

The Five Gathas **Part 1 of 2**

What is Avesta Ba Azaenteesh, Gatha Mat Azaenteesh ???

Paigambar Saheb himself composed 21 Nasks of Frashusho Mathra of yazatic language, later on under instructions of Dadar Ahuramazda himself, he gave permission to his disciples to compose 21 Nasks of "Manthra Spenta" of Avesta, which narrates Cosmogogenesis or "Shrusti Rachna". That is why these Manthra are called as Avesta. "A" meaning that which has got no beginning nor ending, and "Vesta" or VID= to know or an all encompassing knowledge having no beginning or end. Not every Time cycle is same and there is always a difference between each Time frame. At every beginning of such Time cycle a Rainidar also known as "Deen-Arastar" under strict permission of nature, is given kshathra or righteous authority by none other than Dadar Ahuramazda and under supervision of Zarathustra. Rainidar who descends observes the Time cycle with spiritual foresight in Sezda or Cinematography and assesses the type of souls that will descend with a certain type of collective kesas or karma which they will have to tackle with during their individual lifetime cycle known as "Zarvane Thvash Khadat". Taking into consideration the karma of those souls descending, the Rainidar likewise does arrange appropriately 21 Nasks suitable for them, from Frashusho Manthra and Manthra Spenta. The Rainidar as per Stoat Yasna adds in it the riddle which is in code also known as "**Azaenteesh**" i.e. Avesta along with its original deep import entwined in it. The Rainidar thus hands over such composed Avesta which is "tailor made" for those particular souls whose collective karma is entwined in that Time frame. Our last Rainidar Dastur Aderbad Marespand under whose Dasturi we all are living in has himself composed new Avesta and Patet appropriate for our souls transmutation. Hence whatever Avesta we have with us is riddled with deep import known as "Azaenteesh". Each word of such Avesta has got 9 different levels of understanding in it which is connected with our nine seams of our physical body. They are composed of 3 physical levels, 3 non-physical levels, and 3 Minoi levels. That is how we progress further towards physical form of perfection or Tandarosti, by keeping our ultra-physical body healthy and thus achieve perfection known as Mun-Darosti, and we will finally achieve perfection of Minoi body known as Ruvan-Darosti. Thus by Ruvan Darosti the Minoi triad of Ruvan-Baod-Farohar within our body is nourished and activated which can connect us straight away with yazatic forces in nature.

For clear understanding let us take as an example of one avesta word - "**SRAOSH**". This word taken from view point of physical body and ultra physical body namely mind (Tan, Mun) the meaning of this Avesta word is complete obedience. Wherever our physical body and ultra physical body viz Tan, Mun is concerned or it requires to be treated by using spiritual Medicine than according to azaentesh = Mithra of Sarosh this Avesta word can imply – “complete implicit obedience”, the other side of the coin is known as "Faith". We find the word "Saroshem" in avesta which has same meaning in it. Later on Sarosh Yazat the spiritual Doctor along with its assistant helper yazats develops "Saroshem" as a spiritual power in that particular individual. The other meaning of the word Sarosh can be taken as Yazatic force prevailing.

Hence avesta with its Azaenteesh= Mithra, or Gathas with its Azaenteesh=Mithra (which can be recited separately from Yajashne) the word "SRAOSH" can either mean complete obedience or it can mean the yazatic power known as Sarosh, and the key to decipher it is by using Stoat Yasna

To sum up “Avesta Ba Azaenteesh”, or “Gatha Mat Azaenteesh” Manthra has been composed by Rainidar of that Time frame from 21 Nasks of Frashusho Mathra and "Manthra Spenta" by using Stoat Yasna and as explained above, the Rainidar has been authorized by nature itself having seal of approval from Dadar Ahura Mazda himself. With Stoat Yasna as the base of Manthra and Mithra that goes along with it, Avesta prayers has the capacity of attuning with that particular Yazata for which Yasht is recited thereby fulfilling the objective of prayer. These Manthra has 9 levels of understanding having 9 different shape of stoat, which has 9 different Mithras that can work in 9 different manners. Vendidad and other prayers that we have today with us work in such a manner of Azaenteesh. Meaning those Manthras having 9 different Mithras that can function in 9 different manner, which if recited for a particular occasion does its work flawlessly. In short Avesta Manthra prayed by us has 9 different levels.

Hence Azaenteesh Manthra has within it capacity to revive Tan- Mun- Ruvan- Keherp "Darosti" with help of Mithras, those Manthras work as spiritual medicine. When an Adept or skilful Ashvan Dastur prays those same Manthras instead of 9 different ways that it works for us, it works in 9 x 9, that is in 81 different manner and these Manthras now act like a weapon in skillful hands of an Ashwan. Such an Amaldar Ashwan with his power of Ashoi when he prays Vendidad than he gets amazing results out of his kriya. That amazing result is known to us all, that Vendidad if prayed by a Saheb having amal can smite Druj using Vendidad as a weapon. If a person whose physical body and mind (Tan, Mun) is affected with this Druji and falls critically mentally ill, than such a terminally ill person can be revived by such an adept who uses Manthras with special Mithras who finally achieve the desired objective of "Darosti".

This is what an adept Amaldar Ashwan with his Ashoi can do with Manthra 9 x 9 times, but we ordinary Bastekustian who have Avesta Manthra with us has got 9 types of Azaenteesh, if those Manthra when lawfully prayed with appropriate Mithra can even achieve similar results but to a lesser extent as compared to an ashwan. The biggest example of such an exercise of decimating Druji is the magical potent Geh-Sarna (Ahunavad Gatha) that a Mobed prays before a body is consigned to Dokhmenashini.

Sarosh Yasht Vadi kardo 3:-

Let us try to see what Sarosh Yasht Vadi kardo 3 says;- *Yo Poryo GathaoFrasasta yecha*

It literally means that before Zarathustra saheb manifested Gathas Manthra, and before it was recited by anyone Sarosh Yazat first sang Gathas. Gathas which are five in number and are of Asho Zarathustra, those Gathas were first recited by Sarosh Yazat.

The taval of it has deeper layer of understanding which can be further analyzed. It means that in nature there is a Talismatic force known as "Zarathustra Gatha" having special function of running different religions -Varna. One of these Gathic channel belongs to Zarathustra which influences and governs the other four Gathic channels. The 5 Gathas of Zarathustra that we have on this earth are merely an extension of elemental force known as "Zarathustra Gatha", the actual 5 Gathic forces existing in nature that assist in running 5 religions of earth which follows "laws of Jzhirum". Before Paigambar Saheb actually descends for his mission on this earth he had to work upon this elemental of Zarathustra Gatha which is in nature. The elemental field of this Gatha force is nurtured and nourished by Sarosh Yazat himself, the work of nurturing this elemental is being done relentlessly even before Paigambar Zarathustra began his actual mission on this earth. Sarosh Yazat by singing and reciting Gathas nourishes and nurtures this elemental field of "Zarathustra Gatha" in nature. From the above explanation it is apparent that all religions are God made, and are never man made as many of us would like to think it that way.

To be more precise we analyze further that superficially it has not to be taken in literal sense that Sarosh Yazat recites before Zarathustra descends on earth the avesta prayers which we recognise on this earth as 5 Gathas. But it actually means that the 5 Gathas that we pray, the Stoatic vibrations that emanates after its recital are similar to vibrations that float in nature which belongs to Sarosh Yazad whose functions are many and whose vibrations have been repeated before and will continue aiding nature in future. Thus by our small prayers we assist Sarosh Yazad in his Herculean task. In short as the Yazats work in nature through Stoaat Yasna similarly Avesta prayers that we have with us and with its recital, its stoatic vibrations aids many functions of Yazads.

Further Sarosh Yazad does not sing and recite the Gathas in one manner only, but in 9 different ways of Mithra - Azaentesh. Again those basic 9 different ways are further multiplied to 9, which are further multiplied in 9 different ways. i.e 9 x 9 x 9 different functions that a Yazad does in nature. Thus Sarosh Yasht Vadi kardo 3 further says "*Afrasmanivan, Vachastivat mut Azaentesh*" Translation - Sarosh Yazad sang Gathas in many different ways of Azaentesh.

..... to be Continued