

THE ZOROASTRIAN IDEAL MAN

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**Yenghe Hatam Aat Yasne Paiti Vangho,
Mazdao Ahuro Vaetha Ashat Hacha,
Yaonghamcha Tanscha Taocha
Yazamaide,**

"Out-of-the Progressors towards the Ideal Existence, (he is the Ideal-Soul) whom Ahura Mazda has demarcated as a Good Soul in-point-of-following up of the Law of Attunement by virtue-of-his-practice-of Asha the Law of Order Divine - with such of the male-souls and female-souls we-aspire to-attune-ourselves! "

"Lives of Great Men all remind us
We can make our lives Sublime,
And, departing leave behind us
Footprints on the sands of time--
Footprints that perhaps another,
Sailing o'er life's solemn main, A
forlorn and ship-Wrecked brother,
Seeing, shall take heart again."

The Law of **Aurvataru Urunem**
- the Spiritual Unfoldment of the Soul, the practice and attunement whereof is enjoined in the Avesta necessitates that we should keep before our mental eye and perpetuate in our thought-atmosphere those ideal personages who have themselves followed that Law in practice during their sojourn in life on earth. According to the Avesta the ultimate object of earthly life for man is the Unfoldment

of the Soul. and accordingly it is the rmandate of the Zoroastrian Daena that its adherents should live an earthly life with the underlying Summum Bonum - "**Aurvataru Uranern**," as an undercurrent of such life, whatever the outward waves and storms, the ups and downs of life may be, for these are experienced only as a result of the Law of "Paitioget" - the Law of Reward and Retribution taught in the Gathas.

In order to live an Ideal life therefore, one must care to acquire the Ideal knowledge of all the Laws of Nature summed by the expressions "**Daena Vanghuhirn Mazdayasnim . . . ya Ahuirish Zarathustrish**" - "the *Good* Law of Attunement with Mazda, which is of Zarathustra of Ahura." Unfortunately by an inexplicable and unintelligible law of nature the patent Avestan texts - the Original 21 Nasks of the Entire Zoroastrian Law -have for us become latent, and consequently we are at a loss to acquire that Ideal knowledge, that beatific elixir of knowledge known by the Avestic name of "Khshnoom" in the Gathas, of the Zoroastrian Law and Religion. Nevertheless we have been fortunate, thanks to the heralds - of the modern Avestan-Pahlavi studies. to decipher many jewels of that Ideal knowledge, by a deep and patient study of Avesta, Pahlavi, Pazend and

Persian texts and glosses, reading many technical words and expressions between the lines, Often it is the experience of students that Pahlavi, Pazend and Persian scriptural studies have elucidated difficult Avestan texts and words: thus the former proving supplementary to the latter.

From such patient study one can see that almost all the extant Avesta prayers form a magnificent collection of all the Ideals before the devotee the Ideals of Spiritual Laws and Forces and Beings working in Nature for the Great Law of Unfoldment and Attunement, as well as the Ideals of men who have in their various spheres of life on earth given their due share of contribution to the Mighty Wave of Spiritual Progress. The Fravardin Yasht is the example of such a collection of Ideal Forces, Beings and Persons, of which are found abridgments in the "Satom" recital and the "Afringan" and the Pazend Afrins.

The practical utility of reciting these Ideals and keeping them in the thought-vibrations and heart-palpitations lies in this that the devotee yearns for knowing their lives and doings, and burns for following in their wake, thus enabling himself to make his own life sublime and ideal and to merge himself with them 'by a life of unselfish devoted Service' of the Law of Unfoldment. Moreover the practical utility in a more considerable degree lies in this that by remembering constantly such Ideal Forces, Beings and Persons with the one thought-force viz., that the Ideal Thought-Word Deed-Energy which these Ideal Forces, Beings and Persons have exerted and are now still exerting, shall give the devotee himself an uplifting force and help him on in the Spiritual Progress

in order to enable him to add himself as a Unit to their number. This is the Law of Higher Self-Sacrifice for Service taught in the Zoroastrian Daena; the ultimate goal of life after reaching a certain stage of "Aurvatam Urunem" is the enjoyment of the work of a "Saoshyant" the Spiritual Benefactor of the Future in Arithmetical, Geometrical and Harmonical Progressions ad infinitum.

The Great Law of Service as a Saoshyant is defined in various ways in the Avesta and especially in the Gathas. The Avestic formula "Yenghe Hatam" quoted above, which occurs repeatedly in almost every Avestic prayer - Gah, Nyaesh, Yasht, Yasna, Visparad and Gatha - is the fundament of that Great Law. Of the three basic formulae of the entire Avesta Scriptures, viz., Yatha Ahu Vairyo, Ashem Vohu, and Yenghe Hatam, Yatha Ahu Vairyo has its bearing on the Spiritual planes of existence, Ashem Vohu on the physical and the ultra physical, and Yenghe Hatam has its bearing on all the planes throughout of the physical and spiritual existences. In other words Yatha Ahu Vairyo has its vibration-effect like the Gathic division of the Avesta, Ashem-Vohu like the Datic division, whereas Yenghe Hatam has its all pervading and all penetrating vibration-effect like the Hada Milnthric division of the Avesta, - so magnificent and overlapping is the realm of the Great Law of Service for the ultimate fulfillment of the Sublime Scheme of Frasho-kereiti, the Universal Fresh Wholesomeness or Progress Ultimate.

The "Yenghe Hatam" formula gives to the devoted reciter, by virtue of its thought-and-word-vibration efficacy, a continuous force motoring

the Soul of the devotee towards a trend of life in all its departments spiritually inclined for the Great Service in future, thus paving the way through minor self-sacrificing services to the Ultimate Higher Service which every soul is destined to render to the Unseen even from the time of its very first manifestation. The Yenghe Hatam formula teaches that 'All are but parts of one Stupendous Whole', and that therefore unless All live and move and have their being only for the sake of the service of the whole, there cannot be the fulfillment of the Grand Scheme of Becoming Whole or Perfect. To initiate oneself with the Yasna, to undergo the higher ceremony of attunement with the unseen Spiritual Workers, thus to qualify oneself for admission into the fold of those who have already been admitted for that Higher Service and who are being admitted every moment of the "Zravan-Daregho Khadata" the continuous automobile Time - this is "Ushta", the Joy Eternal, the Bliss Everlasting, which can never be surpassed by any degree of so-called earthly-happiness. The "Yenghe Hatam" enunciates very effectively the Law of Service and Mutual Help underlying all the concatenations of the multitudinous activities in Nature exoteric or esoteric.

Not an inch in Nature is void of the working of that Great Law. Even what seems outwardly to be opposition "Paitiyara" of Anghra Mainyu is only Negative help or Service working by the subtle law of Polarity according to the great plan of the Universal Progress. In reality Anghra Mainyu has no separate existence of its own, but it is a force helping on the Law of Service negatively. It is only the Punitive Law

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putting into practical enforcement the Divine Will "Khshathra Vairya" for those backward souls who are still inclined towards the material selfish ends and ideas of material happiness towards the narrow self-seeking regardless of the Great Law of Mutual, Help and Service, which is designated as Anghra Manyu. One can conclude logically hence that Anghra Mainyu has a momentary existence, and as soon as the backward souls are awakened and disposed to help on the Great Law of Service or Yasna, Anghra Mainyu ceases to work with them or upon them. Hence it is repeatedly said in the Pahlavi texts that "**Spēna Mīno Aet, la Ganak Mīno**", - the Spenta Manyu exists, the Angra Mainyu does not. In the Avesta the same idea of the Ultimate vanishing of Anghra Mainyu is re-iterated everywhere, implying that

when the Law of Positive Help and Service reigns supreme, the Law of Negative Service shall subside and ultimately disappear. In the words of the poet,

"The Evil is null, is nought, is silence
implying sound,
What was good shall be good, with for
evil so much good more,
On the earth the broken arcs, in the
Heaven a Perfect Round.

The Law of Service Major is also enunciated in the Gatha and the Gathic text is similar to the General "Yenge Hatam" formula, and the former is more explicit in its enunciation of the Law.

"Yenghe Me Ashat Hacha
Vahistem Yasne.Paiti
Vaeda Mazdao Ahuro
Yoi Aongharecha Henticha
Tam Yazai Khaish Namenish
Pairicha Jasai Vanta."

"I keep pace through devoted-love with him whom for my sake Ahura Mazda has cognized as the Best in Yasna by virtue of his practice-of-Asha, as well as with those who have advanced towards the Spiritual Existence and who are being marched towards the Law of Service, and by means of remembering their own names attune myself with them and add myself as a Unit to their number."

The reciter of Yenghe Hatam does not remember individually the names of those Ideal Forces, Beings and Persons who have contributed to the Law of Service, but collectively puts himself into the vibration-unison with those ideal souls who have been working as Saoshyants, and aspires to constantly devote himself to that activity of "Aurvatom Urunem" in whatever sphere of physical life on earth he may have "been placed, and to

move on the ladder of gradual Spiritual Progress by following the footsteps of all these Ideal Souls collectively kept in view incessantly. The special feature of the Gathic "Yenghe Me" formula lies in the devotee's remembering the Ideal Souls by means of their own names and this adds to the concentration of the devotee's thought energy upon the "Kehrpa" or Unseen tenement of that Ideal Soul named one after another, pictured as a photosphere in the devotee's own "kharenangh" or aura. When we experience in this age of cinema that pictures and thoughts represented on the material screen have proved instrumental in changing the life-activity and life-channel of many spectators, for better or worse according to the good or bad character of such representations, we can easily conceive what marvelously sublime effect can be produced on the life of the devotee who consciously draws the pictures and thoughts of the Ideal Souls remembered by him unto his "Aipi", the invisible-etheric screen encircling himself in the region of thought-electricity. The law of attraction is the converse of the same in the field of physical electricity.

That "unlikes attract" and "likes repel" is the universal law of **physical** magnetism and electricity in which there is at the bottom the working of the Earth's own magnetism. But "Likes attract" and "unlike repel" is the law pervading thought-energy and thought-electricity. Accordingly when the devotee in Yasna who is the aspirant for the Higher Service in Nature remembers Ideal Souls with the pure intense thought-energy, the Farohars of such Ideal Souls fly happily towards the devotee, and render him the requisite help on towards Spiritual Unfold-

ment, and give him spiritual protection and defense transmuting his entire "Aipi" on surrounding thought-graph-sphere to the best degree of holiness. Just as a devoted mother runs towards her child crying for help and caresses and safeguards the child dearly with all possible care and love, in the same way Ideal Holy Saints who have passed a certain stage of "Aurvatom Urunem" the Unfoldment of the Soul, or who are still marching to the same, when yearned for help with the best and happiest thought-vibration, allow their own Farohars i.e. Spiritual Protective-Forces to emanate and be attracted towards the devotee by the law of attraction of thought-energy and mental-electricity, and give him constant unseen help to enable him to be with them and to be of them.

The law of Yasna or Service Major has been ordained by the Zoroastrian religion to be practically observed as the law of Rituals in one of its aspects. The Holy Zoroastrian Rituals have their fixed functional efficacy, and hence they are also termed Yasna as a group-name, for the Law of Service is best put into practice by the performance of all the varieties of Yasna or Holy Rituals. The Zoroastrian Yasna or Rituals, besides helping on the dear departed souls in the unseen planes, and besides contributing to the Universal Progress and Prosperity of the Creation, have their practical efficacy upon us the living ones, showering spiritual blessings and benedictions upon us through the Farohars of the dear departed souls, and through the Farohars of the Ideal Advanced Souls who have gone far far high up in the Scale of Evolution, "Aurvatom Urunem."

Apart from the Fravardin Yasht

which gives the best register of all the Ideal Forces, Beings and Persons engaged in the Great Service, the Pazend Prayer known as the Afrin-i-Rapithwin holds up for the student a next best list of the Ideal Souls, collectively and individually :

In the collective group are found 57 main classes of Ideal Souls as under :

1. Athornan, 2. Rathaeshtaran, 3. Vastl'yoshan, 4. Hutokhshan, 6. Hukhadayan, 5. Dahyo-vadan, 7. Shehriaran 8. Movadan-Movadach, 9. Rayiniran, 10. Kherad-Mandan, 11. Rast-Davaran, 12. Dasturan-i-Din, 13. Radan, 14. Nik-Kerdaran, 15. Vish-Paedayan, 16. Vehan, 17. Frarunan, 18. Hirvadan, 19. Havashtan, 20. Din-Chashidaran, 21. Din-Amokhtaran, 32. Man-vadan, 23. Vis-vadan, 24. Zend-vadan, 25. Zarathushtrotuman, 26. Tagian-tagan, 27. Zormandan, 28. Din-staidaran. 29. Padhaftaran-i-Din, 30. Kaeen, 31. Yalan, 32. Pashum-Mardan, 33. Mansrabaran, 34. Din-Hoshmordaran-i-Din, 35. Ahur Mazd-Yashtaran, 36. GasanSrayinidaran, 37. Mahistan, 38. Arastaran, 39. Virastaran, 40. Vinartarani-Din-i-khudai, 41. Paoiryodkaeshan Minoyan, 42. Movadan-i-Din, 43. Aurvandan, 44. Dadastan, 45. Daddaran, 46. Din-Yaozdasrinidaran, 47. KhudaiPaerastaran, 48. Ashoan-Chiran-Avarvezan-Pirozgaran, 49. Paoiryodkaeshan, 50. Nazdishtan, 51. Hastan, 52. Budan, 53. Bedan, 54. Aodahyan, 55. Uz-dahyan, 56. Perenayukan, 57. Aperenayukan. * *

LOVERS OF ALL GOOD RELIGIONS OF GOD

We attune ourselves with those Ruvan's (Souls) who are walking on foot (i. e. progressing slowly) and those who are riding (i. e. progressing speedily) And also with those Holy ('Asbo') Men and Women who were, are or will be born here on this earth and who have loved or love or will love the Good 'Din's ('Daenaao') of Ahura. -Faravardin Yasht-(154)

It is nearly over eight thousand years that the advent of Holy Zarathushtra the Spitaman into this world took place, and since then various degrees of Ideal Souls who advanced along the Aurvatom Urunem and who were 'Hama-Zor' co-operators and co-officiates in the Major Service of Universal Evolutionary Scheme of Frasho-kereiti have been collectively held up to the memory of the devotee in the Pazend prayer Afrin-i-Rapithwin by the 57 group terms as above-

We shall now try to elucidate the connotation and underlying sense with the sublime function assigned to these groups of Ideal Zoroastrians, in order to enable the reader to choose anyone group for himself as the Ideal and to aspire to be one of such group throughout his life on earth in all possible ways by thought-word-and deed activity rightly propelled in the direction of his self-chosen ideal; "As a man thinketh so he becometh" is the Zoroastrian key to the Spiritual Uru of the Urvan the Soul.

(1) **"Ushta Ahmai Yahmai Ushta Kahmaichit"** "Bliss or Ecstasy of Spiritual Progress unto him from whom Blessing goes out to any other whatever."

(2) **"Ansteng Ahmi Ye nao Anstai daidita"** "Troubles unto him who puts us to trouble"-are the two Gathic maxims or axioms which imply that those who are anxious for rendering Service with the desire

of attaining the Ideal are a sort of Blessing to the Creator, and those who are away from such Service prove a sort of Trouble or hindrance to these Ideal Souls, the Saoshyants or Major Servants of Nature. The former reap Bliss in return and the latter undergo troubles, by the Law of Paitioget or Action-Reaction or Reward-Retribution, which is the law of divine dispensation of justice.

A brief connotation of the 57 groups of Ideal Zoroastrians will give some food for study to those students of philology who have experienced by their close study the underlying beauty and significance of Avesta, Pahlavi and Pazend technical terms, which have their own logical definitions and logical descriptions: -

1. Those Zoroastrian souls who attune themselves with the Asha-current of the Spiritual Energy Adar-Froba of Garo-namana, and thus preserve the intensity of the four Firy Magnetic energies which help on the Aurvatom Urunem, viz. Atash Dara, Atash Nairyosangh, Atash Khureh, and Adar Frah- are termed "Athornan1."

2. The "Rathaeshtaran" are those advanced souls who have developed the power of Right-Will-Power of annihilating the Druj or Hindrance from out the Universe by attuning themselves with the Khshathra Vairya belonging to the Spiritual Energy Adar Gushasp.

3. Those blessed souls who attune

themselves with the twin Spiritual Energy Adar Burzin Meher which works within Hvare-khshaeta and Maongha Gaochithra, and who like good cultivators work for and grow the Spiritual Food in various ways - are known as " Vastryoshan. "

The herald or foremost Soul belonging to all these three classes was according to the Fravardin Yasht Zarathushtra Spitaman, who was" Paoiryo Athrava, Paoiryo Rathaeshtao, Paoiryo Vastryo-Fshuyans. "

4. " Hutokhshan " are those Servants in Nature who obediently carry out the duties assigned to them by the unseen law of Nature, and who thus quietly devote themselves to certain innocuous professions for the sake of spiritual transmutation of the gross physical and material existences.

5. Those who have been conscious and awakened to the power of their own "Bagho-bakht" and become attuned with that Bagho bakhtara known as "Khuda" in Pahlavi and Pazend and those who domineer over their inferiors with charity and love for the sake of Spiritual upliftment of the inferiors are classed as "Hukhodayan."

6. The Rulers of vast areas of kingdoms with the Strict Spiritual Selflessness and Sincerity, in whose Radih Sovereignty all the subjects are accommodated in all respects for speedy Spiritual Upliftment are called " Dahyo-vadan. "

7. "Sheheryaran" implies those in temporal power and authority who recognize the Nature's Power or Authoritative Will called Khshathra Vairya of Sherivar Ameshaspand and rule over and correct the erring Souls by using that authority in the right place and at the right time. They function as Correctors or Censors in the Major Service.

8. The term "Movadan-Movadach"

signifies those who are perfect in the knowledge of Zoroastrian Law and are excellent in the observance of the Ashoi-tarikat and in the practice of all rituals-those who have passed through all the seven stages of priesthood viz, Fraberetar, Aberetar, Asnatar, Rathevishkar, Havanan, Atarvakhsh and Zaotar, and are adepts to perfection in the performance of complete "Yaozdasrinih" or giving of magnetic purification to the departed or living souls.

9. " Rayinidaran" are those adjustors and advancers who have lived a practical life of Ashoi, and have developed their own "Ahu" or voice of the Conscience in proportion to the stage of their life, and having obtained a right knowledge of the laws of nature by means of this Ahuic Intuition are working as Spiritual Guides for other souls, and who render the Daena of Zarathushtra afresh by their propagandist work.

10. The Spiritually Wise or 'Kherd-mandan' are those who are fortunate to have 'Asn-kherad' or Innate wisdom of cognizing all the laws and principles working ill the various departments of life.

11. Those who continuously employ the Power of Authority like "Davar" or administrator of justice and are themselves the practitioners of the Essence of Truth and Rectitude and are eager to chastise others in order only to get them on the path of Rectitude and Truthfulness-are termed" Rasht-Davaran" and they are attuned to both the angels 'Rashnu' and 'Meher' from whom they desire their authority, and are Truth Justice Incarnate.

12. "Din-Dasturan" are those who have passed all the seven stages of priesthood and are perfect in the Lore of Religion, and are guides of other souls by giving target point

exact answers in all the queries about the Laws of Nature, and are attuned with the Yazads 'Daena' and 'Chist' and are their representatives on earth and on other unseen planes of the universe.

13. Those who understand 'Radih' i. e. what is the reality in Nature and who clearly see what is true in Nature, who practice the same and allow others to enjoy the fruits of their Rad practices are termed 'Radan.'

14. 'Nek-kerdaran' points out those blessed souls who live a life of 'Hvarshta, Hukhta, Humata' as defined for the human-kingdom, who are engaged always in Spena-Mino engagements and thus keep their 'Aipi' or Own-Aura atmosphere full of Asha vibrations and create 'Nek-kerdar' or picture of good graphs in the unseen realms.

15. Those who contribute in large quantities a collection of abundant Ashoi, Good-Thought energy and Khoreh in order to propagate the same on all the thought-planes of the Universe by a penetrating practice of all the seventy-two principles of

16. The "Vehan" or "the Good" are those" souls who have a life of absolute innocence and sincerity siding always with "Asre-Roshni" the Forces Light and are practitioners of Veh-din i.e. having a life according to the Good Law of the Mazdayasnians.

17. Those who are the followers of Propriety or what is Proper in Nature and are strict followers of the Moral Code as taught in the Zoroastrian Daena, and have always an awe - inspiring idea of the presence of the Divine are known as "Fraruiam."

18. "Herbaddan" are those who have acquired esoteric knowledge of the Zoroastrian Religion, who are well - versed in practical

rituals, who are initiates in the "Nehbar" "Maratab" stages of priesthood and who are practically qualified with the fifteen necessary Hunar or spiritual qualifications of Athornani, and who are perfect in the performance of Yasna or all ceremonies.

19 The disciples who are earnest for acquiring the Right knowledge of the Zoroastrian Law and who are tutored for the same under a qualified Master of Zoroastrian Law as is enjoined by the Zoroastrian mandate, who put the knowledge into practice bit by bit are known as 'Havishtan.'

20. 'Din-Chashidaran' are those who taste chew and digest the knowledge of the Daena or Law of Nature, by first acquiring the same with Faith and Reverence, then obtaining a practical verification of that Super-knowledge *by* a strict observance of all the laws learnt by them. The 'Din-Chashidaran' are those blessed souls who follow the principle inculcated in the Gatha 30-2.

"Staota Geushaish Vahishta
Avenata Sucha Manangha
Avaranao
Vichithahya Narem
Narem Khakhayai Tanuye"

"Hear (i.e. Listen attentively concentrated) the Best (i.e. the Daena which leads one to Vahishta Ahu) with the open ears (i.e. the Faith, Devotion and earnestness and Reverence for the Original Bringer of that Daena on to the Earth), see through, (i.e. penetrate into, drink deep, by a real actual verification, Truth of that Daena) with the enlightened mind (i.e. the thought-energy which is the result of a strict observance of Hvarshta, Hukhta, Humata, the Inner vision or intuition which one must develop by a practical life of Ashoi-principles). To every individual for his own physical existence on earth, this is the Rule of Right

Selection of Rationalized
Faith."

21, The earnest seekers after the Wisdom and Knowledge of Daena who with genuine faith, zeal and devotion acquire religious erudition and with a burning heart follow the same, as well as the original teachers, guides and masters of such Wisdom and Knowledge are termed "Din-Amukhtaran," implying both "Ushtadan va Shagirdan" Masters and Disciples, "Aethrapaiti" and "Aethya,"

22 The patriarchs who with Ham-kheshi supervise their own large family and who by their practical observance of Ashoi enforce the same on all the members thereof, and thus preserve the "Aipi" or

23. 24. "Vis-vadan" and "Zend-Vadan" are those social satraps and super-patriarchs who look to the originality of the "Shosar" heredity of a "Khandan or family i.e. the receptacle of the collective seed force thereof. The "Vis-vadan" perform the said function of preserving the "Aipi" of the whole city, and 'Zend-vadan' of the province.

25. The successors in office of the Holy prophet Zarathushtra Spitama who by their own higher practices of religious mandates enjoy the Seat-Excellent of the prophet from time to time, who being attuned with the angel Sraosha and being a co functionary of Sraosha, 'Sraosha-vareza' have the divine power and authority to guide the entire *fold* of the co-religionists in accordance with all the laws, mandates, and practices of the Mazdayasni-Zarathushtri-Daena, who are the foremost of the 'Maghopatan' the Magavas, and who enjoy the eight highest stage of priesthood are known as a Zarathashtrotuman i.e. souls alike Zarathustra.

26. The highest stage of the Rathaeshtaran is devoted by the term Tagian-Tagan who are 'Tagi tan Farman' or 'Takhma-Tanu Manthra' i.e. having their kehrpa entirely saturated with the vibrations of the invincible Tagi-force of Sraosha against all sorts of Druj, and who being entirely attuned with Sraosha are the functionaries in the realm of Spiritual fight and duel with the Druj products of the evil ones who are the Daeva-yasnians i.e., the practioners of the negative side of Service Major, and are a hindrance thereto.

27. The real physical culturists according to the Zoroastrian Law are those who have developed their 'Kuvat-i-Tani' or the Essential Strength Physical by making pure their physical atoms to the highest magnetic pitch, and who have learnt all the laws of the physical texture of the various kingdoms-human, animal, vegetable and mineral-and the connection of the physical Tanu, Geatha and Azda with the ultra-physical Kehrpa, Ushamna, Tevishi, and of those again with the Spiritual Urvan, Baodangh and Fravashi. Those Zoroastrian Ideal Physical Culturists are termed 'Zormandan', because besides acquiring the Physical Zor or strength in all respects with the best preservation of their 'Shosar' intact, they have also possessed the 'Zor' or 'Zaothra' power which a first requisite in a 'Yaozdathragar'. Before reaching the stage of the 'Tagi' power of Sraosha, everyone has to be qualified with the first requisite 'Zor' power of Aban Yazad.

28, 'Din-staidaran' are a specialized class of adepts who are well versed in the special branch of the Zoroastrian Law viz. the Original Law of 'Staota' and of 'Staota Yasna' which are 'Data Angheush Pouru yehya' the Laws of the Prime Existence. A whole Nask called 'Satud' Nask or 'Vastarem'

is occupied with this fundamental Law of Staota, which in the end is instrumental to qualify us for the ultimate Goal of the Service Major, viz, Yasna or attunement with Mazda Music Celestial. Those Ideal souls who practice the entire Law of Staota in order to replenish the 'Gunj-i-Dadar Ahura Mazda'-Staomacha Razarech Barentu Dathusho Ahurahe Mazdao Ameshanam Spentanam'-Must in the end carry the Staota and their latent seeds unto the presence of Ahura Mazda and Amesha Spentas.' The practitioners and teachers of the Staota Laws are the Ideal' Din-Stayidaran.'

29. 'Padiraftaran-i-Din" are those who reverently bow to and accept the first principles of Zoroastrian Religion, and practice the same with 'Fraoret Frakhshni Avi Mano Zarzdatoit Anghuhyat Hacha'-'that abundance of Real Faith which goes from the Conscientious Heart unto the mind.' and are immovably steadfast thereon.

30. 31. 'Kaeyan', 'Yalan' are those Spirit-

ual heroes and fighters against Drujih and Drujih producers, who besides processing the Farreh-I-Yazadi' which is the first stage out of the six stages of advanced 'khoreh' or personal Magnetic Purity, have obtained the second stage of 'kayan khoreh' and owing to their far reaching power of 'kayan khoreh' they have been styled 'Paoiryotkaeshan' i.e. first and foremost in observing the Path or Law. They live a life in accordance with the strict laws of Purity and thus increase the illuminating power of khoreh, which enables them to become Drujih proof, and which serves as a protecting shield in the fight with the black magicians or Drujih manufacturers.

32. The 'Paoirio-tkaeshan' just referred to have been styled 'Pasum-Mardan', i.e. the Formost Men, the Ideal Zoroastrians who lived a memorable life of Greater-Self-Sacrifice for the sake of Religious Service of the Great Goal of Frashokereiti.

33. The adept in the art of Manthra-prayers and of laws of intonation of the various grades of Avesta - Manthra in proportion to the various gahs of the day, who are well-versed in the Tavit or inner meaning of every Manthric word; who understand the basis of the structure of Manthra spenta, Fashusho Manthra, Hada Mahthra, Agha Manthra, and Shad-Manthra all based on the original Law of Staota Yasna collectively known as "Ahuna-Vairo-the Word-Celestial, who are able to produce the desired efficacy of the Manthra recitals by virtue of their power of Ashoi-observances and Mithra energy, are called 'Mansra-baran' so much so that every atom of their physical kehrpa vibrates with the Manthra-Chants.

34. The constant propagators of the teachings mandates of the Zoroastrian Religion, who keep the people of the world in mind of the Religion and Nature's Laws, are termed "Din- Hoshmordaran -i- Din", in as much as they are remembrances of the Mathematical calculations of the Laws of Nature as taught in the Daena of Zarathushtra, and remembering the same themselves, living a life accordingly, remind others to follow the same. -They are practical preceptors who guide others by setting their own practical example before others.

35. Some blessed souls who attune themselves with the Staota of Ahum Mazda alone who follow in practice all the laws of Ashoi, which open the path of the "Aurvatom Urunem". of the Widening of the Soul, who live

only in the Service of One Ahura Mazda. and who practically verify their belief in "Ahurai Mazdai Vispa Vohu Chinahmi." "I ascribe and dedicate all Good to Ahura Mazda who is the Be-all and the End-all," who always give out "Sepaas" or thanks - offering to Ahura Mazda-are termed "Ahura Mazda- Yashtaran."

36. A far advanced class of Mansra-baran is that of "Gasasrayinidaran" who are well versed in the higher Fashusho-Manthra grade of the Avesta, who understand the laws of intonation with the underlying Tavit-import of the Gathas, and who practice in a supreme way greater and more difficult mandates of Ashoi, in order to be able to create the higher vibration efficacy of the chanting of the Gathas.

37. "The Greatest" or "Mahistan" are not those who are so regarded on account of their temporal power but only those who have far advanced in the Law of the Unfoldment of the Soul, and have received a Great Position in Nature's Major Service those who are guides for excellence and great only because of their unseen spiritual greatness of the Soul, are termed "Mehistan" the Ideal Great.

38,39. The Renovators of the knowledge of Daena, who live a life in accordance with the Path of Daena, who develop their spiritual powers of Ahu, Daena, Baoda by virtue of strict observance of Ashoi principles, and who thus acquire the pristine knowledge of the Daena. re-establish the forgotten jewels of the Law in various ages of the cycle of evolution, and adorn and arrange the Daena

teachings in proportion to the kind of the age in which they have to do Major Service are termed "Arastaran" and "Virastaran".

40. Those advanced souls who are able to grasp the inner Laws of Zoroastrian-Daena in proportion to the degree of observance and practice of the Daena, which the co-religionists are destined to observe and practice by the Din-i-Khodai i.e. the law of Bagho Bakht in this dark age of rank materialism, an age in which the old pristine laws of the Daena have to be contracted to a very small degree of observance and practice as ordained and explained in the "Tavil-i- Zravan-Dregho khvadat", and who re-touch the religious knowledge and refresh the laws of nature in the memory of the co-religionists just to save them and guard them against the entire grip of Drujih, and Daeva Yasni of this present materialistic wave, and who even in utter darkness of soul hold up a small candle from a distance-who are saviours and guides in the dark age-are known as "Vinartarani-Din-i-Khodai. "

41. "Paoiryo-dkaeshan Minoyan" are the foremost advanced in spiritual Unfoldment according to the Zoroastrian Daena who are Minoyan or unseen being on the unseen planes of the Universe, who are bent upon "Ravanbokhtagih", Salvation of the Soul of all those who are backward therein, who get on still further with their own Spiritual development in the six unseen "Keshwars" of the universe, who are strictly inclined for the "Minoi" or the Spiritual in everything and matter, and who prompt the souls on earth towards the fulfillment of "Aurvatam

42. Those who are of the " Movadi" stage and take care of the Zarathushtri Daena and look to the preservation and continuation thereof, who keep the rituals, ceremonial apparatus, and recitals of Manthra

going on, and who are anxious for the passage of the knowledge of religion from heart to heart in a series of concatenation are' known as "Movadan-i-Din", the great service-renderers of religion.

43. A few blessed souls who advance with a special intensity and acceleration in the Aurvatam Urnem, and who keep and maintain special battery of Spiritual electric energy, and who can fly from one plane of existence to the other over for going to the succour whenever required, of any earnest soul, who are the Best Masters of Mithra-energy are termed "Aurvandan" or speed-controllers-the first of such being" Aurva taspa" or Lohraspa Shah, the father of Vistaspa Shah.

44,45. "Dadistan", "Dad-daran" are the Masters-of-Law of Zoroastrian Religion, who are proficient in the knowledge of the Laws of dispensation of justice in nature who act towards themselves with truth and justice, who makes others follow the truth and justice in nature by behaving towards them with Spiritual Love full or Merciful Justice, They procure for the deservings Service-renderers what they are entitled to in nature.

46. Those who have developed the power of their own kehrpa-tenacity, called "Zoe" by means of their strict life of Ashoi, who magnetically impart to others "Yaozdasri", or the power of giving purification to others, who are expert in magnetic healing

by means of Nirang, charms and amulets and Taviz, who are well-versed in all Zoroastrian liturgies are known as "Yaozdasrinidaran "

47. Those who have become enamored of their own Khuda, and who minutely recognize the Khudai mastership of their own Khuda or Bhago-Bakht the master-distributor-of-everybody's lot, who distributes to every one his Jue according to the Just Laws of "Ashish Vangh" and of obligation Mutual

and fulfillment thereof-of the law of 'Paitioget' of Justice Divine, who always down in salutation and reverence and Sepas or thanks-giving of their own khuda-who follow the Patet maxim of "Pa Neki Sepas dar hom; az hanai khursend hom" I am thankful for goodness! with calamity I rest content "-who follow such Divine Resignation and Submission to His will-are known as "Khodai Para'taran."

48, The souls of the class " Ashonam fravashinam" who have already received Bokhtagih or salvation from this earth-births, who have very powerfully overpowered all Druj by virtue of their Ashoi-collection, and who enjoy superiority over the souls on the earth, who have for advanced in Spiritual Sublimity - who are Spiritually Successful Ones-are know as "Ashoan, Chiran, Averdezan, Phirozgaran,"

49, 50, "Paoiryo-dkasshan", "Naba-Nazdishtan" are the second and still higher classes of souls above the beginning class of "Ashoan, Chiran, Averdezan, Phirozgaran" -the highest stage being called "NabaNazdishtan" meaning those who have been nearest the centre, and who render the Select Service in the Service Major.

51,52,53, "Hastan," "Budan," "Bedan," are the three groups of souls in general who progress at present towards Hasti or Minoi Existence, who have already reached the stage of Hasti, and those who rise to still higher and higher stages after stages of Hasti or Spiritual Existence of the Universe.

54. "Ao-dahyan," 55. Uz-dahyan-These two are the main two classes of souls, viz. those that have been classified into various individuals with their fractional spirit-entities in the animal, vegetable and mineral kingdom, and those that have already been individuals or Perfect Complete Whole Souls.

56, 57. "Perenayukan" and "Aperenayukan" designate souls that have advanced

in spiritual progress departing from this earth before the age of puberty and without creating any sort of obligations with others, and those that have advanced by departing within the age of four years after their birth on earth.

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The above list of 57 Ideal classes of Zoroastrians though superficially described herein, is a subject worth studying, for it enumerates the lofty ideals which these groups of souls perform in the Great Service of Nature.

Every Zoroastrian who attains the age of understanding and discretion, it is hoped, will aspire to be like anyone of these Ideal Groups and to live the life accordingly, and it is the duty of every Zoroastrian mother to hold up one of these Ideal Groups to her child and to constantly bless the child with the Ideal-Becoming. In this age of rank materialism, spiritual progress becomes retarded, and consequently the follower of the Ideal has to be aloof from all the hubbubs of public life and activity, and has to quietly wait, according to the words of the poet-

'They also serve who only stand and wait.'

Throughout the Zoroastrian Scriptures there is the all pervading idea of the Service Major for which are given the above 57 groups of Ideals. The aspirer of any one group has to be literally true to the following memorable words:

" Not mind alone can compass life,
Nor books to wisdom lead,
Truth comes to him who truest is
In Thought and Word and Deed.
He serveth God who serveth man
There lies no other way,
He findeth God who findeth Self
Through Service day by day."

(concluded)

Ashem Vohu.