity was becoming less spiritual due to normal evolution which resulted in "spirit" being encased in "matter". The rebellion of Jemshid against Ahura Mazda seems to suggest the awakening "I" consciousness.

The soul, acquiring dense physical bodies, was getting imprisoned within the five physical senses, serving a sentence of incarnations till the "mind" ("tevishi" or desire principle) was liberated from materiality. Due to the necessity of descent of spirit into materiality (corporeal existence), the close alliance with Ahura Mazda was severed. The spiritual "Man", living in the "keherp", in the spiritual world "garo-nman", descended into the physical world "drujo-deman", subjected to being incarnated in a body of flesh/matter. Henceforth, the only contact between the spiritual and the physical was through the "mind", the connecting link between the two. The mind was made responsible for its choice between the higher (spiritual) or the lower (material) selection it adopted in every single thought, word and deed uttered in life. Due to the necessity of descending into materiality through progressive evolution, mankind began to forget the close

alliance with Ahura Mazda and the spiritual world. The Laws of Life became essential, lest the thick veils of matter sever the spiritual connection with the Divinity.

(i) "There was hunger and pain, suffering and sorrow. People knew the sting of death. The bliss of eternal spring changed into bitter icy winters".

The prosperity which abounded during Jemshid's reign now dwindled. This seems to point the change from the holier Lemurian Race (Peshdad) to Lemuro-Atlantean times (end of the Peshdad Dynasty, beginning of the Kiyani Dynasty). As a consequence of acquiring the "flesh", hunger, pain, death became inevitable. There was spiritual as well as physical death from the time spiritual "Man" descended into corporeal existence.

Yet, paradoxically, it is taught that salvation and spiritual progress is attained only by transforming "flesh" (matter), into Light (energy). Since matter is indestructible, it has to be transformed into energy through the process of spiritual evolution. Therefore, mortification of the flesh is considered a sin.

"The bliss of eternal spring changed into bitter icy winters."

H.P.B. (SD, v.II,p.329), explains that the Third Root-Race was about the middle point of its development (from then on, the latter part of the Third Root-Race is called Lemuro-Atlantean) when: "The axle of the Wheel tilted. The Sun and the Moon shone no longer over the heads of that portion of the SWEAT BORN; people knew snow, ice, and frost, and men, plants and animals were dwarfed in their growth". Physical death came with physical existence and, with it, moral decay or spiritual death.

The "tilting of the Wheel" is indicative of the Precession of the Equinox when, according to the cosmic clock, the Earth periodically changes its axial inclination culminating in the poles and the equator to change positions, effecting severe climatic changes. Geologists have proven through radio-carbon dating that the Earth has experienced several Ice-ages (glaciation periods), the last of which occurred about 11,000 years ago.

- Pervin Mistry